



Gathering In Princeville, HI –1991

By: Raj Christ Jesus -

OPENING: Good morning. Welcome to yourself. Because all that you see is some aspect of the infinitude of your Being. And all that you will hear is some aspect of the infinitude of your Being. And when you go back home to your own residences you will be experiencing some aspect of the infinitude of your Being.

From the very beginning of the development of this workshop, I insisted upon having the workshop in this room. It is the most expensive room that a workshop has been held in. And Paul knew full well and good that we had held a workshop here two years ago in a tent that only cost \$250 for the weekend. He was very well aware that there was no need to have great expense in order to have a gathering of meaning and of fulfillment. And so he asked why? Why were we to do it this way, which seemed to him to be more difficult, financially speaking? And I said, “Because it is as good a part of the Kingdom of Heaven as any other part of the Kingdom of Heaven.”

You are in the Kingdom of Heaven. And when you go back home you will be in the Kingdom of Heaven, because there is nothing else available for you to experience—there is nothing other than Reality available for you to experience. We could end the workshop right now. But we will spend additional time, if you will, elaborating on that simple, ultimate, profound fact. Because at this point all of you need language—words to express that simple fact. And not all of you have a familiarity with that fact that you may embellish to help you relinquish all of the confidences you have that you are not in the middle of the Kingdom of Heaven, and indeed there is a material world and universe that you must deal with before you can get to the Kingdom of Heaven.

And so all of you, whether you are consciously on your walk, consciously on your spiritual path of Awakening, all of you are in need of experiencing life more truly.

Now, this means that you must let go of the concept—and it is just a concept—you must let go of the concept that you are in a less desirable place having to one way or another earn your way to the place you all want to be. Which literally is a place without strife, without care, without concern, without suffering—that’s a negative way of putting it. What you want is a place where you

are experiencing peace, where you are unconcerned, where you are not constantly thrown into experiences that create self-doubt.

Now, for those of you who have heard what I have said in the past, there are some things I will repeat this weekend, because they need to be heard over and over again. And one of them is that at this very instant all of you are sitting in the middle of the Kingdom of Heaven with your eyes all squinched up saying, “I cannot see the perfection.” But it isn’t because you are in an unreal place, it is because you don’t have your eyes open. And you are not looking, because the assumption has been made that there is nothing Heavenly to see where you are—that Reality isn’t truly available to you yet.

It isn’t that it isn’t available, it is that you are not giving yourself permission to see, because you think there is nothing to see. And you also, for one of a million reasons, do not feel worthy of experiencing it yet, because you have been convinced that you must go through struggle and strife and must earn the right to experience Heaven, to experience union with the Father, to experience the Father’s point of view. I am telling you that that concept is utterly false.

I am here to remind you in as many ways as it is needed that the only thing confronting you is the Kingdom of Heaven, the only thing confronting you is Reality, and the Father’s point of view is your Birthright to be experiencing. There is no legitimate call for delay.

Now, there is a book, Graduation, The End Of Illusions. Well, I’m going to tell you something, don’t get hung-up on graduating. Don’t get hung-up on the pomp and circumstance, the cap and gown, the sheep skin and diploma. Get the hell out of school! And do it by beginning to realize that because it is your Birthright to experience everything that you are experiencing from God’s point of view, it is already available to you, it is already your birthright. You don’t have to earn it. You don’t have to work to get to it.

Oh, I know many of you say, “Well, I’ve left the church. I’m not into obedience’s and rituals to earn my way.” But you know what? You have—most of you—traded the religious obedience’s for getting your mind straight, thinking clear correct thoughts, because you think that your thinking is responsible for the world you see.

And so now you are going through mental disciplines—mental obedience’s—in order to begin to discipline your thought well enough to deserve the influx of the perception of truth and Reality—and you’re still caught in process. And so you’re still working your way through. There is no justification for you to feel better than those who are still caught in religious observances and obedience’s. You are still caught in the ethic of effort, except now it is a mental discipline.

No one by virtue of their thinking is creating anything except distortions in the perception of the only thing there is available to perceive: Reality—the presence of God being the Movement of Creation that is called the conscious experience of Being, which looks like this. The infinity of which you do not yet have available to you, because you are thinking that all that you see is not the Kingdom of Heaven, that you are tiny and stuck in the middle of it and are working out your salvation.

What a wonderful thing to realize that everything that you are observing is Reality, either clearly seen or seen in a distorted fashion, but that nevertheless it is Reality that you are seeing. Do you see how that awareness helps you to more clearly place yourself in a context of being divine, not having to work into the Kingdom of Heaven off in the clouds or after death? And can you see how that fact helps you to invoke (if I may use that word) curiosity, where you had felt that curiosity was useless?

You see, you are not behind the point of perfection or advancing toward it, you are at that point and you must understand yourself there from. You are neither behind the point of perfection, nor advancing toward it, you are at that point and you must understand yourself there from. But there are some of you who love the advancement, and the struggle, and the overcoming. What I am saying is too easy.

But I will tell you something. What you mean is that what I am saying takes away from your ego the opportunity to take credit for arriving in the conscious experience of the Kingdom of Heaven, because I'm saying you're already there. It is the use of your ego, by means of your thinking, that you blind yourself to being smack dab in the middle of the Kingdom of Heaven.

Those who want struggle and process will not hear what I am saying and will not glean from it the experience of relief that is available to all of you at this very instant if you can dare to let go of the valuing of your processes.

“How do I improve myself,” you say. Well, you do it by letting go and just loving yourself. Why do you want to improve yourself? Because you have been convinced that you are less than the best, and whether you have left the church or not, you embrace and embody and express the idea that you are sinners.

That is a harsh farce that has been laid upon mankind and held in its face, in its nose. And you are not sinners and you were not born in sin. You are, everyone of you at this very instant, the direct expression of the Life Principle, the infinite Mind, the Father/Mother/God. At this very instant you are nothing less than that.

Now, have you come here to learn from a master, a great teacher? Because if you have and you don't realize the meaninglessness of that idea, you will go away with some wonderful stimulating ideas, but you will not go away with a clearer, truer sense of who you are and who I am. Beware of teachers. Not

because teachers are dangerous, but because your projection of your concept of what a teacher is and who you must be as not being a teacher, creates a distance that isn't real and causes you to feel separate in the presence of the opportunity to experience unity.

I am your brother. We are family. And I don't happen to have a dense, stupid family to relate to. I have equals who cannot truly be anything less than I am, because we are all nothing more and nothing less than the direct expression of the Father/God, the Mother/God, the Life Principle. In other words, each of us truly at this very instant is the experience of consciousness that is the infinite Mind that is God, being the Movement of Mind that constitutes conscious awareness, which experiences its conscious Being as ideas, which are perfectly tangible to the mind that is experiencing them. That is what each of us is, not independent from each other, but in absolute unity.

And so, as we move through this weekend I want you to understand that you are not here to think. You're not here to get some good metaphysical treats and triggers that will stimulate you further in your awakening process; but rather imagine that the last day of school is out, and that we're going to have a party. We are going to enjoy being together experiencing communion—family in its truest sense.

I will tell you something. What promotes your so-called process of awakening is your realization that you are not alone and your willingness to let yourself be with, not be with something, but be in a state of witness, of not holding yourself apart. Don't make me greater than you or you will create a distorted perception. Not only of me but of yourself.

And I will tell you something else. I am not going to brow beat you, like an older brother, into your enlightenment. I am simply going to be with you in confirmation of who you really Are. And I am very glad to be with you in this fashion, at this time. And I look forward to the time when everyone of you will be able to enjoy being together without any sense of separateness at all—no sense of difference.

Paul is very unhappy at sitting so much higher than you, because he is aware of the fact that the difference of position implies what should not be implied. But it is for the comfort of your necks that he is where you do not have to crane to see him.

Now Paul greeted and welcomed you to Hawaii; I am going to welcome you to the Kingdom of Heaven, because that is where we are all the time—Reality is what is confronting you all the time. And we have always been together, even when you have been dreaming by means of your incorrect, unclear thinking that

you are in a place that is not Heaven, where Reality is not available for you to experience until you have deserved it.

QUESTION: What can I do in order to receive more of my answers from within. And how can I be sure that the answers are true and from the Higher Self. Will I be able to get answers instantly without going into a twenty minute meditation, or not?

ANSWER: I will tell you first of all—and this is for everyone—when you listen, do not make any requirement for what is heard to be true. To the degree that you make requirements, you are expressing faithlessness, doubt, and you are not truly yielding into that place where the knowing can occur. You will be on guard.

In the beginning, in the first few weeks that Paul and I were conversing, he wanted to hear four or five words before he would repeat the first one into the microphone so as to not look foolish if the answer was wrong.

It is necessary to be unconditionally listening, and when you are making a requirement of any kind you are in a state of self-protection. Self-protection is defense. And defense definitely blocks your willingness to hear. It is willfulness, not willingness. The more trust you allow, the more you can depend upon the answer being heard truly.

I will tell you that the answer will always be exactly what you need in terms of your clarification and Awakening. What happens is that when self-protection, doubt, distrust come into play, you are blocking, and what you hear is likely not to be what is being said.

Waking up is literally a practice of trust. It is well for you to ask and to allow whatever “comes through” to come through. You can analyze it to death afterwards—and you will. But be unconditional in the listening. As a result of listening unconditionally and benefiting from what you hear your trust will increase, and then you will be more able to listen unconditionally with less feeling of need to protect yourself.

I will tell you something, it is only one who is Awake, one who is totally enlightened who can communicate with you when you are listening within. Those who are not Awake are as bound as you are by their limitations, their three-dimensional frame of reference. And so, you’ll only be hearing, ever, one of two things—either it will be your ego or it will be true guidance.

Now there is a difference and there is a measuring stick that you can use to tell the difference between your ego and your Being, with a capital “B”. When you are truly listening unconditionally, there will be peace in the area of your solar plexus. But when your ego is what is being experienced, there will always be an uneasiness in the area of your solar plexus. Some of you will experience that

sensation in the chest area, but for the most part it is felt in the area of the solar plexus.

I will tell you, when you come unguarded into communion with your guidance—with your guide—you will experience peace, and there will be no distorting presence present. When you begin to do this you can tell your ego that it will have its chance when you are through listening. And then you dare to be unconditional and make no requirements whatsoever upon what is heard.

I will tell you something, you don't really know what you need to hear. And you don't really know what is true, that's why you are having problems and are asking questions. And what is true is going to require you to be open beyond the level of the problem, else all that you will hear is what you already know, and that hasn't solved the problem for anyone yet.

And so you must be willing to hear whatever is said if you want to hear something beyond your habitual thinking that is keeping you in "the human condition." So it may sound unintelligent to say, "don't require what you hear to be the truth." But you see, I am not saying let it be a lie, I am saying, don't be defended in the process—be unconditional in the process. Because you can't, as it has been said, solve a problem from the level of the problem.

Why else would trust be absolutely essential to waking up if it weren't for the fact that you are having to be willing to operate at a level beyond your habitual thinking structures, a level that you are not apparently familiar with. You have confidences in what you are already familiar with—no trust is needed there.

So, understand that trust means listening, being conscious unconditionally. And in that state of unconditional listening you will hear most perfectly. And what you will hear will move you out of your ignorance.

QUESTION: This is another version of the same question, and so thank you for asking that. I am able to wake up in the morning and say I'm listening, and then I find incredible chatter going on in my head—and I'm not listening at all. Also I see a great deal of sparkle in front of my eyes continuously, which is my defense to seeing and listening perhaps. I would like to be in that clear space where I'm able to listen. I request reflection on that.

ANSWER: I am going to suggest that you, when you notice the chattering going on, begin to breathe and give your attention to the bridge of your nose and the sensation of the air there, and let go of the chatter. Simply gently bring your attention to the bridge of your nose. Breathe slowly and deeply. If the chattering continues, let it, but give your attention to the bridge of your nose. Do not concentrate on it! Do not tense up! Do not try to block the chatter! Simply

withdraw your center of attention from it and give it to the sensation at the bridge of your nose.

QUESTION: This is interesting that the questions that have been raised already certainly feed right into a problem of mine. I feel I am not a good meditator. I can't keep my mind quiet that long.

ANSWER: That is because you value thinking so much.

QUESTION: That's right. And I seem to be stuck in that. What I have done is, when I was initiated into Sugroot one of the gifts that we received was the ability to cause testing—you ask a question to get a “yes” or “no.” If I have succeeded in tuning into the Holy Spirit, my hands go to my heart involuntarily, and then I ask my questions, and I get “yes” or I get “no.” And I let that guide me. I think I really do relax into the true answer and try to be in neutral. So where do I go from here?

ANSWER: You use that as your starting point. That is connection. That is communion. I encourage you one of these days to ask a “yes—no” question: “Do you ever have more to say to me than `yes` or `no`?”

Now, the great value of the point you have arrived at is that, in being able to hear the “yes” or the “no”—the affirmation or denial—causes you to experience your connection. And so I encourage you to begin a session, if you will, of dialoging with three or four “yes” or “no” questions and then ask an open-ended question. But don't make it too profound a question. Don't ask it, “what is truth?” Because then you will tense up, feeling that you are unprepared for what the answer really would be, and you don't remain unconditionally listening.

Hearing or experiencing the “yes” or the “no” helps you in the same way that when you call a friend and they answer and say, “hello,” you know that the connection has occurred and now you can talk. If they pick up the phone and do not say anything, you do not know what is happening; you do not know if the connection has been made; you do not know if dialog can occur.

So the essential steps have taken place with you. I just encourage you to be open to more than a “yes” or “no.” And it will come. And it will come, because the reason you have guidance is because there is something you need to know, and there is someone who wants to share it with you.

Again, you are not alone. And you are not required to lift yourself up by your boot straps all by yourself. In fact you cannot do it. You cannot experience an illusion alone, and you cannot experience Reality alone. You experience illusion by joining with another in agreement that is at odds with Reality; thus, creating a special relationship that causes all experience then to be deluded—a distorted perception of, again, the only thing going on that is available for you to experience, which is Reality.

If you want to wake up you must withdraw yourself from this mutual agreement with an ego and join with that which is Awake—the Holy Spirit, the Father, your guide or any of the Awakened Brotherhood. This joining constitutes a holy relationship in which the communion illuminates Reality to you.

You see, if you are not experiencing the Kingdom of Heaven, it is because you have your eyes squinched up. You are in a state of self-protection and denial. But Reality remains what It Is, and who you divinely are remains what It Is. And the incongruence of this little, puny, thinking you with her eyes squinched up is met by Reality—because that’s the only thing confronting her—and that confrontation is experienced as a demand by you, but as a gift from Reality as it is. And that gift insists and insinuates itself into your tight thoughts and thinking processes.

So the communion is going to occur come hell or high water. And if you are experiencing the slightest curiosity to experience that communion, it means you are being less conditional, less resistant, less self-protected, and that facilitates that union.

And so, as you open up I encourage you to trust the nature of Being, or the nature of Existence itself—Existence with a capital “E”—because you are bound to experience that connection which will illuminate who you truly Are, to you, more clearly.

It seems unnatural to you to not be thinking. But that’s only because thinking is a well-established habit. It is not natural to you. Thinking is not natural to any of you. You use thinking to substitute for Knowing, capital “K” Knowing, which is what you experience when you are not claiming a mind separate from the only Mind there is—the infinite Mind that is God. But if you have turned your back, so to speak, on that Mind, then you have to fill the emptiness with something—and so you fill it with thinking. But it is not natural to you.

At the bottom line, it is one of the illusions that you will give up. In fact, if thinking is given up, you won’t be able to find an ego.

QUESTION: I won’t know what to do with myself.

ANSWER: Thank God!

I will tell you something. In the absence of knowing what to do with yourself, you will find yourself caught in the Movement of Life. And you will be busy doing, if you will, you will be busy being the active presence of Life, except it won’t be you being the active presence of Life at odds with Life itself. You will be an absolutely congruent Movement with Life Itself. And you won’t feel separate from it. You will stand on the threshold of “Behold, I make all things new.” That is the dictum of the Movement of God. God never stops to repeat

Himself. God is absolutely original, always. And you will stand at the threshold of the conscious experience of forever originality, and it will not be dull or boring.

And the you that you think you are right now may not know what to do with itself then, but the you that you truly are will, if I may put it this way, huff and puff to keep up with the originality of God—the originality of the Movement of your essential Self. And life will be vital and interesting without the aspect of fear or self-doubt.

I'm going to put it this way—it will include being absolutely appropriate. Do you think I am helping you.

QUESTION: Yes.

ANSWER: I am not. I am treating you like someone who doesn't need help. I am treating you as the divine one that you Are. And I will not agree with you if you want me to think that you are helpless. If I join with you in that, I confirm helplessness. So I am appropriate. And I am not appropriate from the level of your limitation. I am not appropriate from the level of your ego. I will not cater to your ego. It doesn't exist to cater to.

And so I relate to you directly, capital "S" Spirit to capital "S" Spirit. More accurately, I am being capital "S" Spirit with you—and there is no difference. You hear my words with your ears and your ego is picking them up and tasting them like a morsel on the tongue. But I will tell you that aside from that which is inconsequential, you and I are communing, are experiencing union at deeper levels of your Being.

I am doing this with all of you, because all of us are one. And there is no way for us to be having a teacher/student relationship. I will tell you that there's no way for us to have a relationship. And the sooner that begins to dawn on your thought, the sooner you will find realization being triggered.

You don't want to be a helper; you want to be the transparency for truth; you want to be that place where God is being and nothing else is claiming to be. That is what helps. It is the light that shines in the darkness and uncovers the fact that darkness is absent. It doesn't help the darkness.

You have developed concepts of what it means to be spiritual in the world. But what you define the world to be is not what the world is. And so, to be of help is going to mean something different from what you currently think it means. It might mean you dancing in the middle of the street, on the sidewalk, in the midst of everybody else trudging to work. And being that presence that causes those who are caught in their maze and their habits to say, "Wow, maybe I can be as crazy as she is. Maybe I do not have to confine myself to my well-established habit. She certainly looks happy, and she's not hurting herself and she's not hurting me. I haven't felt happiness of the sort that shines in her face."

Your dancing and being irrelevant to what is going on around you may be the specific thing that triggers that one to let go of the bondage's of his definitions of what is appropriate and how life has to be lived—creating a crack in his ego and allowing influx to occur.

You see how unconditional you all have to let yourself become. Everyone tries so hard to let the influx of enlightenment become channeled into specific little boxes constituted of already existing definitions of life, when it's going to blow the boxes sky high, because that limitation is unjustified. You really have to open up.

QUESTION: Hello my Brother and my beautiful friend. I'm so thrilled to be in this part of the Kingdom. Thank you for being with me on this long journey. And I'm so grateful for all of the beautiful gifts I've been receiving. All I really want to know is more of who I really am, and whether I've been doing the right thing with the healing work. And thank you for sending Dorothy to me when I was feeling doubtful and not trusting.

ANSWER: You are welcome. You, as I indicated earlier, are always gifted by Reality. You see, you are Whole, you are not an isolated part of infinity. You are that consciousness, that conscious experience of being that is the infinity in which all conscious experience is occurring.

And as I said, when any of you are dallying with the ego and enjoying the excitement and threat of its sense of things, the rest of what you infinitely Are continues to be what it infinitely Is. And as I said, constantly insinuates itself into your limited frame of reference that you are consciously, and even conscientiously, engaging in. And so Reality, which is the Wholeness of you, is constantly gifting you with Itself—and in the making of the gift, reminds you of who you Are.

So how do you receive more? By being willing to receive more. And how do you express willingness to receive the more of you that is present? Literally, as it says in the Bible, by going within, into your closet and praying unto the Father which is in secret, which is in the silence. What is the silence? The silence in the absence of thinking. The silence is the absence of a personal agenda of your own.

Well, as was said earlier, "I don't know what I would do with myself if I wasn't doing these things." Well, one of the things that automatically happens when you go into the silence is that you become very curious. You become interested because nothing is going on. In the absence of all of your conscientious busyness; in the absence of your definition of what you ought to do and what you oughtn't do; in the absence of that, you're still conscious. And so there is a natural inquisitiveness. But it is not an inquisitiveness about something in particular. You become alive consciously. And that is when the gift that is always being given has the chance to register with you.

Now, the healing work you are doing is excellent. In fact, when you stop and think about it it involves exactly what I have said just now. You are right on track. But remember, when I say you are right on track I don't mean like a railroad track, where you are going from here to there. Because truly, the only distance you are traversing in your process of Awakening is the distance from here to here. Remember that; because all of you conceptualize the distance as distance in time, rather than literally the distance between the back of your eye lid and the front of your eye lid and the simple opening of your eyes.

If you are sitting quietly, contemplatively with your eyes closed, and the cat jumps up on the sink and knocks a dish off and there is a loud bang, what do you do? Well you're immediately curious and you open your eyes.

Again—and you're going to hear me say this over and over this weekend—the process of Awakening is not a process of mental learning, it is not a process of mental obedience, it is not even a process of physical obedience, it is a matter of giving that permission to become curious in the absence of thought—which is the equivalent of opening your eyes. It is that circumstance or environment in which revelation can be experienced.

Revealing... isn't that what happens when you open your eyes. It is an uncovering of what is already there. And again, this is another part of the theme: You are neither behind the point of perfection nor advancing towards it; you are at that point and must understand yourselves there from. Revelation—divine revelation—uncovers what already is and always has been.

You have all already arrived, because you only ever left Home—with a capital "H"—Reality, the Kingdom of Heaven, in your imagination. And so the trek that all of you have been on is an imaginary trek.

And I am encouraging you to leave your imaginative process and let in God, let in your Self, let in the experience of Reality right now, because there's no other time to do it. And there's no process you must go through other than saying, "Yes, I'm curious. And when I look at my brother I am not going to assume that he is the bastard I always thought he was." Or the woman, and believed that she is the uncooperative (and I won't use that word) wench that you thought she was—that you were positive she was. And you will not convict yourself and imprison yourself by virtue of your conviction that he and she are what you thought they were according to the definitions you developed. Then the revelation can occur—the uncovering of what has been there all along. And what does it amount to? The falling of the scales from your eyes. Because not only they, but you have been in the Kingdom of Heaven being the Christ that you Are, the Real One that you Are, the whole time.

You convict and condemn yourself and your brothers and sisters by assuming that your current definition of them is true, and you never bring curiosity into play. Except you, when you are doing the healing work, do release your concepts, and you do allow yourself to be in that place of not knowing anything but the energy you are willing to let through you. And that causes revelation. Where? In you. And then your world, your patient, reflects back to you your clarity.

Now, what has happened here is that your clarity has caused a release of any mutual agreement you and that person had engaged in as to who they were and as to who you are. Your resulting clarification caused a shift of allegiance from the mutual definitions that you each had about each other to a new level, where your experience of them was less colored because of the revelation that had occurred within you. That caused you, as in every case of healing, to join with them at the level of what they divinely Are; thus providing them with greater ease in experiencing the revelation within themselves.

If they are yet unwilling to let that uncovering occur consciously in them, they will seem not to be healed—and that will not be your responsibility. But when healing occurs it is because someone let revelation occur. And the revelation lifted that one's perception to a clearer level of reality, which thus caused, I will say, the mutuality between the two of you to no longer be at a level of ego to ego.

And so the special relationship gets broken; then the joining—because there's always union—the joining occurs at the level of the divine perception. And that allows the one who was physically ill to more gracefully yield to the divine view, and discover himself or herself healed. Why? Because they deserved it, because they had earned it, because they had suffered long enough, and by the grace of God they were freed from their suffering? No! Rather it is because someone dared—and it started with the healer—to be quiet, to let go of the preconceptions and to become curious.

As I said, when you are not thinking, there is a spontaneous and automatic curiosity that occurs. It doesn't have to be generated. You don't have to do curiosity.

You can understand it this way—although this is not an accurate description: When one is bored, one becomes fidgety, curious, wanting something to happen, there is an aliveness there of the mind. Being in the silence isn't boring, but it isn't interesting either, and so curiosity develops, and revelation occurs and clarity is experienced. Mind you, all of this happens without a single thought process to it—no reasoning, no giving of definitions, no coming to conclusions, just simply Knowing. That is why the process of Awakening is called “Journey without distance.”

I want you not to leave this workshop without knowing that there literally isn't any place to go, there is no distance to traverse. You are already Here, with a capital "H". You are already Home. And it's time to wake up. It's time to no longer dally in the process of becoming deserving.

It is time to release your brother and sister, whether they look like mothers and fathers, or sons and daughters, or brothers and sisters, they are your brothers and sisters. It's time to let them off the hook by releasing your definitions of them that you project upon them and by means of which you hold them to their ignorance, or an attempt to enforce their imprisonment in your perception of them. That is love. Love is forgiveness and forgiveness is the withdrawing of judgment against. Again, "forgiveness is the withdrawing of judgment against."

Now, I know you were nervous about asking your question, but aren't you glad you asked it.

QUESTION: In your opening remarks you made several references to the church, which I hadn't noted before in your talks. But what do you mean by the church?

ANSWER: Any and all religious systems which one tends to blindly serve and to which one looks for the authority for their thinking, for their concepts, for their means of defining their world, rather than daring to be quiet enough and attentive enough and curious enough to discover the world for themselves.

The world is benign; I will tell you, the world is benign. It is the direct expression of God. But when you hold this world and universe to be material, to be of that which has no connection to God, when you hold it to be a level of experience that one must wake up out of into the spiritual life, you hold the Kingdom of Heaven in contempt.

Your attitude is an attack, because you are judging it negatively. You are treating it as though it is incompatible with you and with what is Real, you are denying it and you are attempting to rise above it. That is attack. That is not love. And you project your negative perception on it, and it colors every perception you have of it. And it seems to reflect back to you your negative perception, which seems to justify your judgment, and it calls for you to continue to even more firmly hold it in contempt.

I will say this: there is not one single religion on the face of your globe that does not hold your planet in contempt. I will tell you also, that one of the reasons I am speaking in this fashion, at this time, is because the one single document that is present on the face of your planet that could have helped move one beyond the act of holding your planet in contempt—and that document is A Course In Miracles—is beginning to buckle and become interpreted as a continuing justification of holding your world and universe and body in contempt. And that is not its

message. And if it becomes buried in that concept, just as all other revelatory religious teachings have, then we will have to have another book. And I am not lazy, I am not unwilling to give another book, but why?

It is religious thought that maintains duality as though it were a fact, and keeps you busy denying unreality and affirming reality which keeps one in a state of denying his world, denying his body, denying his sexuality, denying himself the experience of fun, because there is so much work to be done to overcome everything that is wrong with you. And the joy of life is not being experienced. The perfection of body, the perfection and beauty of union—and I do mean that sexually and in every other way—is being lost.

And you are not being able to be defenseless in the presence of your world and defenseless in the presence of each other. Again, defenseless meaning—not engaging in judging against. All of you are carrying on a tired tradition of mortality. And it's time to stop!

QUESTION: My question is about love. And I don't know where to begin, but well, I'll begin with myself. There are times that I'm really convinced that I love myself and then I lose it, and I notice how I mistreat myself.

ANSWER: You never do that except when you are feeling vulnerable and become defensive. And you see, you cannot be defensive only against things out there. If you are defensive it colors everything you are observing. You are holding yourself separate. And that is unfair to you, because that increases your sense of vulnerability, which increases your frustration, which increases your anger, and naturally you are going to blame yourself as well as anything else that happens to be handy. Why? Because there is something in you that knows that the suffering that you are experiencing is not legitimate. And rather than realizing that the whole situation, the whole dynamic is false, you attack things, yourself included.

What you need to be in touch with more clearly is not the need to find a scapegoat, but the need to find that the feeling you are having, that suffering is not legitimate for you. The need is to find that that is the truth so you can simply release the defensiveness. You won't even begin to play the game of duality and of contest and of friction if you neglect to go into an attack mode and you feel the illegitimacy of the suffering, and you say "Yes, that's right! I don't even have to play into this. I don't have to become reactive. This isn't my problem."

The only time you ever move into an attack mode is when you are feeling vulnerable and become defensive—put your shields up and lock yourself into a prison that separates you from your opportunity to experience your unity with everything.

If the apparent threat that causes you to feel vulnerable is an illegitimate, unjustifiable threat, you simply are not called upon to respond. And there is your freedom. If you don't need to be defended, then no defense is called for. And that is the simple answer, the simple solution that everyone overlooks because, as I said, this negative definition of yourself and your world causes you automatically not to feel innocent. And then whatever shit comes your way is certainly deserved. Not really, but by definition it does.

You see, every single one of you is at every instant innocent, unless you join in a mutual agreement with another ego and you agree to be guilty and you agree to hold each other to your guiltiness. And what is due someone guilty? That still doesn't make you guilty. It still doesn't affect your innocence. But as long as the two of you join in this mutual delusion you will, as you have, put yourself through hell and suffer and feel that it is justified.

You will not allow yourself to feel good. You will not allow yourself to have fun. And you will work like the devil to get this other one, that you have joined in mutual agreement, to arrive at a point where he or she will say, "Yes, yes, you deserve a little good." And then you'll say, "Okay." And then YOU will let yourself feel a little bit of good.

You see, it is you who cuts off the flow of good, it is you who ignores it, and then it is you who lets yourself experience some of it. It is never anyone else. And all the time that you are going through this dance of the human condition, you in your innocence stand innocent. And this whole dance is irrelevant. And all of you are simply at the threshold of discovering that it is irrelevant, which when it registers with you will allow you to experience the curiosity I am talking about—which is the act of giving yourself permission to experience Reality, to experience your good, your joy.

All of you are giving the word. And your word is either opening you up to the gift that the infinity of you is presenting to the tininess of you, or it is blocking it. But you see, that no matter what you are doing, it isn't changing Reality, which is the only thing that is going on here. It isn't changing who you Are, and it isn't changing the Kingdom of Heaven. But you're having this exciting, fearful, stimulating, depressing illusion—delusion—daydream if you will, that is distracting you from the direct experience of Reality and of your Self.

QUESTION: I'm curious about something. This past week I have felt like weeping. Maybe somebody will say something or I'll just suddenly feel like weeping. And sometimes I do and then....

ANSWER: But mostly you avoid it if you can, because you feel that you will lose control, and you don't want to be out of control. And you are not alone in this. But I will tell you something. Everybody tries not to cry, but when you do,

when anyone does, you connect with your Soul—not with a small “s”, capital “S” Soul—you connect with your capacity to feel the depth and breadth of Being. And it is not a negative experience. But the ego defines it as a negative experience, because the ego can’t get control of things.

Why do you think it is that when you have had a good cry you feel relieved and refreshed? I will tell you, it is not because physical tension has been released. It is because you have stopped being PROUD, you have become humble. Humility is flexibility as opposed to rigidity. It is that ability to flow. It is that ability to sense your validity without your having to proudly and with dignity be a responsible and intelligent and reasonable entity. When you connect with yourself you cannot help but feel good. Please continue...

QUESTION: It isn’t sadness that I feel, but I think what you’ve told me explains what is taking place. At the same time I will have also experienced, maybe a couple of times throughout that time, where I felt something bubbling up in me that was just joyful. And nothing outside me took place, it was just joyful. And I thought ‘Oh, that’s the way it should feel all the time.’ And it doesn’t.

ANSWER: Let’s leave off those last couple of words. That is the way it should feel all the time. Now, I do not mean to shove those last few words under the carpet. But the tendency is to take those last few words and say, “As a result, there is no point in enjoying this moment, and it is not a reasonable expectation that life will feel like that all the time.”

Now, joy will very often bring tears. And the tears very often will have the same physical sensation that you associate with sadness—but it is really joy. The point of it is, let this form of loss of control occur without defending yourself against it. All of you are far more capable of feeling than you can imagine.

I mean that you can look at any object in this room, or any mundane object such as a pencil, let us say a broken pencil or let us say a ball-point pen that doesn’t work anymore—something that you would determine to be useless—you have the capacity to look at it and experience it with deep meaning, with deep feeling. Why? Because if it exists at all, it exists as the presence of God. It exists as the expression of meaning. And no human process of thinking can create an experience, or what I will call an object that has meaning.

If you are constantly confronted with Reality, then you must necessarily be constantly confronted by divinity, whether it looks like a fingernail, or a pencil, or a sock, or a strand of hair, or wallpaper, or a doorknob, or a piece of glass, even if it is wavery glass. Something is going on everywhere that you are experiencing some thing. And the something that is going on is the Movement of God, period.

And so you say, “Well, what about a gun?” Something is going on there. But I will tell you that when through illumination and revelation you experience the clearer meaning of it, it will have no polarized, dualistic aspect to it. And you will see what it really is and you will experience its Real meaning. You must learn not to use what appear to be the exceptions to the rule as justification for throwing the rule out of the window. Either God Is All, or God is not.

That fact should set all of you into a state of curiosity to see the God in a thing, which will necessarily require that you release your pre-existing definitions of that thing.

That is why the very first lesson in A Course In Miracles says, “Nothing that I see means anything.” Wow! Where does that leave you? It can either leave you in a constant state of denial of everything, or it can move you into a space of great curiosity. You’re in the void. You are apparently in a place where nothing has any meaning. Well, that’s why it’s the first lesson, because it moves you into that place where you can’t sit still too long, you cannot be inattentive and uncurious.

But if you are willing to allow for the fact that nothing that you see means what you think it means, you open yourself up to that uncovering to what it really means, without coloring it with your preconceptions.

QUESTION: Thank you for a lot of the answers that I have heard already that pertain to what’s been on my mind. But if you could say anything more about helping, in particular, someone who defines himself as severely depressed!

ANSWER: This calls for you to decide what you are going to serve. Severe depression, when it is presented to you as a state of being, is almost hypnotic in its draw causing you, forcing you to have to make a choice whether to yield into it emotionally (I am not going to say feelingly, because when I use the word feeling it’s always associated with Soul with a capital “S”). But you are forced to make a choice as to whether to yield into that emotionally, or whether you are going to not sacrifice whatever degree of clarity and joy and freedom from depression that you are experiencing.

The ploy of depression is very difficult to deal with. It almost requires that you respond as though you’re insensitive. It is not that you are insensitive, but that is part of the dynamic of the ploy of depression. And I will tell you something: Depression is always a ploy. It is always a manipulation.

Now is it unkind of me to say that? Is it insensitive of me to say that? Or is it utterly wise for me to be speaking the truth clearly? And is it utterly wise for you or anyone else to be very clear on this, so that you can make your choice wisely—to not sacrifice whatever degree of joy and peace and well-being you’re experiencing.

Now, why not let the one who is depressed have the responsibility of joining you in feeling good, because you really don't care to do the reverse.

I will tell you something else. No one will waste a moment being depressed when they're all alone. So the depression is all for you, or all for whoever will respond to it. You say, "Well, I know people who have sat in their apartment and have not associated with people and they have been depressed for months, perhaps even years."

But I will tell you that there is a plot—it is being done for others. So that perhaps at the end of five years, or ten years, or twenty years, they will be able to say, "You see what your insensitivity has caused? It has caused me to waste my life."

Now I am aware that what I am saying is intelligent and reasonable, but very difficult to practice because of the nature of the ploy and the guilt trip that is laid upon those who cannot appreciate the depression and the suffering associated with it.

But I'm going to have to ask you again. Is there any justification truly for you to turn down your light? Is there any justification for you going through the uncomfortable effort of sacrificing your joy in order to commiserate with and help cajole the one who is depressed out of his depression?

You see, the depression is for the means of control. The one who is depressed does not want help out of it, because that one is getting a benefit from it. It is a benefit of holding someone else accountable—shifting responsibility. Why? For malicious purposes of holding the other one. Where? In a state of misery. Again, we have this mutual agreement, or the attempt to have mutual agreement of egos that stands in opposition to what is really true about them. And are you going to play that game? Or are you going to withdraw, leaving the manipulative one alone in that place where that one cannot long justify continuing to be depressed, because there's no one to impress?

So, how do you help? By being the light. As I said earlier—dancing on the sidewalk, being irrelevant to the ploy. Again, so that perhaps that one will have the opportunity to say, "Maybe I can be irrelevant too." This really means not being relevant to pre-existing concepts and pre-existing agreements to be ignorant. You see what I mean? Do you see what I mean?

QUESTION: I see what you mean. I do. Thank you.

ANSWER: It may not be easy to do, but it is essential that you do it. In effect, it says, "Come join me in joy, it is available. If you don't want it, that's all right with me. But I cannot come and join you." Oh-h-h and then comes the clincher: "If you are going to be so insensitive, I will kill myself. Life is not worth living with such behavior as you're presenting toward me."

More manipulation. We are talking brass-tacks. We are talking about something that I know is hard. But is it easy to be the puppet of unreasonableness and malicious intent? That's hell!

You are here to be the gift of you. You are not here to be the absence of the gift of you so that someone else can feel good in his misery, and exist in an ongoing state of attack upon you, with seemingly full justification and no call for examining whether or not a different point of view might be essential, all because you are going to keep your lip zipped and not be the joy and not be the light, which would make a demand on that poor manipulative soul.

You know why I am being unequivocal and hard here? Because the ploy of depression is malicious, unkind, manipulative and does not have your best interest at heart. The clearer you can become with that fact, the sooner you can release yourself from a feeling of guilt at not joining this other one in his or her misery. And the sooner you can be that clarity, which will place the demand on that other one to examine his or her motives. And as a result of that, perhaps grow and wake up.

“Well, I don't know if I want to be that involved. That's going to be work.” But again, the suffering that comes from being the puppet of that kind of manipulation isn't easy either. If you want to help, be clear. And be clear about yourself—be honest, not devious. If you're being honest you will not be manipulative, and you won't join with the one who that is manipulative.

You see again, I am not helping you. You sit in effect in the middle of the Kingdom of Heaven with a little pea-sized concept of who you are. And you are sitting right there, a body of Light, the Christ—I mean at this very instant. You don't need any help, you need a friend who will reflect back to you who you Are, so that you might become more curious about who you Are, than you are committed to your little pea-sized concept of yourself.

But your concept of yourself isn't changing who you Are. And so I don't need to change you from something that you think you are into something that you Are, I simply need to talk to you like the one that you Are.

So don't talk to this depressed one as though this one is a depressed one. Talk to this one as though he or she is fundamentally intelligent. And the fact is that someone who uses depression as a ploy is very, very structured and self-disciplined, is far from unintelligent and far from incapable of making a shift. And that one is consciously choosing the technique he or she is using. And it takes work to keep straight all the aspects of the manipulation so that nobody becomes confused. So start treating this one as though he or she is really intelligent, not deserving of any pity on your part, whatsoever.

So what if this one really does point a gun into his or her mouth and pull the trigger? Oh dear, you will have to live with it the rest of your life. That's what the message says—"you will have to live with this for the rest of your life." Another invitation to join in the special relationship: a mutual agreement to act at odds with Reality and believe that you have your own private world which requires suffering because, of course, you're both guilty.

You can say "Bullshit! Point the gun in your throat and pull the trigger. You'll still be the Christ. You'll still be in the middle of the Kingdom of Heaven. You will still have the same opportunity to wake up that you have at this moment. And I am not going to join you in this irrelevant folderol. And no, I won't feel guilty, because I know it is not my responsibility to prove anything to you. It's only my responsibility to be the presence of the Christ that I am, and let you choose to be either who you Are, or who you think you are, and provide yourself with whatever experiences exquisitely and succinctly put you at the threshold of discovering who you Are."

You see how special relationships work? They suck you in through guilt, almost always as an expression of a desire for help. To come into a mutual agreement that doesn't acknowledge God; because the two of you look to each other for the elements of the agreement, instead of listening within, deeply, so that what we might call the elements of Reality, the elements of God can be recognized and taken as that which defines the two of you.

Now I talked at some length here, because this is a significant issue and you need to understand that you can be the presence of Love, with a capital "L", the presence of Truth, the presence of Principle and not cater to the manipulative ploy of the ego, and feel clear, innocent, good, intelligent and wise. If you don't know that you can, then you are likely to succumb to the emotional draw of the dynamic of depression.

Anyone in this room who claims depression as a condition they are dealing with, I have just introduced you to yourself. And I would encourage you to ask yourselves why you are withholding from yourself the conscious experience of being loving. It's too high a price to pay for the potential benefit of the manipulation. Because your capacity to feel love, your capacity to recognize that which is Real in each and everything, your capacity to feel good is too great a thing to throw over for the so-called satisfaction of getting even. Because that satisfaction will never come. The ego is lying to you when it says you will get a marvelous payoff. All the time you are waiting for that payoff, you are suffering from the absence of your conscious experience of being loving and feeling your gentleness and your wholeness and your joy.

The ego is a liar and the father of it—the father of the lie. And if you will dare to look at this squarely, you will find in it your release from an unjustifiable imprisonment in depression and misery. Now I will give all of you a chance to breathe.

QUESTION: I want to know how I'm doing as far as trying to relate the Course to the people who come into my arena. And probably get some help or assistance as how to explain this to people. Like: "Where are you going?" "Oh, to Kauai." "What are you going to do?" "Talk to Jesus." Not that I haven't said that, and I'm really thrilled to be here, believe me, but so that people don't go, "She's gone!" Anything on that?

ANSWER: No further explanation is needed. Let that peak their curiosity. Let that have the opportunity to register with them as a valid statement. Also be willing to let it register with them as a statement of an uncentered, unrealistic, stupid girl—meaning you. In other words, dare to just be as honest as you can be. And if someone else is having a problem, let them do the work. Don't try to take on the effort of explaining and justifying and helping them come to some degree of peace within themselves. You be at peace with yourself, live your life, don't get into games of secrecy or of, let's say, keeping your mouth shut so as not to make waves. There need to be some waves. There needs to be that which triggers new perspectives. Don't arrogantly be yourself, as though you are going to make a point or show somebody something. Just be and be simply.

And when you get back and they say, "Well, how was your talk with Jesus?" You can simply speak from your heart about how it was for you—and let it go at that. And go about your business.

QUESTION: What is my business?

ANSWER: Being You. Attending to the details of your life with as great a centered perspective as possible, with as little emotional reaction as possible. It is attending to life as it is happening, without letting it be biased by old habits and preconceptions. In other words, engaging in life innocently.

This is really important. Because it doesn't matter what the specific thing is that you are doing, it matters that you are not doing it as a defense against life, it matters that you are not doing it as a means of creating a role for yourself—which is nothing more than a sense of identity, rather than identity itself. It matters that you engage in life with curiosity, with openness and with a sense that whatever it is that is confronting you is God, and not something different from God that is characteristic of a lifetime, or a place called a material universe. It means living each moment with freshness, not as though it were a test that you could pass or fail. It means setting aside an agenda of your own, and paying attention to the agenda of life itself, trusting that it is not going to be incongruent with your fulfillment.

Because if it is all God, it is not polarized, and therefore it does not call for defense on your part.

Now, you must understand that if you are flowing with life, that if you are not attempting to enforce an agenda of your own and that if you are not attempting to coerce the elements of your life to fit into a concept you have of what is appropriate, it is important for you to understand that this does not mean a loss of the ability to discern between what is illusory and what is Real. Until you are Awake, you must be able to separate the tares from the wheat, as the story goes.

Separating the tares from the wheat is a matter of discernment and not judgment. Therefore, it is not an act of defense; it is as simple as being able to tell the difference between apples and oranges. In fact, in this day it would be better if that parable referred to apples and oranges, because tares and wheat do suggest opposites—the good and the bad. The simple fact is that the tares aren't wheat, and therefore they do not provide that which is nourishing—but tares in themselves are not evil or bad.

And so you do not become devoid of discernment just because you are willing to yield into the Movement of Life and observe what it is, instead of attempting to make everything conform to your personal agenda. It does not mean becoming stupid. It doesn't mean becoming a cloud-nine-metaphysician, pie-in-the-sky and cotton candy.

It means truly being as Real and as practical as I was being during the last answer. For this one to be a helper and join with the one depressed, that is being unrealistic, that is being cloud-nine, that is being unconnected, that is not practicing discernment. That's the end of the answer.

QUESTION: You can tell your friends that the lady next to you is not only coming all the way to Kauai to listen to Jesus, but after that—on Jesus' encouragement—going on to hunt for fairies in Ireland.

ANSWER: Indeed, a highly respected woman in her community.

QUESTION: Licensed psychologist. I've been told by Raj and Jerimiah and others have been told, that we have an affinity for working with the elemental Kingdom, nature spirits, the fairies. And I've been meeting other people who have been told the same thing that I have, and I find not only that they are sane, but they're utterly delightful people to work with and be with. So I'd just kind of like a progress report, Raj, on what I'm doing.

ANSWER: Indeed, you are doing excellently. And the arena in which you are doing excellently is that of giving yourself permission to be curious about that which your ego calls unreasonable. You are giving yourself permission to move beyond reason. And indeed, yielding to the Kingdom of Heaven that you are in the middle of does require allowing yourself to move beyond reason.

Reason requires all of you to operate on the basis of memory: definitions that have already been arrived at and a process of coming to conclusions that do not allow for that which lies outside of your already existing experience. If you rely upon reason, you will indefinitely remain trapped in your current ignorance. This again is why the element of trust is essential to waking up. It is essential to the experience of revelation. Indeed, this world is full of more than you have dreamed of. It is full of Heaven.

And what is currently being referred to as the elementals, the nature spirits, etc., these are not fantasies of the imagination. Everything is in communion with everything else. Everything is conscious, even a stone. Everything is able to communicate its meaning to everything else. And its meaning is that which was set into motion and continues to be set into motion by the Movement of God, called Creation. And so each thing that exists has the means of communicating the meaning of itself that is derived from the Movement of God.

This trip that you are about to make is going to be a surprising trip for you, in that you will experience moving further into the unreasonable than you thought you would—which is what you desire.

I appreciate your asking this particular question, because so many will find upon the hearing of the question and the answer that I have given, justification for being a little bit more unreasonable themselves without judging themselves and without resisting opening up.

QUESTION: I'm having lots of confusion about my employment. And I feel that I need to change my job and possibly my whole environment. I have a feeling sometimes that I have made myself a trap, feeling burdened with things. If you could shed a little light on that, I would appreciate it.

ANSWER: I will tell you something. Even when you are moving forward without a great deal of resistance—let's put it this way—even when you are moving forward with willingness, because the forward movement always brings you into greater clarity than you previously had, at the moment that clarity dawns on you you will also be aware of the confinement that you had been in. And the tendency sometimes is to immediately define yourself as having been really pretty stupid to have put up with that. And thus, the experience of clarification that uncovered the unreasonableness of where you were before the clarification occurred gets turned against you. And instead of rejoicing at the clarification and the forward movement, you end up kicking yourself for having spent time being ignorant.

Now, I encourage you to not indulge in that. You are feeling movement, perhaps a sense of pressure of movement toward greater expansiveness or change. That is the pressure of your Being. I'm going to put it this way—that is the way

you are feeling the insinuation of the gift of your infinity into the current tinniness of your point of view.

Now, don't jump to conclusions as to what the next step is going to be. Welcome the energy or the feeling of pressure and become curious, but don't think. You must think in order to jump to conclusions. But the insinuation of the infinity of your Being, with a capital "B", is bringing with it the clarification that you would try to jump to through a process of thinking. So be calm, be patient, and treat this like the birth of a child. Don't waste your time trying to force it, it will engage you in the coming forth. And any attempt that you put forth to bring it forth will wear you out.

There is a Movement. Allow it. Flow with it. Be at peace with it. And don't try to manipulate it so that it will occur a little bit faster. It's God unfolding! And can you push God? You can wear yourself out trying to, when the need is really for quiet, attentive, unconditional curiosity. And I don't care if your ego wants to know what it is faster than God is unfolding it. The unfoldment of Life, the Movement of Creation is flawless. And if you will dare to allow it to be what it is, it will be the most enjoyable "transition" or reconfiguration that you have ever experienced.

And I will not say anything more specific than that, because that is where your attention needs to be. Not on what is coming, but on yielding to and flowing with it as it comes, if I may put it that way.

QUESTION: Last night we spoke and I made a statement that I had absolutely no idea what I'm going to do. And that is still happening.

ANSWER: How are you tolerating it?

QUESTION: I thought I was doing real well. Every morning part of my prayers to the Holy Spirit is to just show me God's Will for me. And the other part is to help me remove the blocks and the fears that are stopping me from seeing this world and everyone in it as they Really Are. And I would have to say that my life was going along very smoothly.

Well, not too long ago, all of a sudden, out of the blue, I was given an opportunity for a position with a corporation in another state. And I looked at the opportunity and I said, "Oh God, not there!" And so I think, "Well, this can't be real. I mean, I don't want to go there." And so I went into the silence and asked, "Is this for me?" Well, I get a "yes" and a "no," and both of them feel the same. So I put myself in a complete circle here. I'm going, "Well, if this is where I'm supposed to be, why don't I want to be there?" So from your perspective maybe you could break down this circle in some language that I could understand?

ANSWER: When you get what are apparently conflicting answers, obviously wisdom says, “Don’t act yet.” What is appropriate is to continue to be curious. What is also appropriate is to become even quieter. What is needed is for you not to indulge in the idea that there is a deadline, and therefore you must come to a conclusion without taking time to be clear enough to hear a consistent answer. And then listen. In other words—continue to listen.

If you limited yourself to what you liked and what you could understand, there would never be any growth, because you would always stay within your comfort zone. And your comfort zone is constituted of that with which you are already familiar.

The only reason every single one of you isn’t wide Awake at this moment is because it requires you to go beyond your comfort zone.

It is difficult to embrace your good, because your good goes beyond what you are familiar with. And you do not have much trust at the moment in that which is beyond what you are familiar with, because you have been conditioned to believe that you live a polarized existence. Therefore, what you are not familiar with may be positive or negative, constructive or destructive, happifying or unpleasant. And so who’s going to risk the chance of moving into the unknown?

This is why it is so important to learn to listen, to learn to inquire and expect an answer, because it is what helps you move across the threshold beyond your comfort zone. The only reason you aren’t experiencing all of this as the Kingdom of Heaven is because you are defended against it, because your conditioning says there is no such thing as an unpolarized, indivisible, infinite expression of perfection.

Now, continue to lean into the capital “K” Knowing that is there, about what to do. There are times when I will tell you “yes” or “no” to a question of this sort. But at this moment the answer is not what you have need of. What you have need of is practicing—persisting in listening—with a greater degree of peace and less urgency being indulged in.

QUESTION: Hi, Raj. As you were saying in your opening comment this morning about our addiction to thinking and figuring out, I was listening and agreeing and thinking how wonderful it was. And you started handing around the mic and I was busy figuring out what questions I was going to ask. And I was into it for awhile before I realized what I was doing, only because it didn’t feel very good. It’s very hard to give up not doing that. So I thought, “Well, what’s the worst that could happen? I can get the mic and not have a question.” Which is kind of what’s happening.

But actually what I’m a little bit curious about is the time when I made a decision to incarnate on this planet. And I’m curious to know how clearly

was I seeing? And if I was still seeing only from a three-dimensional frame of reference, how wise was my decision to incarnate? Did I come here with specific things to accomplish or do? And wouldn't the really wise decision be simply to Awaken and Ascend in this lifetime? And hopefully that's the decision I was making when I made the decision to incarnate. But I wonder if you could maybe comment on that for me?

ANSWER: As it happens that was the case—that was your intent in this incarnation. Understand that the decision to incarnate is basically yours, but it is always accompanied with guidance. You might say that you had guidance counselors, such as school counselors, who help you set up the curriculum of your education, knowing what you have need of that you, at the moment, do not know that you need.

But ultimately, your decision to incarnate again is yours, even though it is an ignorant choice. And you are not corrected for having the desire. Because, after all, your ignorant choice or your choice for ignorance of who you are is going on in the middle of the Kingdom of Heaven. And you are the Christ. Therefore, no serious mistake can be made.

Now, why aren't you told that it is an ignorant choice? Because the decision to dissociate yourself from the Kingdom of Heaven is a choice that must be reversed by you for your own reasons. Now I used those words very carefully—“the choice to dissociate yourself from the Kingdom of Heaven.” It really means the choice to dissociate yourself from your infinity, from the wholeness of your Being as a conscious experience. And so a dissociation mentally, you might say, occurs in which part of you in your Totality is being denied in favor of a part of you that is then treated as though IT were the whole.

Now, everyone is very close to waking up. But not everyone is close to being conscious that they are going to wake up. As it happens you are close to being conscious of it. And so it became part of your choice in this incarnation to incarnate and awaken while incarnated. And indeed, you are indulging in nothing significantly that would impede that happening. And so I will simply say that you are on target.

QUESTION: I have a strong interest in materials and art forms. And I'd like to ask if Devin is the right person to work with me in the fulfillment of this interest?

ANSWER: This is likely to be a temporary relationship, but a full one. It is not likely to be a relationship over a period of years. But I will tell you that it would be a shame to miss the association that you will have.

QUESTION: You mentioned about stone being conscious, having consciousness and meaning. I love to carve stone, and I would like to know how to feel or to become one with the consciousness or meaning of the stone.

ANSWER: I have said before that the most direct route to your fellow man is right through the center of your Being. Not through space. That is the way egos relate. But right through the center of your Being is communion. And so you be still and embrace the stone. Much as you already do. And you feel within yourself; not as a matter of being sensitive to the stone, but as a matter of being at peace and congruent and at one within and as yourself. And then the meaning will emerge. This truly is not different from what you already know.

QUESTION: When I talked with you, I asked about a job that you had said was coming up soon, most likely before the first of June. And you also mentioned a relationship that you said was likely to happen within 7 to 10 days. Neither of these has happened. I'm going to ask you to help me to understand the reason for the delay. Is there a change? What really is going on?

ANSWER: There is no change. The gentleman we were speaking of is still the gentleman. The job we were speaking of is still the job. And although it is a test of your faith, I must say that both of them are still imminent. And I am not using the word "imminent" in a universal sense that doesn't relate to your sense of imminent. I mean, indeed, that it can happen at any moment.

It is important for you to know that there is nothing in you resisting it or blocking it. You are not unwilling to experience it. What you must understand is that it is inappropriate to look for fault here—which is really what one asks for when they want to know the reason why something hasn't happened that guidance has indicated would happen. Was the guidance incorrect? Was the listener mishearing? Is the listener blocking the unfoldment, etc.?

What you must do here is to be willing to stay in the state of innocent, unconditional curiosity, not cluttered with self-doubt, nor doubt in guidance. There is no three-dimensional example I can give you in order to help you have, shall I say, an unconditional grasp of what is happening here. Because, literally, nothing is inhibiting it. And I am not teasing you, nor am I, shall I say, stretching you or increasing your patience by telling you that it is imminent and unchanged, even though I have told you that before and it has not happened.

QUESTION: I have a beautiful experience with my three year old grandson. But there's something going on in our relationship that I have a sense that if I understood better it would help me to understand myself better. And when you opened our meeting today with "welcome to yourself," it came to me: "Wow, Ryan is here for me in a way that I don't understand yet."

He is a little boy that is so full of life, and I have the joy of living in the same household with him. And there are times in our relationship when he is crazy to be with me, and there are other times when he will say, “Go away.” But he says it in a way that makes me think, “Oh, what’s in me that’s bringing forth this kind of expression?” And I had no intention of even mentioning this subject until this morning. But it came to me that I should speak to you about our relationship, Ryan’s and mine. Could you give me more enlightenment about what it’s about?

ANSWER: It is truly about freedom in the relationship. It is truly about not having a co-dependent relationship where each of you is playing on each other’s needs. I encourage you to delight in this youngster’s forthrightness and freedom to express exactly what he is feeling, without self-doubt. He does not express himself in a hateful way when he says, “Go away.” He simply, easily, in so many words says, “I want to be by myself. I want to do my thing. I don’t want to be with you at the moment grandma.” And he does not feel the need to cushion the news.

I encourage you not to allow a special relationship to develop with him. I encourage you not to allow a sense of need and need fulfilled to develop. I encourage you to be able to be with him or not be with him as a whole-souled woman—yourself—recognizing another whole-souled individuality, himself. And on the basis of that wholeness, be able to move together and apart without giving SPECIAL meaning to it. Because without SPECIAL meaning there will be a freedom and a joy and a fullness to the relationship. And neither one of you will begin to develop a need to be independent of each other and begin to push each other away.

Now, there is another point in your question that we need to address. As everyone is becoming more and more metaphysically enlightened, and the concept that we create our own experience has taken hold, you put yourself in the position of having to take responsibility for the results, for the events that occur in your life. And thus, anything good that happens is to your credit, and anything judged by you to be bad that happens is to your discredit. And you do not have the perspective to see that what is happening might be happening because there is a God, and you’re not responsible for it at all.

It is inappropriate to always take everything that happens back to yourself as though you were the cause. And it is an absolute requirement that whatever you experience be referred back to God. Why? Because if it is referred back to God (in your mind)--Who is indivisible and therefore undivided, Who is single of purpose, and Who withholds nothing of what He is from His Movement that is called Creation—you then are in a position to experience the revelation that I spoke of earlier: the uncovering of that which has been going on all along.

You see, though, that if you always refer everything back to yourself as that which is responsible for what is happening, you are not going to be able to get back to the indivisible, undivided, unpolarized Source of perfection that will move you through the appearance into the clarification that is needed.

In other words, you will not have the means to get beyond the three-dimensional frame of reference. You will not be able to get beyond whatever your preconceptions and mindsets are. Therefore, you will not be able to find freedom, even though you may have thousands of other individuals who agree that this is spiritually more advanced than what was practiced fifty, a hundred, or three hundred years ago—and which, therefore, is a worthy effort put forth by you.

If God isn't being it, it isn't happening except in the imagination. And to try to find the way in which you are responsible for every little thing that happens, usurps God—puts you as the author of Life. of your life—and you are not. It makes you responsible. It sets you up for being guilty and having to pay the price of your guilt. And it keeps you bound in your ignorance.

And I am not speaking just to you, I am speaking to everyone. Your spiritual path does not take you into blame, guilt and the paying of a penalty. It leads you out of, it helps you move through and beyond these dynamics of special relationships—which guilt is inseparable from, and personal responsibility is inseparable from.

Now this is a very hard thing for many to hear. Because if God is responsible for everything and you are not, and you have been gaining your sense of worth from your accomplishments, then if you cannot claim they are your accomplishments, you don't have any way of crediting yourself or feeling worthwhile. And that becomes a very difficult thing to do. And so everybody clamors for a sense of authority. Even authority over one's problems.

The tiny personal sense of yourself as a little mind living on the surface of a big planet in the universe—that concept of yourself can be the environment in which revelation or the uncovering of who you really are can occur.

Don't refer everything back to yourself. Refer everything back to the Father. And then the clear true perspective about it all, as the Father is being it, will become available to you, and you will not go through a period of paying a penalty. And there is something else that will occur: God's point of view will become available to you as your point of view—and that's called being Awake.

And so you will not be minus an experience of fulfillment. The Movement of God will be experienced by you as the movement of you, because you aren't holding yourself apart from God. But that of you which used to be able to claim credit, whether it was for the bad things or the good things, will not be claiming

credit. And you will not be experiencing that kind of worth, because that was a conceptual worth and not an experiential worth.

And when God's point of view is being experienced by you as your point of view, there is never any doubt about your worth, because it is felt. It is a worth that cannot be taken away from you, because you are not taking yourself away from God and holding yourself apart as a separate entity.

So you will exchange a sense of worth that is worthless for the experience of worth that is Eternal, but it is an experience of worth that you cannot claim credit for. That is what makes it difficult to embrace as valuable—it is your ego that wants to be able to take credit. Your Being doesn't need to take credit, because It isn't holding Itself apart. And so the fullness and wholeness of God is experienced as the fullness and wholeness of you.

Now, the issue here is not whether or not you are experiencing the fullness and wholeness of you that is the presence of God. The issue here is this practice of referring everything that happens back to you and claiming authorship of it as a personal, private, little mind. It must stop with all of you. The only thing you ever seem to create is a misperception of something Real. But you never ever create anything unreal.

And we will be going into that more as the weekend progresses. But this will give you something to contemplate—not think about.

FOLLOW UP ANSWER: I would like to address two points relative to things that were said yesterday. The first is relative to the statement that you must all understand: You are neither behind the point of perfection nor advancing toward it; you are at that point and must understand yourself there from. Now why is it important to understand that? It is important because it gives you a new measuring stick. It gives you a measuring stick that is more practical and more transformational than your, what I'm going to call, poor thought models—your concepts, your conditions, your conclusions that you have arrived at through limited perception.

If you begin to consciously embrace the idea (which is really a Fact, with a capital "F") that you are not working toward perfection, but that you are at this very instant the manifestation, the expression of perfection, then when you find yourself thinking or believing things about yourself that are incongruent with this measuring stick of perfection, you have a basis for doubting your preconception, and a basis for letting it go in preference to being curious to grasp the meaning of yourself on the basis of divine present perfection.

You will question your spiritual trek. You will question the validity of obedience's being practiced. You will question anything that posits your

perfection somewhere off in the future. And you will, as I said, have a basis for beginning to be curious to perceive your present divine perfection.

Now in a like manner, I said yesterday that instead of referring everything that happens in your experience back to yourself, as though you were the author and creator of it, whether it was bad or good, that you were to refer everything back to the Father. It did not mean, instead of blaming yourself, blame God. It meant to take whatever the circumstance that confronts you that is distressing as well as any circumstance that confronts you that is most pleasing and fulfilling, and referring it back to God—the nature of Whom is indivisibility, perfection, unconflictedness, absolute integrity. Because, as I said, if anything is going on at all it is God, or it is a distorted perception of God that you are engaging in. But the event, whether you are distorting it by means of misperception or not, is unchangeably God.

The reason for referring everything back to God is because here you have an absolute measuring stick, against which you may measure what you are observing. And if what you are observing is incongruent with the measuring stick of perfection, you may know that there is a misperception present. You may then engage your curiosity to see the perfection without engaging your reactions to your misperception.

The reason for referring everything back to God, rather than back to yourself is, because at the moment your sense of yourself is one of being conflicted. And so the measuring stick that you use doesn't give you the means of getting beyond the conflicted perception of your world that is distressing you.

So you refer everything back to the divine measuring stick, which will invalidate that which is illusory in your perception and allow you to get past it. And you will experience an inner shift, a transformational shift of perception, that will reveal to you, uncover to you, the perfection that has to be going on in order for you to have a misperception at all.

The reason for referring everything back to the Father is so that you may become free of the misperception and the distress associated with it. It is not so that you can have a scapegoat. There are many who do view God through a conflicted perception and see God as loving and wrathful. And that is only representative of the ignorant vantage point from which God is being viewed.

QUESTION: I guess the first thing I'd like to do is extend my personal feeling of gratitude for your presence this weekend, and our ability to be here.

ANSWER: I am grateful for your presence also. We are together, and in our togetherness there is this weekend to experience. Continue.

QUESTION: My question deals with situations that have happened at different times in my life that I can interpret as betrayal. And what I find in

each of those situations is that the aftereffect is that I question my discernment and my trust, and I close down a part of myself because of that. And what I would like to do is find within myself that which is attracting the situation that allows the betrayal to occur.

ANSWER: Oh, why don't you try to find that in yourself which doesn't allow the betrayal to occur and be finished with it?

QUESTION: Great, that sounds much better.

ANSWER: Let me say this. You are talking about trust, but you are talking about trust in an inappropriate fashion. Trust doesn't mean being in a situation where it is then appropriate for you to become unconscious. You are speaking of trusting someone so that you do not have to continue to be conscious, continue to be alert. You are saying that you want to be in such a safe situation that you can let down, and in effect not pay attention. That is not trust, that is stupidity. And everyone does it. So I am not picking on you.

Everyone looks for that point in their experience where everything is so secure that there is no further call to pay attention. It is like looking forward to graduating—finishing school—so that you can feel that you have arrived at a point of completion and never have to be in an attitude where you are engaged by life and moved in an expansive fashion by it. And you can settle down and just be—except that really means just “sog” in that point at which you have arrived.

Now I will tell you something. Until all of you are Totally Awake, you are all untrustworthy. Because the ego is still functioning. And so do not look at your fellow man, who is coming from an ego place, and assume that any of them are trustworthy. Now that may sound like a negative statement, a put-down. But I am stating a fact. Not even you are trustworthy at the moment, because you are not free of your ego. You cannot really trust yourself, with a small “s”, because it is ego bound.

Now where does that leave you? It leaves you at a point of finding the value of not trusting your present sense of yourself; and in that void, having the courage to listen beyond your present sense of yourself for guidance. This listening beyond can be a listening to your capital “S” Self, or listening to your guide, or listening to the Holy Spirit—or that which has been called the Voice for Truth.

Waking up is a process of abandoning the sense of self that you have all developed and believe is you, which is very confined and circumscribed—it is what we have called the ego—and leaning into, throwing your anchor into the infinity of your Being, into your capital “S” Self. And to this end you do have the Holy Spirit and you do have your guides to help reinforce the trust that it does take to do that.

Now there is another way of putting this that is easier to grasp, and it is described as becoming centered—being in that place within yourself where there is utter peace, because you have escaped the surface reactive ego level of your mind.

I said yesterday, that the most direct route to your fellow man is right through the center of your Being. It is right through that place of peace in you that is in every single one of you, constantly, if you will but take time to feel it. From there you have available to you the divine perspective.

So what do you do if you are not going to trust your fellow man? You are going to go within and connect with your fellow man from that centered place. You see, you cannot truly connect with each other through space, because you are not truly separated, even though the experience of space seems to prove that you are separated.

But when you practice being still, going within, becoming centered and then experiencing your world from that centered place, you know how to be appropriate with your fellow man. And then your “relationship” with your fellow man will be transformational, healing, fulfilling. Because it isn’t a relationship, it is communion. It is experiencing the oneness of us all—the oneness of you and the one you are “relating to.”

Now I’m making a distinction here between communion with your fellow man and relating. Because relating is something that must be done through space, and it must occur through mutual agreement of egos. And that is why I said yesterday, that ultimately and truly we do not have a relationship, because we are one. One must hold oneself separate from a thing in order to establish a relationship with it.

You and I are one. Not just in this fashion, but when you are all alone we are together. When you are all alone, you and all of the Brotherhood are together. And when one is Awake, not blinded by his finite tiny sense of self, one experiences this union of the Brotherhood consciously—all the time.

You see, when you have trusted, you have given your power away. You have said, “I trust you so completely that I no longer have to pay attention for myself, and I trust that you will do what is appropriate with me and nothing else.” In the future don’t trust like that. Don’t find a situation or a circumstance or a relationship where you can shut down and become unconscious—in other words, no longer pay attention.

But you say, “That sounds like being on guard, and being on guard is defensive and defense is attack.” And that is not what I am saying. I am not saying remain conscious because if you don’t this hostile world will hurt you. I am saying: don’t engage in unconsciousness, because if you are unconscious you do not have the opportunity to experience Reality. You also lose the full experience

of your Being as Consciousness, as that infinite Conscious Awareness in which all of the Movement of Creation is going on, and in which that experience is available to you, as you.

As you wake up, you are going to be more and more conscious than you have ever been before. You will also be more and more at peace, but that will not mean being less aware.

So be with your fellow man from your center, fully conscious from your center, and relate from your center; not paying attention to this other one and bouncing off of him, and finding out where you stand by reflection from him, so that then you may calculate what you will do based upon what that one is reflecting back to you. Simply, to the very best of your ability, be with that person from your center. And be sensitive to what you are feeling within yourself in the peace of your being.

Some of you are afraid that if you get in touch with the peace of your Being, you will not care about anything, and you will let anything occur. And you will be as though you are on a drug trip, where if the building you were in were on fire, you would watch it in all of its glory, not recognizing there was a need for you to leave the room.

Indeed, when you are centered, you can hear the word “no” as well as the word “yes.” Discernment, that I spoke of yesterday, is available without emotion attached to it. And thus, you are able to tell apples from oranges, the tares from the wheat. You can make distinctions without judgment. And so you will feel what is appropriate and what is not, without emotion, but with clarity and with peace. Without emotional response you will be able to easily say “no” from the tips of your toes as a simple expression of clarity. Or you’ll be able to say “yes” from the tip of your toes with clarity. And thus, because you will continue to be conscious, you will not be misused, because you will be being appropriate.

And I will tell you something. Whether the one you are with is interested in approaching life in the manner I have just described to you, he or she will find themselves enjoying being with you, because you are so clear and there are no games apparent—there is nothing underhanded or secret. They know where you stand, and because of that they can let down their defenses. And so relationships, in which even one of the partners is coming from his or her center, become fuller and more meaningful relationships.

And it is only in, I’m going to say, the unusual cases, where the one who is not coming from a centered place is so insistent upon being a manipulative ego, that that one will vacate the “relationship,” because you are unavailable for playing games, and that is the only way that one wants to relate. But it is only in the unusual case that your being centered would seem to foul up a relationship. And

really what it will do is establish for you the impossibility of being in a relationship where there cannot be growth and joy.

QUESTION: There was a person renting a house of mine, who had given every indication they were choosing to buy it. And intuitively what I felt towards the end of July was that that was not going to happen. This person was a very dear friend and had been for a long time. And their response was very negative, very manipulative. And then what came out of it was the fact that they had purchased another house, and they were leaving.

I listened to my intuition. But the feeling that doesn't work inside of me is the place where I feel myself shutting down somewhat. I feel the place where I'm shutting down a part of me, because of this, or because of similar situations. And I don't want to do that for anyone. I mean no one or nothing is worth that to me.

And in hearing what you're saying, I understand in terms of coming from your center. I can do that. I just got off the phone with this person, and I felt that I cleared it as much on that level of communication, withholding the aspect of communion beneath it.

ANSWER: Your ego is throwing a little temper tantrum. You, with a capital "Y", had an immediate recognition that your knowing or intuition had been correct. The news confirmed to you your oneness with what was really unfolding.

QUESTION: I was disappointed.

ANSWER: Your ego was disappointed. Your capital "S" Self recognized unity in the experience of your intuition that you had had, which meant that you were not confronted with a surprise at all. But your ego, that which is in a special relationship with other egos, is saying: "this one needs to be held to a point of principle or a point of fairness, justice is called for." And if you don't recognize this as a subtle ploy of the ego to disengage you from your recognition of unity, then you will get sucked into reaction for a while.

You must recognize that the ego can never enforce what it suggests, and you must also recognize that all the ego ever does is suggest. It whispers in your ear: "You have justification, righteous justification for being indignant. And this one needs to know what he has done to you." It whispers it like a hypnotist. I am not calling hypnotists into question here. I am pointing out the fact that the ego can only employ suggestion, and the rest of it is up to you. And you can refuse to validate the suggestion, and thereby remain free of becoming influenced, so that you are not able to function from your right mind.

And that is what is happening here. You are at this moment provided with the choice to validate the suggestion, or invalidate it and go forward with the confirmation that you have had—that your knowing is accurate. And, therefore, if

you continue to stay in touch with it, you will not be confronted with shocking disturbing surprises. Disturbing in the sense that it happens and you have no preparation for it.

FOLLOW UP ANSWER: I would like to take a moment to elaborate on a point. Everyone who is consciously on their spiritual path talks about and looks forward to experiences of enlightenment and transformation. But because of the intellectual foundation upon which they approach their spiritual path, enlightenment and transformation tends to be conceptualized as “Ah-ha” experiences.

In other words, experiences of intellectual realization of ideas fitting together in a new way, as though always the transformation will be a rearrangement of ideas, rather than an actually new experience of self. As a result, when an actually new experience of self begins to emerge, one is likely to feel as though he or she is going crazy. It is unexpected, because it has nothing to do with logic, or ideas fitting together in a new way, because it truly is an experience.

Now a few moments ago I said you cannot afford to trust yourself. And yet, in the past I have said that every single one of you has the capacity, the inherent capacity to recognize Truth. And I have said, dare to trust yourself. And, of course, everyone looks for inconsistencies, usually as a basis for disqualifying the source. And I do not want you to get sidetracked.

Now, as one indeed begins to find value in becoming still, going within—being there thought-less as pure Conscious Awareness—and begins to simply be attentive and finds that indeed there is an influx of Awareness—not thoughts, not anything that is a product of reasoning or intellect—and begins to find that the knowing or Awareness that is occurring is valid and valuable, one is confronted with apparently two different ways of being conscious.

One being the spontaneous habitual way of consciousness that everyone employs everyday in living their life. “Oh, I need a dozen eggs.” Boom—pop down to the store, get a dozen eggs, come back home. You’ve done it a thousand times. Why check in with guidance? Certainly you can do that little thing yourself. And you get back home and find out that you don’t have the bread that you need for the french toast that you got the eggs for. And you realize if you had stopped a moment and quietly paid attention, you could have saved yourself an extra trip.

Now the point is that once you find that there is another experience of being aware that is impeccable, you’re faced with having to make a choice between which mode of being conscious you are going to employ. The one that is impeccable doesn’t feel like you, and the one that is full of faults is the only one you have known as you. And so, if you’re going to make what seems to be an

obviously intelligent choice and choose for the impeccable, it seems as though you are invalidating the you that you thought that you always were. And this is confusing, demoralizing to your ego to say the least, and at times difficult.

But waking up really means change—not just a whole collection of new ideas to manipulate and play with and use to gauge your way through life. It really means experiencing the infiniteness of you directly—first hand—as your new experience of you. As this happens, you arrive at a point where you have to begin to conscientiously choose not to act without listening. You begin to have to choose not to employ the method of being aware that you have employed all your life which has given you your sense of identity. And you need to begin to employ the impeccable centered approach, even though it doesn't feel like you yet.

Now I am bringing this out so that as each of you arrives at that experience, you will not react simply because you didn't expect this to happen, you simply expected new ideas in your mental toy box.

Again, when you come to this place of choice, you have to choose not to rely on your old approach, your old sense of self. And it truly ends up being a choice not to trust what you have been trusting was you, all your life and trusting into something that is a direct experience of yours that doesn't yet feel like it fits you. So you will trust yourself, with a capital "S"—that impeccable knowing that is and always has been yours.

And you will withdraw your investment of trust in your best judgments, your best thinking, your best concepts, your most revered spiritual themes and ideas. You will give up your spiritual toy box of ideas, or shall I say, toy box of spiritual ideas. And you will abandon it for the direct experience of your spirituality, which is a very intimate, inseparable experience of you, which I have called Knowing, with a capital "K".

QUESTION: I have a confession, I am confused.

ANSWER: Would you come into the booth here?

QUESTION: And I know I'm so sure the only one here who feels this way. But my question...

ANSWER: You are that special?

QUESTION: My question concerns money and abundance. And I have a job currently, but I would prefer to be engaged in more of my creative interest. I find that I feel like I'm blocking the energy to do this, and not accessing my full potential. And I believe you have already answered my question, but maybe you could add a little bit more to it.

ANSWER: It is a very simple lesson that seems very difficult give yourself permission to have more. It is the Father's good pleasure to give you the Kingdom. In other words, the Father in His infinite Movement of Self-expression

withholds nothing of what He is from His Self-expression. Every single thing the Father creates embodies all that He is. And the only reason any of you are not experiencing infinite abundance is because you are not giving yourself permission to experience it. You are justifying less: “I can’t get a good enough job. The economy is bad right now. Nobody wants what I have in this location. There is an economic slump.”

But I will tell you something. If somebody forced your abundance on you, you would say, “Not so fast, not so fast.” Or you would sit in the middle of it and argue about it. “What do I do with it. Now I’ve got more responsibility. I don’t feel comfortable with this. I like it, but I feel very uneasy. This is not my natural habitat. This is not normal to me. I am not easy with it.”

Now I have said this before and I will say it again: You have exactly as much and exactly as little as you give yourself permission to have. And there is never any leeway in it. You never have a little bit more than you give permission for, and you never have a little bit less than you give permission for. You have exactly as much as you can justify having.

Now this is why you have need of a better measuring stick than your prior experience or your best concept. You allow most precisely just as much of your good as you can justify having—just as much as you will give yourself permission to have.

I am pushing your limits this weekend. I am telling you that you are more than you believe you are. Not to turn you into something that you’ve never been, but to unfold as a fact in your experience that you all have been more than what you think you are, but which you have not given yourself permission to experience, because it doesn’t fit within your limited beliefs.

If you are the expression of God—which is what we are going to use as the new measuring stick—then the experience of your life is inevitably infinite, abundant, full of creative expressive ideas. But as long as you say, “Well, I just have two hands and two feet, and there’s only so much I can do, and there are only a certain number of hours in the day, and I need a certain amount of sleep, and they only pay this much, etc., etc.” You can see how you stack the cards against you. And you believe what you are saying.

I’m going to encourage you all, from this day forward, to make this acknowledgment: “It is the Father’s good pleasure to give me the Kingdom. It is my Birthright, and I am curious to experience it.” That is the way you give permission. What does this do? It lifts the responsibility off of the shoulders of this one that has only two hands and two feet and a certain number of hours in the day, and on and on. And it opens you up to greater potential based on the infiniteness of God and the nature of God, and the fact that you as His expression

embody all that He/She Is. And realize that the manifestation of your abundance doesn't have to make sense. It doesn't have to come to you in an absolutely orderly way: you punch in at 8, you punch out at 5, you get \$8 an hour, therefore, you have \$64 that you can earn in a day—unless you get overtime, or unless there's a God, where infinity is not only the possibility but the actuality.

You have exactly as much and as little as you can justify having. That is the simplicity of it. And I suppose we could go on at length and become very metaphysical and logical, and give you systems and processes by which you could evoke out of the etheric substance of the universe more of what you conceive your abundance to be. But you will have to go to another workshop for that, and probably waste your money, and lose some of your abundance.

There really is a God, and you really are the direct and full expression of God, embodying all that God Is. That's really the truth at this moment. And so begin to be curious to watch the Father unfold the fullness of fulfillment for you.

The ego argues very subtly. And it says, "I don't know if I can accept unlimited abundance as a gift. I don't know if I can accept unlimited abundance that I haven't earned, because then I can't take credit for it, and then I won't know who I am and then I won't know who's receiving the abundance and all of my definitions of myself and my self-respect will be gone. And that will be hell. My abundance won't be satisfying my ego. Is that good? Oh, all of this is too confusing. Let me go to a workshop where I can evoke it out of the ethers, because at least then I can feel that I am responsible and that I have authored something that does meet my need, and then I can feel good about myself."

As you wake up, you have to let go of that which you can justify and embrace your unjustifiable good. Your ego has to justify everything in order to take credit and provide a sense of worth to itself. But if you are the Daughter or the Son of the King, and all that the King is and has is yours by Birthright, where does it fit in for you to be running around earning your little bit of good and feeling as though you are really somebody because you made it for yourself.

Being divine is unreasonable. It just is. And it is already the fact. And so I encourage all of you as a "daily practice" to acknowledge: "It is the Father's good pleasure to give me the Kingdom, and I am curious to see how it is going to appear. I am curious to see it appear in my experience." Because that curiosity is the way you begin to give permission. And all of the arguments against your really being able to have it are the way you withhold permission. Requiring it to come in a reasonable way is the way you block yourself from having it. And allowing it to come in a totally unreasonable way is the way you give permission for it to happen.

QUESTION: Thank you very much.

ANSWER: You are welcome. I encourage you to have fun with this. Don't turn it into another work ethic.

QUESTION: Yes it is morning, and it's had its moments of fun. I feel as though the question may be irrelevant, because you've done a pretty good job of supporting me facing my discomfort at the moment.

ANSWER: You're comfort that goes beyond your concept of comfort.

QUESTION: Truly. I'm not sure I like how unreasonable it's looking to me at the moment.

ANSWER: Reasonable will simply keep you a little bit longer in your comfortable prison. Continue...

QUESTION: Yesterday I found out that the lovely big house that my family and I are breaking the lease on, or changing our agreement on, has been rented. It's been a beautiful manifestation and actually the tenant is going to come in and take it pretty quickly. And it means that I need to find a new space to be, whether that's a tent or a house.

And yesterday I thought I surrendered pretty well, and I asked that the appropriate space be shown to me, for me and my family to live. May it happen easily and gently. And I got home last night from spending the day here and having an entertaining evening, and there was a message on my answering machine from the broker who actually handled the house that we are coming out of, saying that there was a place available.

This morning when I called her to find out about seeing the house before coming here, I found myself feeling as if perhaps it would be a unique experience to trust guidance, to just trust the manifestation in my life, that I in fact was getting the Kingdom of Heaven, that my curiosity was peaked to perhaps experience that differently this morning. And there was this little part of me who really wanted to see it before I came over here and find out if it was really the place, so that I could just relax into the day, you know have it all covered.

And I got over there and saw the house and freaked out. It's too close to the road, it's a congested neighborhood, it's blah, blah, blah, blah, blah. And it's as if I manifest exactly the quandary that I had been anticipating in not trusting my guidance, to just trust Spirit.

And as you answered the previous question, and as you spoke upon our return from break, I find myself tremendously curious about the Kingdom of Heaven being right in front of me, being right where I am. And I look right now back across the street at these beautiful people, that I don't even know. And I feel a little afraid to surrender to it. If that is the Kingdom of Heaven, to surrender my concepts that the house that was perfect was a little bit

bigger, or more spacious, or if their furniture wasn't so tacky, and just accept that this was in fact the very answer and the guidance that I'd asked for. And look, just love it, love myself, and love these beautiful people.

ANSWER: You will not find out until you go ahead and act on the basis of your inner guidance and your trust. And that is when you find the experience of the integrity of you listening and hearing guidance and the integrity of the guidance heard.

As I said earlier this year to someone else, you must be willing to give up the concept of fulfillment for fulfillment itself.

Now, Reality isn't static. Therefore, when you yield to the Movement of Fulfillment, you do not become locked into something absolutely unchanging. You lock yourself into a Movement that could be described as going from fulfillment to fulfillment to fulfillment. Because, indeed, the Movement of Creation is one of "Behold I make all things new." And that is a Movement, you could say, of—I'm not going to say renewing—a Movement of newing. It isn't a renewing of something old, it isn't a redoing of something old, it is the ever original unprecedented expression of life.

And so as you yield into the Movement of Fulfillment, know that you are yielding into a forever Movement. And so that which meets the need at this moment—without your being out on the street for an hour—does not have to be treated as that which you will have to be stuck with for eternity.

And so lighten up a little bit. And embrace what unfolds that meets the need, while not neglecting to continue to listen and be attentive as the Movement of Fulfillment continues.

All of you must not be too sure that your concept of good is right. When you are willing to let go of your concept of good, you become susceptible to the experience of Good, with a capital "G", that will necessarily move you off an old basis of perception, giving you new eyes and a new experience of self, and a clearer experience of not only your divinity but the divinity of the place where you are, disclosing to you more clearly that, indeed, you are in the Kingdom of Heaven needing only to un-squint your eyes.

Indeed, the process of trust and the process of yielding is unnerving and scary. It is utterly simple, but because it involves trusting into something that is not yourself as the authorizer, and because from within the ego's frame of reference you live in a polarized existence, this trusting into something you have no authority over may well be a trusting into God knows what—something negative, something destructive, etc.

There's only one thing ever confronting you, as I said yesterday. And trusting is the means of giving permission to more clearly discern the one and only

thing that is ever confronting you: the Kingdom of Heaven—Reality—creation that God is the Source of. And so you feel vulnerable and uneasy. This is the time to continue to listen. It is your ego that feels uneasy, because it doesn't have anything to grab hold of to secure itself with.

Great, this is excellent. But you—and I'm not referring to your ego—you have the capacity, even though the ego is scrambling for handholds, you have the capacity to continue to listen to guidance. You have the capacity to use God, the nature of God, as the measuring stick of the truth about your experience, no matter how your ego is defining it. And you have the ability to act in a manner that is congruent with your guidance, and you might say, test the waters of the Kingdom of Heaven so that you can get the confirmation of its reality.

Now I will remind you once again, because it is an important point for you. Be willing to give up the concept of fulfillment for fulfillment itself. And be willing to acknowledge that you don't know what fulfillment itself might really be.

QUESTION: I have a feeling of an expanded vision that is living in me now. And I wanted to allow that vision, expression, and experience it in my daily life. And I would like you to speak to that. And I have a curiosity that this expanded vision has a relationship with “Point of Power” being published.

ANSWER: First of all, this is not something that is now abiding in you that wasn't abiding in you before. I want for you to imagine a spotlight shining a circle of light on an otherwise dark stage. Or what we might call an otherwise dark Kingdom of Heaven. And you are in the center of the spotlight. As you begin to yield, as you begin to become centered, as you begin to let go of the exercise of authoritative control, the spotlight—the circle of light—begins to enlarge spontaneously, so that more of what is on the stage, more of what is in the Kingdom of Heaven, more of what is embraced within the Allness that is you registers or becomes visible.

Always your expansion, always what you call growth that brings you into new awareness, which seems to evoke or evolve new awareness, is simply uncovering the infinity of you that has always been present. That is why we can say that you are neither behind the point of perfection, nor advancing towards it; you are at that point and you must understand yourself there from.

And so how do you understand yourself? Not through an intellectual process of putting ideas together in a new way, but rather by becoming quiet and gentle within and with and as yourself.

Very few understand the significant and profound meaning of the statement that you are when you pray to go into your closet and pray to your Father, the infinity of what you are, which is in secret. In other words, which is in the absence

of the chatter of your thinking. It is in this centering, relaxing, invulnerable place of you that the light that you are, the circle of light, can expand, because you are not maintaining your defenses. And thinking is a defense. That statement is a radical statement, especially for metaphysicians. It is the truth and you are ready to hear the truth.

I will tell you that at this point the value of your thinking is that through it and the use of logic you can arrive at a conclusion that is so conclusive as to the Allness of God that you can abandon thinking. You can abandon the security of your clear correct thinking—that you thought was going to be your salvation—and yield into your center, which then allows the spotlight to enlarge. Which is another way of saying that is the way revelation occurs.

Indeed, this will be reflected in the unfoldment of the book, but it is not relative to the book exclusively. It has a larger scope. Let what will happen with the book happen. Don't let it become the focal point. Let the centering and the trusting and the silence become the focal point, so that the circle may increase and reveal even more of the infinity of you, which is identical with the infinity of the Kingdom of Heaven—Reality.

Please understand that when I use the words Kingdom of Heaven, I am not talking about a religious concept. I am talking about the undistorted conscious experience of Reality—the undistorted conscious experience of the ongoing Movement of Creation that God is being. That is what the Kingdom of Heaven meant in the first place.

The Kingdom of Heaven is You experiencing your Right Mind; you experiencing the mind of God because you are not claiming a right to any other mind. It means in the most practical of terms, pure sanity. And graduation means your release from the institution of life constituted of your ego concepts. And so I want to make very clear that when I speak of the Kingdom of Heaven I am not speaking of something idealistic, or off in the future, or off in the distance, or in another dimension.

You are experiencing the Kingdom of Heaven the consciousness of reality, in a distorted manner. And what you are releasing is the distorted perception of all that you are already experiencing. And so here and now is the where and the when of the Kingdom of Heaven that awaits you, awaits your giving permission to experience it, because you are ready to say, "I am not going to mess around with more process, process of Awakening; process of earning the right to be Awake; process of overcoming my sinfulness.

You're right on target. Continue to allow.

QUESTION: I wanted to ask you about the Star Child family. We arrived on the Island to live in community and did. And then we wanted to

expand that vision, and we wanted a piece of land for more people. And that has dissolved, or is going into another form. And I just wanted to ask you if there is still a desire in the area for us to live on that piece of land together. And I just wanted to know if you see what stage of development we are in?

ANSWER: You are literally at a point of letting go of all attempts to control it into manifestation. You are all at a point of being able to more consciously allow it to move itself into manifestation, which is an essential part of the integration of the family. Integration meaning: the coming into focus of the inherent integrity—natural, unforced integrity of the family.

The family is going through a process of unstructured unification. It is moving out of an attempt to create a structured unity. And so the family is in transition. The family is in the midst of revelation. And it is inappropriate for those in the family to consider abandoning it. There is still movement and there is still purpose and there is still fulfillment coming forth.

QUESTION: Can you tell me where I'm at in my level of attunement? And talk with me about the healing work that I'm doing?

ANSWER: At the moment relative to the attunement, as you put it, you are on a plateau. You have recently, within the last two years, yielded into a much deeper level of attunement, a significant abandonment of attempts to be in charge. Congruence has increased during that period tremendously. Now you are going through a period in which all of this is jelling, I'm going to say, congealing. It is a period of time in which the growth, as it were, is being fully incorporated, so that you are becoming very much at ease with it before more forward movement, in terms of even greater alignment, occurs.

Over the next three or four months you are likely at times to find your ego becoming demanding and impatient—let's get on with the show, let's have a little movement. And I encourage you to notice it, let it jabber, but don't pick up on it.

It is like the soup, where the kids in the commercial say, "Mom, is it soup yet?" You could say, your ego says, "Is it fulfillment yet? If it isn't, hurry it up." But when the soup is soup, it's soup. And when the fulfillment is fulfilled, it is fulfilled, and more Movement will follow.

Now, in what specific respect do you have questions about your healing work?

QUESTION: Is it appropriate to do that kind of work with other people now?

ANSWER: Absolutely, yes.

QUESTION: I wanted to ask for you to share your experience and viewpoint of what divine communion and commitment in regards to marriage is, and how it pertains to us in these changing times?

ANSWER: It is very hard to have divine commitment when you are not experiencing yourself as divine. But it is important for you to know that what is called a marriage commitment is a great—a significant—asset in terms of each one's Awakening. Why? Because a commitment to marriage is a commitment to not being alone. Whether the intent to join is divine or not, the intent to join puts you in an arena, if you will, which some people might term a cauldron, but an arena in which growth can most easily occur.

It is the arena in which selflessness is called into play, whether it is given or not. It is the place where love is continuously given the opportunity to come into play. And I am not speaking of physical love, and I am not speaking of human concepts of love, I am speaking of love as the willingness to recognize that which is Real in your partner—Real with a capital "R".

Marriage is not essential to Awakening, but it comes close to being essential. I do not mean that those who are not married are at a disadvantage. But it is much easier if one is single to escape involvement.

Now I have said that you don't get into the Kingdom of Heaven in groups, you get in individually. But it is also impossible to get into the Kingdom of Heaven without joining, without relinquishing an insistence upon independence, isolation and self-sufficiency.

Marriage provides this environment, just as does a jail cell or a hospital ward, anywhere where there's the opportunity to be with another over an extended period of time, where it becomes almost impossible to continue to act without consideration for another.

Now, there is much talk about holy relationships, and that it is desirable in all cases to have a holy relationship rather than a special relationship, but especially in marriages. As I said, it is hard to have a divine commitment when you don't feel divine. It is hard to have a holy relationship when you don't feel holy.

And so I will tell you, that essential to the establishment of a holy relationship is the necessity of learning to pay attention within, learning to be still enough to open up to the guidance of your Self, or the Holy Spirit, or your guide, because that is the holy relationship that will disclose to you your holiness, which will in turn provide you with an inescapable realization that the holiness that you are experiencing about yourself is the fact about your partner, or anyone else you experience.

The confirmation of your partner's holiness will not come from your partner, but from your direct experience of your holiness. This is a very important thing to understand. If you understand that, you will not look to your partner for confirmation of his holiness, nor will you push your partner to behave in a more

holy manner. Because that is not where the confirmation of his holiness that will mean something to you will come from. It comes as a direct and spontaneous result of an inner experience of your holiness. And that can only be provided to you by another who is aware of his or her holiness.

And at the present time you are limited to your guide, the Holy Spirit, the Father, or your capital “S” Self for that disclosure. Then when you have that experience, that undeniable, unchangeable confirmation of your partner’s holiness directly from the experience of your own, the manner in which you treat your partner will be altered radically. And that will provide the environment in which he can discern his holiness, because you are treating him as he divinely is; not from an ego standpoint, but from the standpoint of your actual experience of your holiness.

Now it does not matter that your experience of your holiness may not be permanent. You may feel it unequivocally, but you may not be able to sustain it. It will not matter. It is like having a revelation as opposed to an inconsequential night dream. The night dream you will forget, but the revelation and how it felt and what it was about will never leave you.

And although you may have moments here and there, as a result of your inner connection of your holiness, even though they may not be continuous, you will find that they will sustain you in your ability to approach your partner or your fellow man as the holy one that he or she is. And as a result of that, be an agent for transformational change in their life, or at the least, a really delightful woman to be with.

QUESTION: The other day I was riding down the road, and everything was going really smooth that day. I noticed that I still had some tension in my body and thought, “I can let that go now, because everything is unfolding wonderfully today.” Within a minute, I passed someone on horseback and watched them being thrown from a horse onto the asphalt. And I stopped the car and got out and came to the assistance of this person, who was in what I judged to be a life or death situation. It was unsettling to me. And the ambulance came and took the person away and medivaced them to brain surgery.

As I reflected on that, questions came up around, “what was that all about?” And I’m curious as to the lessons regarding that incident.

ANSWER: You will have to continue to pay attention in order to find out about the lessons uniquely relative to you and this incident.

I want to come back to what you said about what happened just prior to this incident. You realized that you could let go of some tension, because you were having a good day. And I will suggest to you that you have the cart before the

horse. You let go of the tension because it is incongruent with the nature of your being, and you will not find it reflected back to you in your day.

Before calling Lazarus forth from the grave, I thanked God. I did this so that everyone might know that you thank God before you have that which justifies gratitude. You express gratitude FIRST, because that is the nature of Real Being. And then you have nothing to obscure it.

Now, I'm not suggesting that you set yourself up here for this experience that was distressing. I am expressing a principle, if you will. If you are clear, if you are centered, if you are in a state of gratitude, it does not necessarily mean that you will not find someone else in your experience needing the blessing of being around someone expressing gratitude.

Yesterday we spoke about this idea of referring everything back to yourself—if you're having a negative experience, you must be creating the negative experience. Well, following that line of reasoning, it might be a good idea for us to break for lunch so I can find out what I have done to deserve the company of those who are ignorant—the company of those who insist that they are not my equal, that they are not at this instant the direct expression of the Father, that they are not in the Kingdom of Heaven when we are all sitting here together and it is absolutely obvious to anyone who will open their eyes.

QUESTION: You created it.

ANSWER: That is an interesting thought. No, I did not create it. The Father created all of us here in the Kingdom of Heaven. I did not create the fact that you are choosing to dream a dream. And I did not create the fact that the dream is being treated as though it is Reality. And you know what? It doesn't really matter whether you did either, because the fact is that we're all sitting here right in the Kingdom of Heaven, we are all the Sons and Daughters of God, we are all at this moment embodying all that God expressed of Himself as us—all that God is expressing of Himself/Herself as us.

You know what? Every moment simply calls for the Being of love. And no matter how the ego interprets that call, it is still just the call for love. And you were there that day to be the answer to the call for love. You were there to be the fulfillment of the need. But you did not create the accident. You were the evidence of the simultaneity of the question and the answer, the need and the fulfillment of the need.

And that will give all of you something to contemplate, not think about, between now and the end of the lunch break.

QUESTION: I want to ask about being an artist.

ANSWER: How can you ask about being an artist? How can you ask about a movement that occurs within you that you are not personally responsible for, and

that you find yourself having to yield to, just as a mother has to yield to the delivery of her child. It is best not to ask questions, but to allow it to happen.

Now, I am going to let you ask your question, but I want you to not get hung up on an intellectual assessment or concept of the movement of creativity, because the movement of creativity is always nonconceptual. It is, as I said earlier this morning, completely unreasonable.

Now there is such a thing as reason, and there are such things as ideas, but they are there to serve, to express the Movement of Creation as it has been experienced—they come afterwards. Everyone tries to think originally in order to manifest in an original creative way, but this is the cart before the horse again. One allows herself into the experience of the Movement of Creation that constitutes being an artist, and afterwards finds words and ideas to give voice to the experience of being the Movement of Art. I do want to hear your question.

QUESTION: Well, it's more of a little collection of things that have bothered me. And I understand what you're saying. I've felt a loss of confidence for sometime. And it seems clear that I'm not selling the things that I make. And I'm wondering if I should view what I do then as a gift, or the natural expression of being myself, and not get involved with it as a business thing.

ANSWER: Before we move on: Can you imagine God being the Movement of Creation called the universe, waiting for a buyer to come along?

QUESTION: No.

ANSWER: Indeed. Although you live in somewhat perverse times, there are few women who would bear a child so she could sell it. The Movement of Creation is itself self-fulfilling. It is always a gift. Otherwise you are a craftsmen and not an artist.

Now you are confused and distressed because you are standing back from the Movement that moves in you, and you are assessing it, evaluating it. And when you are disconnected from the Movement of your essential Being, you cannot help but be confused and frustrated. It is like a light that is unplugged from the wall: it cannot fulfill its function and it cannot experience the fulfillment of fulfilling its function.

I know that the world attempts to turn everything into a profit, but a true artist doesn't join that method of operating. I'm going to tell you something else. When you finally let go and just connect with the Movement within you, and be the Movement because there is no other choice that you care to energize, you will find your fulfillment in all of its aspects manifesting, including your abundance.

And remember, as I said earlier, not to limit your abundance to a particular action, such as punching a time clock, or accomplishing a certain task. "It is the

Father's good pleasure to give me the Kingdom, and I am curious to see that manifest." And while you are curious to see that manifest, go ahead and be the Movement that comes forth as the self-expression of you that is art. Continue.

QUESTION: Could you be maybe a little clearer about why I disconnect from that Movement, which I experience myself as doing?

ANSWER: Because you become self-conscious. You begin to think about how another is going to view or appreciate or interpret or value or not value your work. You see, your work isn't the thing that ends up on the canvas, you work is Being the Movement, with the recognition that you truly have no other choice available to you, because nothing else constitutes the essential you—Being with integrity.

When Paul gets self-conscious he tenses up, it becomes difficult for him to hear me. And if he were to indulge in self-consciousness, you would find the workshop coming to a stop. There is nothing other for him to do that is of value at this moment besides being in that place where hearing can occur, because he has found that that constitutes the fulfillment of his Being. And because it truly constitutes the fulfillment of his Being, it is transformational, meaningful and fulfilling for everyone else as well.

He also finds that there are not those in his experience who do not value what is happening because their point of growth is somewhere else. And likewise when you will dare to be out from the Movement of You, without caring what anyone thinks, you will find those in your experience who will value the gift of you and you will be able to say, "Oh, I sold five paintings." But is the selling of five paintings what has happened? Or is it the manifestation of a choice on your part to be congruent with you, and letting the chips fall where they may. And as a result of that congruence, finding that your world is unified as well. And there are those in your experience for whom your being is meaningful.

QUESTION: Raj, I feel like I went out of congruence maybe ten years ago. That this was a natural thing I did until...

ANSWER: You feel as though that is the only time in the last fifteen years that you went out of congruence?

QUESTION: I don't understand.

ANSWER: I mean that you go in and out of congruence constantly. And I'm going to say, "So what!" What matters is that the desire is there to be congruent. And it will be much easier for you to get into and feel that congruence if you will say, "To hell with what anyone else thinks. There is something in me that moves and feels congruent, and I am going to allow myself to be in alignment with it no matter what anyone thinks. Because when I do I feel good."

You can go out of congruence twenty times a month and you can come into congruence twenty times a month. Don't make a mountain out of a mole hill. Just make the choice for congruence more often than you make the choice for incongruence.

Now, I interrupted you, what were you going to say about going out of congruence ten years ago?

QUESTION: I don't want to bore everybody.

ANSWER: I assure you this is not boring for everyone.

QUESTION: It seems from the time I was a little girl, art was a very natural, beautiful thing for me to do, and I had that sense of congruence, of connection with a higher force. And then I'm maybe in the last ten years, approximately, it feels like it left me—that's my perception. I obviously counted on that and it's been very disappointing.

ANSWER: It hasn't gone anywhere. It is just that you have begun to feel that you must answer to other people's opinions. And you have paid more attention to that, but that connection is there. And I will tell you a very simple fact: The connection has been expressed in your work, but your preoccupation with what others think has not allowed you to see it as clearly as others can see it.

QUESTION: Do you feel I should be open to new forms other than painting—that that's a good direction?

ANSWER: That is like a woman about to deliver saying, "Do you think I should be open to having a boy if it's not a girl?"

QUESTION: Okay, I get it.

ANSWER: If it's coming, it's coming! Whatever it is, whatever the form is! And so, yes, you had better be willing to be open to the movement of creativity and not have a preconception as to what it has to be.

QUESTION: Okay, I would have brought you one of the new forms, but it cracked in the firing.

ANSWER: When a child tries to get from the couch to the coffee table without holding on and falls down, he tries again. No big deal. Try again.

QUESTION: Thank you.

ANSWER: You are welcome. Don't be so serious. The Movement of Creation is a Movement of Joy, the Movement of that which is unreasonable, therefore, the Movement of the unexpected. Lighten up. Okay.

QUESTION: This experience that I had with coming across the threshold into this place of apparent ignorance, when I was being the Father's smile, we spoke about, and you assured me it was an experience of Reality that was as real.

There's a part I would like your reflection on. I was being that infinitude, but I seem to also be carrying something. And that something felt like the light—a bolt of light that Mary and then Mitraya showed me to walk on. And then you later said that they represented the love and the balance that they were giving to the earth. But what was the meaning of that experience, when I was the infinitude of the smile of the Father, what was the meaning of my also having this something?

ANSWER: The meaning of it was your Birthright. Indeed, when all of you, shall I say, departed from your full conscious experience of being the Mind of God, and explored the possibility of being a separated mind, you did indeed bring with you your Birthright, because it was not hidden from you yet. You brought the light with you, which gave you courage, if I may put it that way, to dally with the ego, to play with a sense of independence.

And as I have said, moving away from Home was easy, because there was no self-doubt. Whereas as you go back Home it seems to be hard, because you are doing it from a frame of reference in which doubt is a fundamental factor.

Since moving away, and becoming preoccupied with the sense of limitation, you have forgotten the Birthright that you brought with you. You have been too distracted from it. And so it is as though the light went out, even though it did not.

The answer to your question is that the light you brought with you was your Birthright. And this is true of everyone of you. And your Birthright is still with you and is still lit—still beaming, still radiating. But in your busyness, in your distraction by the sense of limitation, you do not notice it.

QUESTION: When you say you are what you do, and what you do comes out of what you are, I felt that Movement that I was not making a decision—as you expressed yesterday with someone about their reincarnation—it just felt like the Movement. It didn't seem to have anything that felt like making a choice. It just seemed to be the Movement. So where would the movement of ignorance—like we are what we do, and what we do comes out of what we are—where is the ignorance there? I mean there is no ignorance. What trick then... Do you know what I'm getting at?

ANSWER: Most all of you are sitting in this room with your eyes open. If you close your eyes, you become experientially ignorant of the appearance of things in the room. It does not mean that you are an ignorant entity. But as long as you are not looking, you do not see.

Indeed, what has been called the fall, which is nothing more than a movement into a limited experience of infinity, is or was a choice. And what all of you must understand is that it was not a sin to make the choice anymore than it is a sin to close your eyes and not experience what this room looks like at this moment.

But if you neglected to open your eyes up for the rest of your life, you would find life more difficult than you had with your eyes open. And you could become preoccupied with the difficulty as compared to earlier in your life. And learning how to deal with the difficulties you run into when your eyes are closed, rather than opening your eyes up, can become a distraction to the realization that all you have to do is open your eyes.

And that is all that this three-dimensional frame of reference, this limited sense of the Kingdom of Heaven amounts to. It doesn't amount to a sin. It simply amounts to a simple fact of ignorance—you are temporarily ignoring the Wholeness of your Being. And in the distraction, you have forgotten that all you have to do is open your eyes. You have forgotten that all you have to do is give permission and feel the desire to experience and know your Self and Reality truly, without all the folderol of processes and obedience's, etc.

How many of you have been very sleepy and you are watching the TV and you blink your eyes, except you only do half a blink. And suddenly you find that you are asleep, your eyes went to close and open and they didn't make it open. It is as though you are caught halfway through a blink. There's nothing wrong with it. Therefore, there is no penalty to be paid for it.

I cannot explain the fall any more simply than that. It is probably the most accurate definition that has been expressed in the world to date, that the fall of man amounts to half a blink. And now those of the Brotherhood who are caught in the half a blink are about to open their eyes and finish the blink.

QUESTION: That one called Mitraya, when he came over into this place he was the infinitude of the Father's smile, wasn't he?

ANSWER: Oh indeed, but his coming here didn't constitute a blink at all.

QUESTION: Right, well what's the difference? How did he keep his eyes open?

ANSWER: I will tell you that he did not go through a birth process to be here.

QUESTION: So I had the experience of releasing the illusion of birth from my mother, you know, like last year. Is that like making up for these little things we do here, that kind of cover the fact that you don't have to do these things?

ANSWER: That is correct.

QUESTION: And then you said to me recently, I'm a lot closer than I think, a lot closer than I imagine. So throwing thinking and imagining out, what is it?

ANSWER: Throwing those out, there is no way for me to define it to you, except that you are closer than you think. Therefore, let there be curiosity without

impatience. Curiosity without impatience constitutes balance, equilibrium, evenness—the condition necessary to slip through the little gap into the full realization of your Being.

QUESTION: Thank you, thank Spirit and myself for being present, and this opportunity. Somewhere along the line after this half a blink, and I'm here now, I'm wondering about something practical that I can kind of focus on to take with me now in a way that I can understand dealing with my situation, dealing with my energy.

It's very frustrating from a personal perspective of not having much energy day after day, week after week, and it's been going on for quite some time. And along with that, my enthusiasm for life, my passion for life has been kind of dampened. And I'm just not very passionate and I'm not excited about starting another job, a new job, which I'm beginning next week. And this energy affects my situation in a sense that it's just an effort to move the body through time and space. And it's difficult to follow my guidance in a sense. So if you have anything you could share with me? Thank you for being present.

ANSWER: You are being weaned from determined accomplishment. You are being brought back into equilibrium. There is not a single thing wrong with you. You would not do this voluntarily.

Do you realize that the very word “yielding” means involuntary movement—unauthorized movement, the absence of will, the absence of control. It is not that you do not have energy, it is just that, you might say, the energy of your Being is no longer continuing to allow you to subject it to inappropriate use. It is still there, but you cannot muster it up to abuse yourself with. You cannot gather enough of it together to continue to create the illusion that you are in charge.

Now when this point of development comes, your ego goes crazy. But at the same time, there is always a clear sense of a you, separate from this ego that is going crazy, that feels wonderful. Is this not correct?

QUESTION: Well, y-e-s-s.

ANSWER: Y-e-s-s. It is the ego that gave the little negative lilt to the delivery of that very clear answer.

It is just that it is hard to trust this very clear feeling that doesn't make sense. At least it doesn't make sense from the standpoint of your old conditioning. I mentioned earlier, that awakening constitutes a real shift at an experiential level in your experience of yourself. And it isn't just a rearrangement of ideas or a new package of updated ideas. You are going through a shift of experience of yourself.

Those who have been used to being clear-cut authorizers of their experience find this point of development very unpleasant. And it is not recognized to be a

point of development, but rather is defined to be a problem. This is exactly what is meant by the phrase, “entertaining angels unawares.”

When you are confronted by a point of growth that brings you into greater equilibrium with your Real Selfhood, and you find yourself unable to perpetuate the illusion of yourself and that which has been false about it, it is seldom recognized as a point of development. In the absence of being the successful authority over your experience, you will have the opportunity to come into a more permanent experience of equilibrium, a more permanent experience of your substance—the substantiality of you, a clearer experience of your invulnerability. And you will discover that you are no longer experiencing attachment to everything as though you needed it (everything) to give you definition.

To one who has exhibited the habit of gaining definition from the things in his experience, this feels like a loss of worth. It feels like abandoning yourself to a place where there will never be an opportunity again to experience worth the way you have always experienced it in the past. And that feels like a very dire circumstance or place to be in.

And every single one of you will come to this point of having to abandon—never to recover again—the sense of a tiny, separated entity being in authority over something for the purpose of demonstrating worth. Know that this point of development will be arrived at and that it is your salvation, rather than your crucifixion. Because in the absence of being the authorizer of your experience, an authorizer who gains worth by demonstrating the authority successfully, you will find experientially your Worth, with a capital “W”. And as I said earlier: When that happens, it discloses to you the capital “W” Worth of everyone else. Because it is inescapably clear to you, for no reason, that this is absolutely true about everyone else as well.

Now, you are going to have to endure this point of development. It is not something to escape from. And I encourage you as you endure it—which really means as you abide with it willingly—as you do this, stay in touch with the part of you that has emerged that feels the utter rightness of it, even though you cannot justify it intellectually in terms that your ego used to use to define what was reasonable and intelligent.

I do not mean to imply to everyone, by what I am saying, that you are all headed for difficulty. What I mean to convey to you is, that there are indeed going to be real intrinsic, intimate shifts that will constitute a changing of your experience of your identity.

If you are not expecting that, but you are expecting a new package of intellectual toys, you are likely to misinterpret, misunderstand, what is happening.

And you will call out the regiment of ideas of self-protection to send in to deal with this disruptive upsetting of the status quo of your identity.

And because this point of development is a point of development, it will not be squelched by the regalia of metaphysical attack forces, and it will feel like a struggle, and it will feel intense, and all of it will be unnecessary.

I will tell you one thing: You are not just hearing what I am saying with your ears, you are hearing it with your Being. And every single one of you in this room, and every single one who happens to hear a tape recording of what is happening right now, will remember what I have just said when this development begins to occur. And it will save all of you some time, because you will not decide to bring your clear correct thinking into play to battle against that which is actually, shall I say, raising you from the dead—raising you out of ignorance. That's the end of the answer.

QUESTION: I first wanted to say thank you for the responses to many of the questions today that touched me. My question right now is to touch with a state that I found myself in sometimes before I'm sleeping or in meditation, where I find myself coming out of—it's like waking, but I'm already awake—out of an altered life, another style of living, where I'm a player, a person in a place involved in relationship with people around me. And it's as if I go into that place, I become that existence, and then something clicks for me and I'm back here—in this body, in this mind, in this Being. And it feels as though I'm living in a Heaven; an option almost to live here or live there, when this is occurring. It's not something I bring upon myself in a conscious way. Could you tell me something about this?

And one more thing about the experience is that I'm in affluence. There's a feel of true abundance and fullness in that living.

ANSWER: I will tell you that it is all imaginative poppycock. When Paul gets up in the morning he has learned not to pay too much attention to himself, not to take himself too seriously until he is awake. And I am going to encourage you to do the same thing.

This is pure imagination, no matter how valuable or valid or desirable it seems. Notice it, but do not become too curious about it. The point is to wake up, so that you are able to function reasonably well in your ignorance during your normal waking hours. I mean by that, the ignorance of the three-dimensional frame of reference as opposed to the fourth-dimensional conscious experience of Being that constitutes being Awake.

This experience does not constitute a state of illumination.

QUESTION: So in this waking state, this three-dimensional, this state here now of me and my body, there seems to be a continual experience to look

to being Awakened—Awake. And I understand that meditation assists in this process of coming Awake.

ANSWER: It is as though it helps to clear the cobwebs away that distort your perception of everything that you see, causing the fourth-dimension to be three-dimensional only.

Now, this gives me an opportunity to say something else. If indeed you are being confronted by the Kingdom of Heaven or Reality at all times, it means that you are being confronted by the fourth-dimension at all times. It means that you are in the fourth-dimension at this very instant, but you are only allowing three of the four dimensions to register with you.

Everything you see is a fourth-dimensional presence. And that is why it is important to have a curiosity to allow yourself to feel the meaning of any three-dimensional object. Not so that you can get a sense of its three-dimensionality, but rather so that you might open up to the actual present meaning of its fourth-dimensionality, its divine intent, or reason for being what it is.

So remember that waking up does not mean waking up out of all this; it means waking up into what it truly is—waking up into what it truly means. What is the meaning that has found expression as this glass? And what is the meaning that has found expression as the water? It has fourth-dimensional meaning. It is an expression of the infinite creativity of the Father. Therefore, it is some aspect of the infinitude of your Being and, ultimately, it is some aspect of the creativity of you, because you really aren't separate from the Movement of Creation that God Is.

This twilight zone that you experience between sleep and being humanly awake implies a different place or different dimension in which to be more truly Awake. And I will not allow that to pass without commenting, so that you might understand that here and now is the fourth-dimension, and here and now is the place to experience it fourth-dimensionally. And it is a true perception of this glass that it is your Birthright to experience. That is the purpose.

It is not that there is a divine idea standing some place behind this physical manifestation. And that that divine idea that stands behind it is what you need to connect with. It's this glass. It's this water. It's this hand holding the glass. It's all of us experiencing the attention that is being given to this glass. All of this is fourth-dimensional Reality occurring, even though, at the moment, you are seeing it in a limited three-dimensional fashion.

So be cautious, be alert in the sense of not being distracted by the suggestion that there are truly alternative experiences of Reality—alternate dimensions that you can slip into.

I will tell you something: The only available dimension for you to slip into, other than the fourth, is the second, where there is an even greater experience of limitation, because then you only have length and width—you have no height, no depth. And it is not a natural inclination to move from the third into the second. Why? Because the third has already scared you so much, that you are unwilling. You will not even move into the fourth without some encouragement. And none of us are encouraging you to go into the second.

There was a general realization that occurred in this group in the last ten minutes. And from our standpoint, the light of you is displaying a greater rousing out of your slumber—movement has occurred, more concentrated movement has occurred in your process of Awakening in the last ten minutes. I share that to confirm the feeling of it that some of you ARE experiencing, and also to encourage those of you who are not really feeling it yet, to know that it has happened.

QUESTION: Only a moment ago it seems I shared with you a number of experiences with our “space brothers.” Well, I had asked if I had been aboard one of the ships. And you had shared with me that I had had an experience of a conscious movement. I wonder if you could share with me their culture? What are they doing at this time? And their plans for mankind?

ANSWER: Your very question expresses the lack of unity consciousness which I am helping this weekend to diminish. You see, the ego divides that which is One, that which is Whole, up into parts. And so you have this group and that group, this culture, that culture, that intent and purpose as opposed to that intent and purpose. And it does this add infinitum.

Those that you speak of as the “space brothers” are part of the Brotherhood. Do not think just three-dimensionally here, as though they are “space brothers” from another part of the three-dimensional galaxy or universe. They are Awake. They are not here for ego purposes. They are gathering, just as others gather, humanly speaking, for an event, whether it be a rock concert, or a Fourth of July display. It is a gathering for an event that is anticipated, because it is known to be going to happen.

Mankind is Awakening. And what I mean by that is those seemingly trapped in the three-dimensional frame of reference are about to experience their release. Not that their captors are going to come and unlock the doors, but literally because each of you is going to go and rattle the door and discover that it was never locked.

You must understand that those who are experiencing the three-dimensional frame of reference are not just those who are, in popular terms, incarnated upon

your planet at this time. Those who have passed on, but who have not Awakened, are still experiencing a three-dimensional perception of the fourth-dimension.

And all who are not Awake are in a process of waking up, because there are no longer enough sleeping to join in mutual agreement about their dreams to maintain the distorted perception any longer. There is not enough mutual agreement present for the limited perception of things to continue. That is why there is a breaking up of the dream, if you will. That is why there is more and more evidence of not being able to be the clear-cut authority over your experience. And it is happening to those on your planet to one degree or another. No one is excluded from it. And it is happening to those that you would say have passed on, who are yet to Awaken fully.

Those that you call the “space brothers” are here, you might say, to observe first hand; and also to act in support of this Movement of Awakening, by—for lack of better words—providing their presence energetically. There have been a number of instances over the last fifteen years, in which—for lack of better words—your planet has been layered or banded with energy of love, which is, of course, an integrating energy, a harmonizing energy, thus making it easier for all of you to give permission. Of course, love is noncoercive and so it cannot impel you to do anything.

Every single one of you must wake up for your own reasons, because you are feeling a Movement and a desire within you. No one can just willy-nilly move you into enlightenment. But support is being provided. It is preferable for you to think of the “space brothers” as members of the Brotherhood, which is the truth, rather than aliens or creatures from other parts of the universe, because they are not.

An image that would have somewhat relevant meaning for you would be that of a football game, where you go and sit in the bleachers around the field because the field, is where the activity is going to be. What you would call “ships” are literally parked on a grid in space around your planet, eager to see the show. Why? Not for amusement, but because, you see, you are part of the Brotherhood also.

And as long as you have been asleep and dreaming dreams and holding yourself apart from the conscious experience of your unity with the whole of the Brotherhood, the whole of the Brotherhood has not been experiencing its wholeness consciously.

And so where you would say that in your process of Awakening you are coming Home, they are awaiting the reuniting, the conscious reuniting. Now you might say, “Well, if they are experiencing themselves as the infinity in which all of Creation is occurring and all of Creation is some aspect of the infinitude of their Being, then they are experiencing every aspect of infinity fully. There is no need

for them to have ships, there is no need for them to be on bleachers, or in parking spots in your galaxy.”

But not only are you and everyone of the Brotherhood universal, you are also specific; therefore, it is possible for you to be specifically located at the same time that you are universally “located.” You are universal having specific identity, because the Father in His Self-expression cannot express unspecifically, nebulously, vaguely. And even though you are universal and experience universally when you are fully Awake, you are still specific and experience specifically when you are Awake.

The only thing is that one does not choose to experience specifically for personal reasons, for personal gain, for effect, or for any of the other ego reasons that egos do things. And so those who are here in your vicinity are here because it fulfills purpose, identifying God’s purpose. And as I said, they have been providing energy and, may I say, the mental environment in which it is easier for all of you to wake up. There are others of the Brotherhood who are engaged in fulfillment of the Father’s purpose elsewhere regarding other things.

But I will tell you this: All of the Brotherhood that is Awake, whether they are specifically located in your area, or experiencing your area from the infinite vantage point, all eyes are on you and those who are Awakening, because all look forward to experiencing the Whole of the Brotherhood consciously experiencing its Wholeness. And there is great support and encouragement of love that undergirds every step of Awakening that any of you are willing to engage in.

You see, not only are there not enough dreamers to support the ongoing illusion of a dream, but there are more who are Awake joining with you at the level of your divinity—at the level of what you Really are—in support of your Awakening. It is therefore inevitable that you will wake up.

And I will take this moment to say once again: No one will be left out, because there is no outside of the Kingdom of Heaven for anyone to be. So let us forget about this nonsense of a hundred and forty-four thousand being taken up and the rest left behind to sort of sog in their, well, I’m going to say, righteous anger at being left behind. You are not alone. In every way that you can imagine you are not alone.

QUESTION: I was wondering if you could shed a little light on the subject of dreaming for me—while sleeping? And if we should give our dreams any type of credibility in our lives, or if not, what purpose do they serve?

ANSWER: Dreams are always the result of something else. Dreams are the result of the release of physical tension. They are also the result of what you might call the processing of new data that you have experienced during the day. And also

what you might call little “ah-ha” experiences, such as you experience when you find a piece of the puzzle fits here, you say, “Ah!” You put something together. When that kind of assimilation occurs, there is a streaming of images. When a release of physical tension occurs, there is a streaming of images. The real event is not the dream, but the assimilation or the release of physical tension.

I know that there is much dream work that is done, but I do not encourage investing a great deal of energy in it. It is not wrong. Indeed, it can be turned to your advantage; but for the most part it ends up being nothing more than an amusing side trip into psychology that I do not encourage anyone to waste their time doing. I cannot put it more simply than that.

QUESTION: I would like to know when it will start to become easier?

ANSWER: I understand your question. There is a point at which the practice of trust will not seem to be so demanding, and will not seem to bring fear into play; when the practice of trust will not feel as though it is putting you in a vulnerable place.

Part of the problem, as I said earlier today, is that the word “ease” has really meant being able to be less conscious. And being more conscious has meant more work.

As I said, you all go through your day feeling quite confident in doing the grocery shopping, or driving to the post office, or jotting off a letter to someone, without even wondering if it fits into the divine pattern, or whether it identifies fulfillment of purpose. And so no one engages in listening beyond what they are spontaneously motivated to do by circumstances. No one does anything consciously—with a conscious embrace of the whole—so that there is available to you the experience of unity.

And so what seems not easy is the fact that you are insisting upon being more conscious which really is easier and more natural, but which your conditioning labels as work. It gets easier when you realize that it isn’t going to get easier.

QUESTION: Thanks a lot.

ANSWER: That can easily be misunderstood. It gets easier when you yield to being more conscious. It gets easier when you are not holding out in the back of your mind for a time when you’re going to be able to sit back, lay back and not pay attention.

You see, when that happens you will feel your integrity more clearly, in exactly the same way, figuratively speaking, that a youngster feels his integrity more clearly, or her integrity more clearly when he or she moves out of his parents, home and becomes, I’m going to say, self-responsible. In other words, where he is not leaning upon and depending upon his parents for his well-being. He cannot

just sit back, lay back and say, “Mom will take care of it, Dad will take care of it. I don’t need to concern myself with it.” He moves out and embraces, usually, with great willingness the added attentiveness, the added conscious awareness that is called for, and experiences himself emancipated from a state of dependence. And that feels good.

Now, the child who is not loaded with confidence, and who for whatever reason is experiencing a great deal of self-doubt, when that time of emancipation comes, experiences it as a potential burden that he may not be able to bear. Therefore, at that point of development there is a great fear. And he does not willingly embrace it. And to the degree that he resists it because it appears to be too much work, rather than an expression of Birthright, he will deny himself that experience of emancipation, that clearer sense of integrity that comes from not being dependent.

Now am I really being inconsistent here? You must understand that to be independent or emancipated does not mean separated. I will tell you that: the United States and England could not experience themselves in relationship or with respected unity until they were distinctly themselves. And therefore, a Declaration of Independence was essential. Until that happened they could not come together with equality, because there was what you could call a co-dependency that existed until the Declaration of Independence was expressed and embodied.

So to not be dependent does not mean to be separate. It is not until there is independence that there can be union, because there is not present that which is equal. And that which is not equal cannot find congruence.

You cannot find and experience your unity with me until you discover that you are like me, which seems to suggest that you are separate from me.

Now bear with me here. Right now each of you wants union or unity with the other; but you will not be able to be truly one with your brother until you discover your divinity, which then discloses his divinity, which then demonstrates to you experientially that you are One, that you are equal and that, therefore, you need have no defense. That is the way it works.

None of you are used to being that Awake. And on top of that, you thought when you got to be twenty-one you would have it made. Now you not only have learned that when you got to be twenty-one nothing special happened, you are now being told that there is growing up to do beyond even the growing up you thought there was—that there is further to go. And then you also find out that I am telling you that the further there is for you to go involves never coming to an end. And your prior concept suggests that there is a lot of work to do.

And so you ask, “When is it going to become easier?” It is going to become easier when you yield to the inevitable and experience your integrity, which will

constitute an experience of your power, or what I will call, eternal energy—energy to be you fully without any wear and tear.

When does it get easier? When you say, “What the hell, I’m not going back.” And you commit for your own internal reasons to moving forward. Then it will become easier. And you will learn to engage in the movement more gracefully, and you won’t wonder when the movement will be over. And a new experience of normal will develop.

Now, you are so conditioned to think in terms of accomplishing that you are hearing what I am saying as endless effort or more work than you bargained for. It doesn’t sound particularly inspiring. You must understand that waking up is going to happen because of what you already divinely Are, and work isn’t part of it. It is only from your limited ego-oriented frame of reference at the moment, that what I am describing could seem to sound like work.

The you you perceive yourself to be in a dream that you are having at night can’t possibly wake up the you that is lying in bed. But the alarm clock in your room can. It doesn’t address the you you perceive yourself to be in the dream, it addresses the one who is lying on the bed having the dream. You might say that it addresses the Real You.

Well, the Real You, divinely speaking, is cutting through the validations of the dream, because we’re all in the process of the reunification of the Brotherhood of man being totally Awake, and there aren’t enough to continue the dream. So it will become easier for you instantly if you all recognize the inevitability of change. Not just change of the evolutionary sort, but change in the divine sort, where a new sense of identity lifts you out of an evolutionary sense of self.

It is happening; and if you recognize that it is happening and that you are waking up in the Kingdom of Heaven where you have been all along, you will, as I said, become more curious, which is another way of saying, more enlivened consciously. And it will not feel like work, because it is you coming back into your Right Mind, and therefore your right motivation and energy.

Now I have said all of this so that you may have a most grounded and practical sense of what is happening. So that if it seems effortful, you will not assume that you are off track. And so that you will, as I said earlier, pay attention to the part of you that is unmoved by the ego’s misunderstanding of what is going on, and knows that there is something wonderfully all right about the uneasiness, and so that you will persist as the shift of the sense of yourself actually, experientially occurs.

I tell you so that you may have the courage to yield, rather than to resist. And the reason I can encourage you to do it is because there is no illusion going on, there is no polarity as a fact; therefore, you cannot be putting yourself in

jeopardy by practicing trust—trust that carries you beyond your concept of fulfillment and allows you into the experience of fulfillment itself.

As I said, it will become easier when you realize that it isn't going to get easier. It gets gooder.

QUESTION: I'm kind of curious as to what is going to happen. I had a couple of questions and now I'm not sure they're appropriate, so I need to take a minute here to see what is appropriate.

ANSWER: That is fine.

QUESTION: What comes up is that my connection with you or anyone has to do with my celebration for life. If I'm going to keep knowing that from moment to moment I can't help but keep tuning in and listening and appreciating what's always been here. And Heaven has always been here. And it's just the experiencing me that's opening into that experience and knowing how truly wonderful it is. And that's more important than anything else.

ANSWER: What is telling you that? What would make you feel that that is more important than anything else?

QUESTION: Who I am.

ANSWER: How do you know that is what it is?

QUESTION: I don't have any doubt about it. It's the fact that there is no doubt; that there's a certainty that all is well.

ANSWER: Indeed, that certainty does not come from reasoning, but from a deep connectedness and a trust in that deep connectedness.

Now, what I want you to understand is, that that isn't the last step but, the first step. Because it is that conviction that indeed allows you, with gratitude, to be curious so that the experience of the Kingdom of Heaven can replace the confidence or the knowing that it must be here, and that what you are experiencing is some part of it.

What I want all of you to know is, that it is not enough to look at that which is beautiful and even that which is ugly—according to your current perception of things—and say, “This is the Kingdom of Heaven.” Because until you see the wall paper in this room, or the leaves on the trees, and experience the substance of them as Living Love, radiating Love that you are feeling loved by, and until there is the experience of the fact that that Love which is loving you is the love that you are as well, and that there is unity, not separateness, to the infinite variety of expression that you are experiencing, you are not yet experiencing the meaning of the words the Kingdom of Heaven—that is not all there is to experience.

This experience of all form being Living Love is also an experience of it being light—illumination type of Light. The Living Love is Light illuminating,

radiating, and I am going to say, exposing the presence of God; which when you are experiencing it, constitutes the exposing of the presence of you because you are inseparable from God.

And so the experience of unity that you will have will not be just an intellectual idea that all of this is the Kingdom of Heaven, but a direct experience of it from the standpoint of God's experience of it. And so there awaits you more than just an appreciation that your fellow man is the Christ, and that everything that you see is a part of the Kingdom of Heaven. That is an idea still.

Your conviction that the acknowledgment of that is essential; and your commitment to gratefully embrace it as such is the first step. The commitment you are bringing to that willingness is indeed going to make—and I do not like using this word here—your process of Awakening more graceful and more enjoyable, because doubt will not be creating strain.

(Something missing here....?)

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QUESTION: Hi, Raj. Thank you for being with us here today. I have a question about a consciousness called “Master Teacher.” My question is: Is

this an Awakened consciousness, and will I be moving to live with him, moving my home to live with him in the near future?

ANSWER: If I tell you that he is Awake, what will that mean to you? If he tells you that he is Awake, what does that mean to you? If I tell you that I am Awake, what does that mean to you?

I will speak for myself: I am Awake. But at the bottom line it doesn't matter to any of you whether I am or not, because you can't prove it. The only thing that matters is, that what you hear is supporting your definite conscious experience of waking up—whatever those words mean to you.

What I am saying is supporting your clearer embrace and experience of your integrity, because it helps you to conceive of the possibility that you really are at this instant divine and that you have the inherent capacity to experience it for yourself. And it gives you nerve to explore it; a willingness to embrace it that, in very practical terms benefits you in terms of promoting your clarity within yourself to yourself. And if Master Teacher does that, if Ramtha does that, if Lazaris does that, if I do that, if that is your experience of us, then embrace us.

But I am not going to give you his credentials. And if I give you mine, which I have, they are still relatively meaningless because who can prove it. So let's not fool ourselves and get caught up in irrelevant folderol. I say that with love.

QUESTION: I have another question. It has to do with the process of sitting in the quiet, and to enter into a state of non-thought. It seems like it is a stream of thinking or a stream of thoughts that go by, and I would like a little more elaboration on non-thought, on that place that you've been talking about.

ANSWER: It is a place beyond that level of the streaming of thoughts that you are describing. Depending upon whether or not you seem to experience becoming centered as a sinking beneath the surface reactive ego level, or rising above the reactive ego level, regardless of which way you seem to experience the movement, the fact is that you will always find that you move through a layer or band, as it were, of chatter—of streaming of thoughts.

This is—for lack of better words—a way marker. It can tell you that you are further away from the ego reactive level and relatively close to that centered place. Do not react to it, notice it and stay with your willing intent to become centered. You will move through that level coming out the other side and find yourself very quickly—for lack of better words—shifting into that recognizable state of centeredness.

This is not unique to you. And you can use it like a child uses a landmark on a long trip that is taken often, that tells him that they are getting close to their destination, even though he has no real sense of distances.

What I am saying does not apply only to you, and everyone else can use that layer of chatter or streaming of thoughts as a way marker. Simply let it be, do not care what the thoughts are and gently keep your intent upon the centering process.

QUESTION: My question is about realizing that I am the fulfillment of the need to serve my Self, with a capital “S”, versus serving the fulfillment of my little “s” self, that when I am experiencing pleasure, is the pleasure that I am feeling coming from the Higher Self big “S”, or a manipulation of the lower self ego telling me that it is the Higher Self? Am I being disillusioned by my lower self of what true pleasure is when I experience it in my body? And if in either case, why would I choose unpleasurable, fearful ordeals to go through, when really I’m trying to get to a pleasurable place?

ANSWER: Whenever you pick ordeals, it is because you are in some way justifying the ordeal, because there is a pay-off that will give you pleasure. Even if the pay-off is getting even, or extracting justice. That is why you would choose an ordeal, because there is a pay-off—in all cases.

Generally speaking, pleasure is that which gives strokes to the ego. That is the case until one arrives at a connection with himself, divinely speaking, at which time the experience of pleasure—if I may put it this way—takes on added and new dimension: dimension that is absent of fear, anxiety, distrust and the thrill of those three elements.

Now not any one of you is totally caught in ego dynamics. No one of you is a total ego. If you take the infinity of what you are and draw a small circle in the middle of it, or let us say, a sphere in the middle of it, the sphere that you create encloses some portion of the infinity of you. The sphere represents ego structures, beliefs. It is a thin sphere, a thin-shelled sphere. What is enclosed by this sphere seems to be governed by and defined by this sphere; and yet, the volume that is inside the sphere is the self-same presence as that which is infinitely present outside the sphere.

So there is always present in the you that thinks it is an ego belief structure—an ego self—there is always present in that, the divineness of what you Are. And that is why we can say that you never forget Home. And there is always that present within the ego spherical structure that remembers and is capable of desiring Home, even though Home seems to be unavailable to you because it is blocked off by the spherical ego structures.

You choose for that which gives the ego strokes (which is always a false sense of pleasure) until you begin to recognize the longing of the essential Self that

you Are, part of which is embraced, encased within those ego structures. And then you begin to have an unreasonable desire for more, or something different, something more valid, something more real than those ego structures suggest you are.

And then what you define as pleasure begins to be different from what your ego had defined pleasure to be. Then that of your infinity, which is embraced within the ego structures, begins to be more consciously in alignment with that of what you infinitely are beyond the sphere.

So now what is inside the ego structures and that which is outside the ego structures is much more consciously congruent. And it causes a weakening, a thinning, if you will, of the ego structures so that it begins to be possible for penetration of the ego structures to occur, and for that of you which is divine within the structure to experience union with that of you which is infinitely beyond the ego structures. And that is called an experience of illumination, inspiration or revelation that spurs you on further in terms of your yielding to that of you which is beyond the limits of ego structures.

That is it in a nut shell—an ego shell.

QUESTION: That the shell is dissolved, is that what I am hearing?

ANSWER: When the shell is dissolved you will be experiencing yourself infinitely. You will have the conscious experience of everyone of the Brotherhood and your unity with them. You will experience everything—wall paper, chairs, wood, finger nails, etc., as constituted of Living Love that is Light that illuminates the universe. It will be a different experience from what you are having at this instant. No, it is not dissolved at this moment, but it is getting very thin and penetrations are occurring that are bolstering your apparent courage to continue further.

Don't take these images literally. The purpose of the image of the sphere is simply to describe that which encloses something seeming to separate it from something else. It should be conceived to be a structure like Japanese paper that is used in Shoji screens—very, very thin, easily penetrable. It represents the same thing I described yesterday as the eyelid being the distance between being asleep and being Awake—very little.

And the shell is constituted of nothing more than beliefs which you are already aware are intangible. And so the image is simply a means of conveying to you that all of what you are is present, and the only thing that seems to divide it is something insubstantial, which a little bit of willingness from within the belief structures will penetrate.

QUESTION: Raj, I was the last speaker last night, and I have a question on the answer that you have given me. And that is that there are

times when I am sleeping and then I become conscious, but I don't open my eyes. And I feel like there is this overwhelming presence that I feel like is taking over my entire body, and I cannot breathe and then I feel like my heart is racing. And I feel that I need to literally pull myself out of whatever energy has me. It has happened so often that many times I say to myself: "Let go, let go, go into it, let it take you, let it take you." And I cannot do it.

And I wanted to know if at that time, based on the answer that you gave me yesterday, is that my ego holding on and not allowing me to go into spirit at that point, or is that something else?

ANSWER: Indeed, that is what it is. And the unwillingness of the ego is what you are experiencing as that which has hold of you. What you are feeling the inclination to move into is not what has hold of you. I'm going to put it this way: you are at a point of letting go of structure. I do not mean by that the structure of the body. I mean by that the ego structures that we spoke about yesterday that confine you.

Literally it is like a chick that is ready to expand beyond what the egg can contain. And so at that point the chick feels confined as though what had been supporting and nurturing it is becoming its enemy, its imprisonment.

So understand that it is not something outside of you which is getting hold of you, it is something that has had hold of you all along. But because you were not in a mode of release, of expansion, of yielding to unfoldment beyond the confines of the ego structures, you did not feel the confinement.

Let me assure you that the result of yielding into the movement of capital "B" Being, the movement of your essential self, the result of that will never be death—but as has been said, "will be eternal life." What do those words "eternal life" mean? They don't mean endless life, they mean life incapable of embracing the suggestion of an experience unlike it. It is life without any other option available to you, even as a thought.

The ego suggests, always, that if you yield into God, or if you yield into your Infiniteness, you will sacrifice all of this—you will sacrifice your identity, you will sacrifice those you love. But the only thing that will be sacrificed are the ego structures.

And that is the reason the ego directs you with lies, telling you that you will lose everything that has meaning for you. It does it so as to save its skin. It knows that when you yield into your essential Infinity you will not value or validate the ego any longer and it will seem to die, it will disappear from your conscious experience of yourself. So it says, "You will die. You will lose. It will cost you." And it does this to hold you within its confines.

So what has hold of you is not something larger than you, taking you over. It is the tininess of you that has been present, which you are at a point of expanding beyond. You remember that I said you cannot deal with the problem from the level of the problem? Well, as you allow yourself to embrace whatever is beyond the level of the problem, you will come to a threshold where the problem does seem aggravated and more confining, because you are at the point of violating that limit. And you simply need to persist, embracing that which is beyond the level of the problem, so that the larger perspective becomes yours, and you are able to see that the problem is not a problem—is not a dead-end—but what you might call a wall with a door in it. But until you get right up to the wall you cannot see that there is a door, an unlocked door that you can pass right through.

Do not be afraid of this: I have said before that the gate or doorway to the Kingdom of Heaven is surrounded by gargoyles. This is figuratively speaking, of course. The ego projects these fearsome images upon the gateway, you might say, the threshold of your Awakening, and it scares you. It comes up with its trump cards, you might say, in the game of illusion to keep you confined within your ignorance.

That is why you have help available to you. The Holy Spirit turns this to your advantage when you are willing to dishonor the images, the frightening images the ego presents to you that you will lose yourself; you will lose your sanity; you will become not respectable; you will be crazy; you will lose everything that has meaning, everything will go to pot. It has an endless list.

But you have your capital “S” Self, you have the Holy Spirit, you have the Father, you have your guidance, all standing in ready support the moment you express the slightest willingness to dishonor the limit that you have been conditioned to believe is real. That is why the joining is so important. That is why it is essential to the Awakening process to sacrifice the insistence upon being alone, self-sufficient, self-responsible, needing no other.

Do not be afraid of this experience. My having told you this will not necessarily allow you to yield into it totally the next time it happens, but don’t fret yourself about it. You will continue to have the opportunity and you will finally say, “Yes.”

QUESTION: You have said that relationships are the crucible to Awakening. My question or curiosity is about our relationship to our bodies, and understanding them more as light, the light that they are, rather than what we’ve always known up to now as density. And then, furthermore, how that figures in to or touches upon human sexuality.

ANSWER: First of all you cannot have a relationship with that which is inseparable from you. Therefore, you cannot have a relationship with your body.

The reason the concept of a relationship with one's body occurs is because it appears when someone passes on that the essence of them leaves the body and so it appears that they are two separate things.

Now, when you look at the sun or a bright light and then you take your eyes away, the image remains in your range of vision until it fades. Literally, when someone passes on, what you end up disposing of is the afterimage left in your eyes, because no one has ever left that which identifies them. No one has ever left the visibility and tangibility of their Individuality behind or anywhere. Not anyone who has passed on has experienced a loss of body.

And just as the afterimage of the sun fades because the sun is no longer there to support the image, the body that you bury fades—you say it decomposes. But it fades because there is no longer present in your range of vision that which supports the image. The reason being, that that one has simply moved beyond the limit that you are conditioned to allow yourself to experience. It is that simple.

I will tell you something: This room is not just filled with those of you whom you can see. It is a glorious assemblage, if I may put it that way, of all of you and your guides and those who stand in support of your Awakening with your guides, and the illumination of them, and truly the illumination of you at this instant. Because even though you are experiencing yourself in a limited fashion, you are present in your full glory. The illumination of us all is magnificent.

And all are present for you to see if, as I have been saying, you simply stop squinting your eyes. And as I said, the means of doing that is becoming simply curious—delightfully curious—as a child is curious. Don't work at it. Let there be a willingness to experience it if it happens. That's a good start.

Your body is the visibility and tangibility of your Individuality. Your Individuality is the direct expression of the Father/Mother/God. It is the intent of your body to identify the presence of your Individuality perfectly.

Now I have said this before, but it bears repeating: There is no such thing as unexpressed God; therefore, there cannot be invisible God. Therefore, there cannot be invisible you. Your body is the visibility of you. And because you are the Individuality that is the direct expression of God, from whom God has withheld nothing of what He/She Is, your body's intent to identify you perfectly is the intent to identify God perfectly.

Therefore, you cannot have a relationship with your body, because you are not something separate from it. You did not come into it at the moment of conception, you brought it with you through a doorway, you might say, called conception. As you begin to understand that your body is You identified—and I am saying You, with a capital "Y"—the divine You that I have been describing—you will realize that your body is incapable of acting at odds with you.

That which is single, that which is indivisible, cannot be polarized. That which is divisible is polarized, and that which is divisible can only exist in relationship. If your body is incapable of acting at odds with you, because it is You, with a capital “Y”, then that realization eradicates the fear you have that your body can act at odds with you. And in the absence of that fear, you no longer feel called upon to protect yourself against your body.

Do you see how inconsistent it is to distrust, be angry with, or protect yourself against something that is you? Can you see how unintelligent that is? How incongruent that is? And it sets up a state of mind that is in conflict, but it is an insane, unreasonable belief. In the absence of the conflict of a defended stance, you experience peace. And in that peace you find your body embodying You, with a capital “Y”—the presence of God that You/It is. And you say you have experienced a healing.

Beware if you think that the healing was the result of your thought, or your metaphysical work, or your clear correct thinking. It is the result of the fact that it never was divided and that it always has been incapable of acting at odds with you. And when the dissonance of your fear and self-protection were set aside, you were then able to experience it as it is.

Now, I am not going to speak at any length about human sexuality. I would rather direct your attention to what I will hesitantly refer to as divine sexuality: The experience you have when you are not seeing yourself as a mind inhabiting a body that is different from it, being an ego on the face of your planet in relationship with other egos on the face of your planet. Rather I’m going to speak in terms of the capital “Y” You that you are, the body that is the visibility of the You with a capital “Y” that you are, and the undistorted, unconflicted experience of communion, rather than communication or relationship.

Being—existing—is going to be always an experience, which means it is always going to feel like something. It is never going to occur and not be noticed by you.

Human sexuality is an attempt to experience union. It is an attempt, through space, to break down the sense of separation that is inherent in the ego’s frame of reference—what I have referred to as the three-dimensional frame of reference. As you allow human sexuality to be exalted in the awareness that you are divine, and that your body is the visibility of this divine Individuality that you are—just as you let your body be exalted by the realization that it cannot act at odds with you and the exaltation you call healing—you will find that the experience of togetherness, humanly speaking, will be subsumed or consumed—totally embraced—in the experience of communion, Oneness.

Defenselessness will be what is characteristic of the experience. Performance will be absent from the experience. Self-consciousness will be absent from the experience. And the attempt to convey something, with the potential for failing at conveying it, will be absent. And in the gentleness and the peace of this experience, joy that goes beyond any orgasmic experience you have ever had, will be what you will experience.

The joy, the nature of which is peace: those two words do go together in the divine experience. It will not be excitement, it will be calm all-consuming joy. It will be joy without any edge of fear.

Now, as I said yesterday, each of you, all of us are at one in the same time universal and specific. And I indicated that the specific visibility and tangibility of all of us is what you call the body. And the universe—the wholeness of the Creation of God—is the infinity of us. And we experience in our Awakened state the wholeness fully, but we also experience it specifically.

Those who are Awake do not engage in copulation. It is really a limited way of experiencing unity. I will tell you that when bodies of light pass through each other there is an exquisite and profound experience. It is experience of unity specifically, that all of us are always experiencing universally—infinity. I cannot convey the experience to you more completely than that.

What all of you look for in human sexuality is the experience of union. It is your best attempt at escaping being alone, of escaping the seemingly inescapable sense of being isolated. The motivation is indeed a challenge to the belief that you are isolated and alone. But since you are attempting to do it through space, through communication, you continue to substantiate the sense of isolation.

The only way to get past or beyond the sense of isolation is through communion. And communion only happens from the very center of you—that place that all of you reach when you meditate. Because it is in that center of your conscious experience of being consciousness that the actual wholeness, the actual indivisible and undivided wholeness of Creation is present to be experienced.

Now I'm not suggesting that you all become celibate and go into a cave and meditate so as to enjoy each other more fully. But I am suggesting that when you are intimate with each other, you stop trying to be a performer of an act that is supposed to be meaningful, wherein it is your responsibility to communicate or convey something to another to let them know that they are loved to prove to them that they are loved, and to prove to yourself that you are capable of being a good lover.

I encourage you to allow yourself to be at peace and to give up the idea of trying to be something effective and meaningful. I encourage you to approach your partner without judgment, but rather with love—the willingness to recognize

that which is Real, with a capital “R”, in your partner, that which is the Christ. And don’t tell me that it will make it impossible for you to make love to somebody who is the Christ, as though making love were inconsistent with divinity.

The recognition that your partner is the Christ is the acknowledgment that your partner is someone you need not be defended against. It is a way for you to give permission to yourselves, to let yourself be undefended, receptive to your partner. It is a way of letting your partner in. Forget about this religious perception of Christhood as being ultimately pure and therefore unlike you—a status that is unreachable. Christhood is utter simplicity. Christhood is utter humility, utter self-acceptance—being at peace with yourself at this moment and at any given moment without judgment being held in reserve in case you goof; and without holding judgment in reserve relative to your partner in case they goof.

We could go on for quite a while on this subject, but I have conveyed the fundamental idea.

QUESTION: I Thank you.

ANSWER: Have good sex. You are welcome.

Is it not amazing to you that as you open up to revelation, as you open up to that which is beyond your ego concepts, you do it with expectations. Is it not amazing that you find yourself having very definite ideas about what ought to happen. Already there are some of you here who are forgetting what we spoke about the first morning and the second day, that we are not here to get a bunch of new metaphysical toys; that I’m not here to give you a fix, a thrill, a spiritual ride, but rather we are here to be together.

The meaning is to be together with: it is an experience of inclusiveness, it is an experience of family. We could all be together in silence. But it fulfills purpose for us to share in this fashion. Again, what is shared is not the point, it is the gathering, if you will, it is the being together with.

Many of you notice that I am repeating things that I have said before in other gatherings, and there is an impatience to get on to something new. But you see, I am not here to get on to anything. I am here to be together with you. We are here to be together with ourselves. We are here to be together in a new way, a new way that contributes to spontaneous relaxation into the clearer perception of who you are, who we are.

I’m not speaking to the world today. I am together with all of you. And I am saying what is appropriate for us together. And I am not saying anything that I seemed to have said before in the way I said it before, because we have never been together before here today. Have we?

Again, recognize the fact that there is a tendency to open up to the larger spiritual view, as you might put it, and it is done with an agenda being provided for

that larger spiritual view to conform to. Do you see that your very specific expectation as to what the spiritual experience is going to be constitutes a bias, that you insert between you and the experience of revelation—and it constitutes a block. It doesn't constitute willingness. It doesn't constitute a yielding. It doesn't constitute unconditionality.

How on earth can you open to the unknown when you are looking for the known to be reflected in it? What you want and need to find reflected in it is what is Real.

We are not here to glean metaphysical morsels to roll around on our tongue, to add a little spice to life. We're here for a new experience of being ourselves and a new experience of our world as it Really Is.

I want to point out something else as well. When you have an agenda of your own relative to revelation, you are not able to be present with the revelation on its terms. And likewise, when you are relating to someone else and you have an agenda of your own relative to them, you are not truly able to be present with them. And so the value and the meaning of the experience is lost.

How do you be a teacher to someone else? By having no agenda, whatsoever—being unconditionally present from your center, being with, being inclusive, letting in that other. And in that state of defenselessness, finding yourself being able to be perfectly appropriate being the flow of the Movement of Creation that God is being right then and there, and watching the clarity of that expression emerge, rather than an ongoing experience of communication, separation, relationship and the stress of it.

I'm being with you. And we are all being appropriate together. And getting a fix, a hype, a stimulation, intellectually, is not the point. You need to realize that the ego would indeed have you search for something more and more stimulating. Of course, it means stimulating intellectually, with grand new wonderful ideas that keep you from feeling bored.

But the originality of you arises not out of stimulation, not out of excitement, not out of fantastic tidbits of intellectual, spiritual stimulation, but rather from the humble peace of your Being that allows you to be so present with that you are spontaneously in the flow of the Movement that God is Being, the Movement that your Individuality is being and the Individuality you are with is being.

You be a teacher by simply being, not being some thing in particular. You be a teacher by simply being you, and from that point being with every other one and everything.

So be careful of your own agendas. Let there be a curiosity to know what the Father's agenda is, because that is what is confronting you at all times. And I

will tell you that the Father's agenda is always more meaningful and fulfilling than your best thought out spiritual agenda.

QUESTION: My question has been asked, I'm sure, and you've given the answer, I'm sure, many times. However, I feel sort of like the donkey whose attention has now been gotten, and that's as far as it goes. For example, yesterday when you said that in the last ten minutes, we shifted or made some sort of quantum leap or whatever the term you used was, and I thought, "Shit, missed it again." And I've been trying to formulate an intelligent question, writing things down, but with no meaningful result. So that's my non-question.

ANSWER: The shift occurred with everyone, whether it registered consciously or not. And it will surface and register with you. You did not miss it.

Always stay with the Movement, the Movement you feel within yourself. Understand that you do not need to be in any particular way. In order to fulfill a prerequisite for enlightenment. When you listen for guidance, your questions do not have to be perfect. And it is not an imposition, it does not constitute an unpleasantness to those of us who are working with all of you, to have you ask the same question over and over again.

If that is where the Movement is in you, then that is where your attention needs to be given, and that is where you need to continue to be curious. It is only your conditioning that says that you should have gotten it the first time, or the tenth, or the thousandth time. It doesn't matter. If you haven't gotten it and you deserve to get it, then the only thing that is appropriate is to continue to do that which causes you to be in a state of receipt—a willingness to embrace. And you do that by means of your questions, your desire to know.

There is no formality that is required in working with those who stand with you as teachers or guides. There is no obedient respect that you must present yourselves with. The only thing that is required is for you to allow yourself to be genuinely you, totally honest.

Paul does not call me Jesus, because he finds that he cannot be genuine: he becomes awkward, he clams up, he has this conditioned feeling that he must somehow be free of problems before approaching me. And that is why we use the name Rajpur; because then he can swear at me, he can express his frustration, and I will say, be real, come to me exactly as he is experiencing himself to be at that moment. Of course, then that allows us to get down to brass tacks immediately, because we do not have to cut through this etiquette crap.

The ego keeps all of you in falsehood. It keeps all of you from being genuine, because you had better be a certain way in order to deserve what I have been telling you is already your Birthright. You're already part of the

Brotherhood, all of you. You are already constituting members of the Brotherhood, if I may put it that way. The idea that you need to do anything to deserve it is ridiculous. And until you will allow yourself to be genuinely where you are and express yourself genuinely, all you are doing is providing irrelevant garbage that both you and I and your guides must cut through before we can get down to fundamentals.

And so I encourage you to present yourselves to your guidance, present yourselves to the Holy Spirit, present yourselves to the Father by means of inquiry, by means of desire to know without any false sense of a need to be something in particular that is different from who you are experiencing yourself to be at the moment, and with feelings that are different than you're actually feeling at the moment. Thank you for your non-question.

QUESTION: My question is a little bit different from what other people are asking you. About 2000 years ago when Jesus was living, human population was only one million, that's the estimation by the scientist. Now we have about five billion people living on this earth. And the scientists are even expecting it's going to increase to twenty billion by the year 2050. What is the purpose for us? And I really wonder why we have to keep increasing ourselves and killing each other, what other beings never do. I don't think other beings ever increase their numbers that quickly. Who are we and what is the purpose?

ANSWER: I will tell you at the bottom line it is all ego oriented. It is an expression of authority, it is an expression of arrogance, it is an attempt to leave one's mark on the world; and indeed, it involves not being sensitive to the whole, because man is arrogant enough to think that he has no need to take anything else into consideration.

It is thought that the dawn of conscience took place some time ago in history, but the dawn of Conscience, with a capital "C", is literally beginning only now. Man has not seen himself as being part of the whole, and therefore has conducted himself in insensitive ways. It is a humiliating thing to mankind to think that he might have to fit in. That is where the arrogance is.

Mankind is at a point of the demand for maturity, much like a nineteen year old finds himself or herself in, where there is a call for greater sensitivity and less willfulness, less action without thought about its effect. There is a natural harmony to life, even three-dimensionally speaking, which comes into play when arrogance is released, when there is a willingness to be with the world, not apart from it or above it—this is the joining, this is the communion.

You see, we have been talking about communion, and the tendency is to think that it is communion with that which is divine—like inner guidance. But I

have been expressing the fact that that communion is to be experienced relative to this glass, and relative to the wall paper, and relative to each other, all of you in this room. That's being with, not holding yourselves apart—that is communion.

Now it happens that this dawn of Conscience, with a capital "C", meaning divine Conscience, is happening at almost the same time in which mankind as a whole is Awakening from illusion. And so there is not going to be a long period of time after the dawn of Conscience and the embodying of it, the living of it in the world, there will not be a long period of time for man to enjoy that level of maturity, because mankind is awakening out of the linear development and growth patterns that are inherent in identifying one's self as a body in a material world, living out a process of evolution.

You are quite correct that it is not natural for this great growth of population. Now the estimates at this time, as you stated them, are indeed the best estimates. But that degree of growth is not going to occur, because during the next twenty years there is going to be such radical spiritual regeneration occurring on your planet that this releasing of arrogance and this willingness to be present with is going to take precedence. A willingness to be part of and be sensitive to the whole will begin to dominate. And I share that with you as an interesting piece of information.

QUESTION: I'd like to take this time to express my happiness, my gratitude for the opportunity to be present in this sharing. And I'd also like to thank all who made it a part for me to attend this gathering.

My question has to do with "The Lord's Prayer." And would you please tell us the true original meaning of the words and please in a break down format of the phrases of the "Lord's Prayer."

ANSWER: First of all you must understand that a prayer is only reasonable and meaningful in a frame of reference that has as its primary characteristic the sense of separation. And a prayer is always an unconscious desire for the return of the experience of unity when disunity is what is being experienced.

"Our Father who art in Heaven." Well, that's a good start, because one is reaching outside of his present sense of things. It is an acknowledgment that there is something more than one's present sense of things. That is the beginning of what I have been calling curiosity. Until there is an interest in something beyond one's present experience, one simply exists in it unconscious of any choice and simply endures whatever he is experiencing and calls it fate.

"Our Father who art in Heaven," meaning: some place more real, some place happier, some place different from what I am experiencing. The first line of "The Lord's Prayer" is like the first lesson in the Course—"Nothing that I see means anything." The first line of "The Lord's Prayer" says, "What I am

experiencing is not so dominate in my life that it hasn't occurred to me that there is something more."

"Hallowed be Thy name." That is an expression of honor, an acknowledgment of the divinity of that to which the pray-er is reaching out. In so many words it says, "I do not know who you are that I am praying to, but I do honor you as being that which I need not be afraid."

"Thy Kingdom come." "I desire to experience your point of view. I don't know what it is, but I desire to experience it, because I am no longer absolutely addicted to my current sense of things. And I am willing to have something penetrate it. I am willing for the light that you must be to penetrate the darkness I seem to be experiencing."

"Thy will be done." I will tell you something: That is not, I'm going to put this way, that has not been the last line of "The Lord's Prayer." But in the present time it is. "Thy will be done"—not mine.

In another channeled work called Science And Health, which is not generally thought of as a channeled work, there is an interpretation of that line that is given that says, "Enable us to know as in Heaven so on earth, God—Good—is supreme."

Now "Thy will be done" is a relinquishment of any personal agenda, a relinquishment of willfulness, a relinquishment of arrogance, a relinquishment of dependence upon one's own best judgment. It is the ultimate invitation for the conscious experience of Reality undistorted by any personal private sense of self. It is the invitation for the sovereignty of God to fill the individual pray-er with that divine awareness that God Is, and that divine mind that constitutes the pray-er's real mind.

"Our Father who art in Heaven, hallowed by thy name. Thy kingdom come. Thy will be done." That statement practiced would cause no pray-er to be further present to finish the rest of the prayer.

When I first shared this prayer, no one was ready to finish the prayer there, or comprehend that that is the ultimate end. And just as I am being with you today, I was being with them then, in perfect appropriateness.

This first part of the prayer acknowledges that which is desired, the nature of that which it is desired from, and, to whatever limited degree, a willingness to stand in an attitude of receipt. But it was necessary because of the ignorance of the true nature of God to continue the prayer in a relative rather than an absolute manner—relative to the human condition. Because it was thought that God was a wrathful God, capable of love and hate, who could dish out catastrophe and disaster and famine and poverty, etc. And the people needed a new language that expressed a new concept of God more closely approximating the Reality of God.

“Give us this day our daily bread.” The very first word of that sentence was mind blowing, if you will. “Give us this day our daily bread.” Meet our need, our very human need, through a gift. It doesn’t say, “give me the opportunity to earn my daily bread.” “Give us this day our daily bread.” Initially that was an almost unfathomable concept of God—very transformational, in terms of Conscious Awareness.

Again, it was a matter of not only understanding God in a new way, but expressing again a willingness to stand in receipt of what now I would call your Birthright—their birthright. They deserved their daily bread just because they existed, because of what they divinely are.

“And forgive us our debts, as we forgive our debtors.” Ah, here was a little bit more conscience being introduced. In other words, as the pray-er was willing to forgive his brother, he should be forgiven of the Father—that love is reflected in love, that indeed one cannot expect to be forgiven of the Father without forgiving in return, relative to one’s fellow man, that they really are not two different things. It made it clear that one could not move into relationship with the Father and get the goodies and leave one’s fellow man out in the cold, because that isn’t the nature of Reality.

“And lead us not into temptation, but deliver us from evil.” Lead us not into evil, but deliver us from evil. This was a correction of the wrathful and hateful and spiteful concept of God. It allowed the people to more easily release this polarized sense of God. Obviously, only a God that is single of purpose—indivisible—could have the inclination and love and kindness to not lead one into harm.

Again, that was a new concept of God and was more deeply moving to those who heard the prayer than it is to you today; because, generally speaking, there is a more positive concept of God today than there was then. You see, “give us this day our daily bread and forgive us our debts as we forgive our debtors. Lead us not into temptation,” humanly speaking, “but deliver us from evil”—deliver us from temptation, deliver us from the whispered suggestions of the ego—that’s the temptation, the hypnotic suggestion.

These phrases all have reference to the human experience from which the pray-er is wanting release.

“For thine is the kingdom,” not mine. And therefore, my agendas are meaningless, and my agendas are not what I’m interested in. “And the power.” Thine is the power. These are powerful words. “Thine is the power.” I don’t have any power of my own.

You have heard the words, “I of myself can do nothing.” “If you have seen me, you have seen the Father.” If you have seen each other, you have seen the Father. It wasn’t just me. Thine is power. These words allowed for great

Movement to occur, great calling into question of the idea or concept of personal power. As I said the other day, the ability to just get up and willy-nilly go to the store and get a dozen eggs because you've done it, and why would you need to see whether it fit in or was appropriate. You certainly could accomplish it without catastrophe.

“For Thine is the kingdom and the power and the glory.” Not just for a few minutes, but forever. These last phrases refer everything back to the Father, as I have been saying in the last couple of days. This prayer, if it is halfway embraced, halfway willingly treated as though the words really meant something, brings into play, spontaneously, the curiosity that weakens the ego structures enough to allow for the penetration of truth to occur.

I would encourage all of you, presently, to finish the prayer at the line “Thy will be done.” This is an essential aspect of graduation, of Awakening. It is the equivalent of the last lesson in A Course In Miracles, which in effect says, “I will make no decisions by myself. I will forever listen for Thy voice. I will not lean unto mine own understanding. I want to Know, with a capital “K”, and I will listen.”

In this more distilled form, it will indeed draw greater reaction from your egos. It will not like you consciously reminding yourself, “Thy Will, not mine be done.” But in this more distilled form it will indeed promote more rapid and even more graceful transformation and Awakening: you all coming back into your right Mind, with a capital “M”, you all finding your eyelids fluttering open so that you may see the Kingdom of Heaven right in front of you.

Do not say the prayer as though it is a string of words, the rehearsal of which will do the trick. But dare to believe that the words really mean something and that what they mean will be the undoing of the ego structures that incarcerate you in a totally insane and false sense of yourself, causing your release.

QUESTION: It's wonderful being with you again. And I'm so grateful for this gathering. It certainly was worth coming for all the way from where I was. What I would like to know is what I need to know at this particular moment.

ANSWER: What you need to know is that you are right where you are supposed to be. I mean by that, when you are in the other part of the Kingdom of Heaven—the part you have come from, and you are there—to consciously embrace the awareness that it is the Kingdom of Heaven.

I will tell you this: The likelihood is that you will not be able to stay there indefinitely acknowledging it as the Kingdom of Heaven, but your presence there and your conscious acknowledgment of it as that is being the leaven that leavens the whole lump. It will become obvious to you when it is time to leave. And it

will be important for you not to insist upon over staying your welcome in the name of truth, or in the name of healing.

There is a point at which the catalyst is removed from that which it is creating ferment or change. And so when it becomes obvious to you that it is no longer appropriate to be there, say, “Thank you, I am glad that I have been able to be the presence of appropriateness, and I am ready and I am willing to go now where it is appropriate for me to be in order to identify fulfillment of purpose. What is your Will Father?”

QUESTION: I’ve recently returned from living eight years in Egypt. And I’m still uncertain of the real purpose of the great Pyramid. Also my studies say that in 1998 there will be information discovered hidden in the paw of the Sphinx, for the world. And in my studies it states that Jesus actually did his initiation in Heliopolis and afterwards spent three days in the great Pyramid.

Could you clarify this information for me, these concepts I’ve had? And also am I through in Egypt, or do I still have something to complete there?

ANSWER: Yes, your work is complete and you can sigh a sigh of relief and let there be unconditional curiosity about the present and about what is now going to identify fulfillment of purpose for you.

As regards my experience, it is still not appropriate for me to make any comment about the unaccounted for period of my life. That time will come, but it is not yet.

ANSWER: I am going to say one more thing to the last questioner. Avoid carrying forward with you, what I will call, an umbrella of your memory of the last eight years and its focus. You have emerged from that stage of your life. Do not let there be a sense of that purpose carried forward with you because it is so familiar.

PAUL: This is me, Paul. Sometimes when he gives answers there are images. And it’s as though this period of eight years, the imagery of it is like a tunnel. No meaning is given as to the tunnel, but the point is that you’ve emerged from this period. And in coming out of the tunnel, you’ve come out into the sunshine.

But if you carry with you, in the sense of contemplating what your experience has been and so on, it will be like extending the tunnel, or carrying an umbrella that doesn’t allow you to stand freely in the sunlight, to feel it. So the sense of it is, don’t carry that forward. Leave yourself free to stand in the light now.

QUESTION: I have a great curiosity about how I came to this beautiful Island. I arrived here two years ago. I did not really want to come. I had no

specific interest in coming to this Island. Not knowing anybody or knowing anything about this Island, I came here because I had this nagging little voice in me saying, “go to Hawaii.” And finally I packed a little bag and even made steps to where I would go from here to have an exciting trip. And I arrived here with a little bag and well, that’s two years ago. I stayed ever since. This is home.

What I would like to know is was it me who created the need to come to Hawaii straight from Europe, not knowing anything about this Island? Was it need within me that I create that maybe out of past life experiences. Or was it the strings of this beautiful glorious Island that called me? I heard the stories from other people that this Island calls people. And if yes, why?

ANSWER: I’m going to put it this way: Wherever the flower of you is blossoming, there you will be called to come. It is very simple you see. If you will imagine a tulip bulb, you put it in the ground. It appears to you that the bulb is all there is, but you know that that’s not all there is to the meaning of the bulb. There is a plant and there is a flower, and fourth-dimensionally speaking it is all present—the seed, the plant, the blossom and the seed—it is all present simultaneously. You plant the seed and you water it and a shoot begins to peak above the ground.

What is happening? What is happening is that the flower is calling the plant up to where the blossom of it is going to occur. That is the best way I can express the fourth-dimensional ever presence of the whole idea of the flower in three-dimensional terms. You experience the presence of the wholeness of it in a linear fashion in time. Where the flower is blossoming, if it is eleven inches above the ground is where it will call forth the plant to come. If it is ten inches above the ground that is where it will call it to, not eleven inches.

And so the unfoldment of your fulfillment of purpose, shall I say, pulls you to where your fulfillment is occurring. This Island has no capacity of itself to call you or anyone else. But this Island as some aspect of the infinitude of your being, and you bring yourselves together to be that point where fulfillment of purpose is identified. You could just as easily say, three-dimensionally speaking, that you drew the Island to you, even though visually speaking it appeared that you were the one that moved. The point is that it is a movement of fulfillment of purpose.

Now if your fulfillment of purpose, if the blossoming of the flower of your Being were to occur in Tulsa Oklahoma, that is where you would have found yourself to have been drawn. You would find yourself just as unquestionably moving toward that spot.

Do you see why it is so important to yield to the Movement of God, rather than have your own agenda? Because if the tulip bulb said, “I deserve to blossom

here at ten inches, and I am not going any further,” it would have a problem. And you would likely find that the plant began to take on a distorted shape, until it finally said “UNCLE” and let go into its natural inevitable fullness.

This Island has no capacity to draw anyone to it, but the Movement of your Being has unquestionable, unchallengeable ability to configure All That Is in the way that perfectly identifies the fulfillment of purpose ordained by the Father in the Movement of Creation that the Father is Being that looks like you. You yielded with much faith.

And you like Susan and Paul find yourself going through a process of detoxification: the release of old junk, old habits, old concepts, and especially old limitations of control. And this is wonderful, even though at times your egos interpret it as most uncomfortable.

QUESTION: I wish to thank you for a lesson you gave me a couple of years ago, about coming before the fences defenseless. And I feel that now. And I acknowledge that. A couple of years ago, in one of these seminars, I asked a question and your answer to me was to come upon the fences that I create, defenseless. And I now know what that feels like and I have a glimpse to the future and the present without the fences.

ANSWER: You will also find that there will be some future fences that you will need to violate. But because of your experience, it will be easier for you to violate them—be disobedient to their intent to hold you in—more gracefully.

Do not be surprised to find that there are subtler forms of defense, that are now available to you to have the pleasure of violating because the grosser forms of defense have been moved through.

QUESTION: I came to you with a question that you keep answering in many forms. I’m at the point of understanding the essence of it, but I still must ask the question.

There is a piece of land that has opened itself for a place of healing in the North Shore, where we can gather and allow wholeness to exist in our sharingness, with the intentions of opening the doorway to the fourth-dimension, and keeping it open with each other’s intentions of sharing and love. And I just would like to know if there is a future that you can give me on this?

ANSWER: I will tell you that as with the tulip bulb and the unfoldment in a linear fashion of that which is already whole, this Center needs to be paid attention to in terms of the present movement, without concern about its destination. It is imperative for you and those you are associated with to stay with the feeling, to stay with the service, to stay with the being with, that I have been speaking of.

I have not come into this gathering for the purpose of accomplishing any end goal, only for the purpose of being with—of being in communion and being utterly appropriate in the process, so that all of us may experience the feel of utter appropriateness that has no secondary purpose to it, that has no purpose beyond the utter perfection of presence. If you indulge in attempting to peg every step with a clear-cut concept of what the end product will be, you will not be present with the Movement of it as it is unfolding at the moment, and you will not be able to be appropriate.

You cannot afford to have an agenda, especially an agenda that is called a timetable. You have had ultimate evidence this weekend that in spite of Paul's attempts to have an agenda, to start on time, to quit on time, that either the lights have not worked, or water has spilled into the video recorder, or the doors were locked, or the table had been moved, etc.

There is something other than human will unfolding the Movement of Life. And likewise, there is something other than human will unfolding the Movement that you are feeling as the unfolding development of a Center.

So I would encourage you to simply remain attentive in that place where this experience of Movement is occurring, and listen, listen, listen. Do not assume that acts are called for until, as a result of listening and not figuring out, it is obvious to you that a step needs to be taken. And do not jump to conclusions. Do not have a sense of what a Healing Center ought to be.

If a Healing Center is a point of the influx of the presence of the Father through a crack in the ego structures, and the influx of the Father is going to move everyone beyond ego structures, then you have no idea what the original, the constantly original form of what this Healing Center will be.

But you say, "Well, a Healing Center is traditionally this and that, and we are adding 'New Age' this and that and the other thing, and we are being very contemporary and we are listening." If you are being contemporary, you are not listening. Dare to be open enough to have that which is utterly original come forth. What will be utterly original will also be utterly simple, just as our being with each other is fundamentally simple.

I will tell you something: A year from now you may not remember exactly what we talked about, but you will remember being with each other, all of us. And you will remember the feel and the meaning of the feeling of being with. And that will modify the way you live with your others in your "natural habitats"—your home bases.

Remember, when you have a concept of how a thing ought to be, you are not free to experience what it is. And the less preconception you have, the more possible it is for you to experience something utterly original.

What you want is the presence of God—the illumination of the light of God—which at the moment you couldn't possibly describe to me. But you know what? You and everyone else has the capacity to bring into play the curiosity necessary to create the crack in the ego structures that allows the light, that you do not yet comprehend, to penetrate. And then you will comprehend it by virtue of experience.

You see what I'm doing? I'm encouraging all of you to dare to be full, open consciousness, unconditional in that openness, providing no sieve through which the light must come to conform to some preconception you are holding.

Now I am certainly not scolding you or challenging you in any way. What I am doing is describing the manner in which to most effectively allow this Center to unfold itself in a most original way, and in a way that is most graceful for you and those with you in this endeavor.

Above all don't be impatient. Do not operate on the basis of a deadline. As the saying goes: "Infinite patience brings immediate results." Impatience is willfulness. It blocks the immediate direct experience of the ultimate that is present at this instant to be experienced—the ultimate of you, the ultimate of your world, which is really the presence of the Christ and the presence of the Kingdom of Heaven, whether it looks like Honalei Bay, or Saudi Arabia, or mainland United States, or wherever.

QUESTION: Raj, this morning you again talked about God, the wrathful God, the God of duality, a God of opposites...

ANSWER: Oh, let us be very clear, I spoke of the belief of a wrathful God.

QUESTION: Yes, I felt that theme very much ties into this question. The concern of obsession or possession of negative entities seems to be identified by several helping professionals today as a root cause in schizophrenia or multiple personalities or other mental disorders. Now in the last few months my being is drawing in several of such persons with such difficulties, and I am fully aware how this is facilitated for my growth and for my learning.

I'm very interested, Raj, in what you might say on this particular subject. And how I might strengthen my own individual model that really desires to see the wholeness or the individual perfection and divinity in each of these persons and their disease.

ANSWER: Multiple personalities is a situation where there is self-denial, and what is called dissociation—the inability of the individual to be self-accepting and, therefore, in a conscious aggressive state of self-rejection.

Now, let me ask all of you this: In your choice to dally with the ego, to, well, you call it play around, but muck around in a sense of limitation that causes

your experience to be a deluded one—what do you suppose has happened to the rest of the infinitude of you? Absolutely nothing. It still is present, functioning fully, while this little part of you says, “No, it’s not going on. I am all there is. I am the totality of me.”

And as a result of this state of self-rejection by this little tiny part of you, the rest of you seems to be unavailable to you. And in the case of multiple personalities, the individuality cannot get rid of any part of itself. And so the parts that it is rejecting remain present, incapable of connecting with, communicating with, or experiencing union with the other parts of itself.

Paul was worried in the beginning when we began to talk, that indeed he was experiencing multiple personality or schizophrenia. But the fact is that he and I are able to communicate with each other, and our communication has continued to be dialog. Whereas in the case of multiple personalities, once connection occurs and the two personalities seem to be able to recognize that the other exists, healing of the dichotomy begins to happen and they soon begin to be unable to talk with each other, because the two parts are not holding themselves apart.

This is not the case when you are in touch with your guidance, because your guidance is with another who is an Individuality in his or her own right. And channeling is not a mental illness. Communion with your divine guidance is not a mental illness.

Now, what has come to be called possession by evil spirits, demons or whatever, is an expression of ignorance on the part of those who are assessing the situation. The behavior expressed, and called by the name possession, is an extreme form of aggressive, anti-social willfulness—not by a possessor of the individual, but by the individual himself or herself—done in such an outrageous fashion that it makes it difficult for those around that individual to feel the right to demand better behavior; thus, an outrageous definition of the behavior seems reasonable.

Now let us be very clear on this point, else many of you will find it unreasonable to open up to guidance. Those who are suffering from a limited frame of reference, those who are suffering from an ego frame of reference are absolutely blocked; blocked from communicating or connecting with another, in the sense of communion. Communication is absolutely required when one is operating from the three-dimensional frame of reference—the ego frame of reference.

When I say communication, I mean that which starts at one point in space, travels through space, connects with another point in space and, hopefully, occurs in a way that causes the recognition of what the two have mutually come to define

as a meaningful thing. Communication requires space, it occurs in space, it is the means used to overcome space while still remaining within space.

Communion does not move from one place to another. Communion is the experience of infinity, from infinity—not a point in infinity. Communion is the experience of oneness. Therefore, when you open up to your guide, when you open up to the Holy Spirit, when you open up to me or the Father, you are not engaging in communication. You are opening yourself up to and allowing for the experience of communion—union, unity, oneness, indivisibility. And only those who are Awake experiencing that union without distortion of any kind are able to respond to and connect with you. Those who are still asleep are as blocked as you are in terms of connecting.

Therefore, when you open up, you cannot possibly open up to the “dark forces” or evil, and become subject to it and consumed by it. And if you know someone who seems to have done that, it is someone who has finally found a justifiable means to become aggressively anti-social in a manner that they think they can get away with, and they are taking advantage of the opportunity.

It is impossible to channel evil. It is impossible to be the conduit for evil, because all there is to evil is the discomfort you feel from being out of sync with your Self, with a capital “S”. And all that you could say evil amounts to is a misguided intent to hold on to that discomfort, because the ego has suggested to you that there will be a pay off. But you see, that doesn’t constitute a presence, it constitutes a misunderstanding.

There isn’t a power that is evil. There is simply a misperception of the only power and presence there is, which is God—good, love. It is ignorance that would interpret irresponsible action as possession, of being possessed by an evil spirit. The same call for conscious self-responsibility is needed there, as there is with one who is depressed, or anyone who is using a dissonant experience as a means of gaining a benefit. And that includes illness of all sort. Whatever illness you are experiencing, you are justifying because there is a benefit to it.

Not one of you does anything for no good reason, ever. It always seems to you as though there is a good reason for it. Many times your illnesses are justified because you don’t think that you have the right not to experience it; then you must experience it and develop a justification for it, develop a benefit: “Ah, it is exalting my Soul like Job. And so I will agree with it to get the benefit.” There is not the clear-cut, instantaneous awareness that it is illegitimate because it is incongruent with God, and is therefore incongruent with you, and that means that there is no justification for it whatsoever, and therefore you will not justify it.

What is called possession is an extreme example of self-irresponsible action that is being engaged in because that one thinks he or she can successfully get

away with it. And as long as everyone has a superstitious belief about it, that one will be able to pull the wool over everyone else's eyes and will continue in that behavior until something else comes along that seems even more interesting.

QUESTION: There have been many simultaneous experiences going on with me the last six months, that I think are related. So I would like to tell you what they are and then I'll ask my question.

The first one is that I'm experiencing within myself what I'm describing as an apparent inner integration. It's like I experience you, me, my guide, the truth, whatever, just kind of all glomming together here somehow. I don't ask questions a lot, but there's a sense of knowing. It's like I want to listen inside. I've always had difficulty meditating. But what's happening now is that it seems like instantly I move into a place of stillness.

The second thing is that I am so aware of bodies, like all the bodies in this room and I feel that the bodies are separating me from the life within those bodies.

The third thing is that my great desire and constant attention, and what feels to me to be the greatest truth for me at the moment, is to live in the present moment. And it's easier for me to do that. It also requires a lot of attention. I need to be alert, because my old pattern is just to fade away and watch what's going on in the present moment, which is very safe.

And the fourth thing is that there is something about staying in the moment, coming from the highest point of integrity, being with others, that I would like to see introduced into teacher training. Which would have the focus of a recognition of the self, so that the teacher or the parent or whoever would be relating with their students from the place of self, instead of personality.

And the almost last one is that right now my body with the surgery and everything is demanding so much of my attention. And I don't know how clear I am with what's true, because of this experience. And I don't know what the meaning is either. I'm just kind of bumbling along with my body hoping it's all going to work out.

And the last thing is that with all this other stuff that's going on there seems to be an apparent expansion in professional opportunities for me, which at my time of life seems absolutely backwards, but maybe it's better late than never.

So my question is how do these experiences relate? And what is the truth of my present experience of myself? And do you have any words of wisdom for me?

ANSWER: Indeed, they are all connected and there is a correlation. This experience of the silence, this experience of the oneness of you and of your guide and of me, etc., where there is not the distinctness that you used to feel so definitely, is a development of your capacity to be clear.

Indeed, as you open up and are willing to be sensitive in the void, in the silence within you, you do begin to feel the unity of all things without losing the clear experience of the, I'm going to say, infinite diversity of the infinite expression of God called Creation. Therefore, as you move into the silence and you allow yourself to be present in it and you just pay attention, you will experience everything minus the sense of separateness.

When Paul is conversing with me, or when, as he is doing at this moment, relaying what I am saying, he does not experience a distinctness between the two of us. And yet, he has not lost the awareness that he is himself and that I am myself. But there is not a distinction between us; we are at once the same and at once not the same.

As illumination fills each one of you and you begin to experience the glass, as I said yesterday, or the wall paper as the living love that it is, you experience it as the love that is not different from you, even though you seem to be in one spot observing it in another spot. And there is no confusion whatsoever about the absolute unity, the absolute oneness of you observing and the things that you are observing. So you are coming into a fuller experience of infinity, in which there is nothing but the experience of unity.

Now that experience is what is being reflected relative to the other questions you asked, and why there is a good feeling, and why there is opportunity now. You say better late than never, but let us suppose that you have another 500 years of life ahead of you, it is really not so late in the game, is it? In fact, it is early on. It is a matter of perspective and the measuring stick you are using. And I have been encouraging all of you to throw your personal measuring sticks out of the window and refer everything back to the Father as the measuring stick, which is infinite and ultimately continuously original. The integrity of your being is what is unfolding more consciously with you here.

Now, you say you are very conscious of the other bodies in the room, but they seem to be standing in the way of your experience of the light that is there. Well I will tell you that you have your attention right where it needs to be, because right where those bodies are that you are so very aware of, is the light. They are not standing in the way of the light and you certainly would not see the light that is there if you decided to look out at the mountains. You would have the opportunity to see the light there, but not in the bodies in this room, because that is not where you are looking.

Now what I mean to say here is, that your very definite awareness of the bodies in this room is not an inappropriate place for your attention to be. And now that your attention is there, let there be this curiosity to see the light. It is flooding from every single one of these “bodies” that you see, and it is the light of the energy of their individuality which is the direct presence of God expressed and embodied, just as yours is.

And so it’s there to be present and you’re looking in the right place. Now just be allowingly curious. It’s like your attention has been gotten and it is placed where it needs to be, now be ready for delightful surprises.

Now as regards to your body—be willing to be with it, be sensitive to it, be present with it. Do not be short with it. Do not be impatient with it. It isn’t something different from you. Lovingly be present with it, sensitive to what it needs. In being with it gently and lovingly, you will find the healing from the surgery and the reoperation and the regeneration occurring with harmony.

QUESTION: Thank you, Raj. I’d like to ask one follow-up question. In the kind of mental image work that I do, it is a process of seeing a picture which is the teacher, and being aware of yourself seeing the picture. And I’ve had the sense that this experience is one of the things that has been helping me to stay in the present moment. Is that correct?

ANSWER: You are quite correct.

QUESTION: So then it would be correct for me to continue teaching others how to do this?

ANSWER: Oh, indeed, yes.

QUESTION: My swelling does not seem to be getting any smaller. Am I subconsciously blocking the healing team from doing their job? And if so, how am I going to overcome it?

ANSWER: There is a subtle feeling that it will be difficult for this swelling to subside rapidly. I encourage you to enjoy the idea that infinity is the possibility that anything can happen. Simply be willing to embrace that, and that will allow the healing that the healing team is engaged in to occur more rapidly.

QUESTION: As you were dictating your new book to Paul, you asked him to be in constant contact with you. In fact, for awhile he was to check in with you once a minute, if I remember. Will you expand on this some as to how this works in our everyday daily stuff—you know, the mundane things. If we check in with our guides and everything, won’t we get too dependent on them, with such things as washing clothes, doing dishes, going to the store, washing the dog, that kind of thing?

ANSWER: How much do you enjoy being alone?

QUESTION: Good question.

ANSWER: Is it not nice to have a companion? Someone to keep company with while you are attending to what needs to be done? You enjoy having your dog to keep you company.

QUESTION: Yes, that's true.

ANSWER: Is that hard work?

QUESTION: No, not at all.

ANSWER: It is excellent for you all to know that you are not alone, and the way to do that is to consciously embrace, or as I have said, be with. Not only that, the one with whom you are choosing to be with is one whose very presence and nature inspires within you the ability to attend to what needs to be done with greater ease and with less unnecessary effort.

This word dependent is a tricky word, at least the ego can make it a difficult one to understand clearly. As I said to Paul, if one is blind it is wise to allow oneself to be led. If one is blind, how great a benefit is it to be alone? How great a benefit is it to be independent, especially if, when you do allow yourself to become dependent, you are becoming dependent upon one who is going to help you to see. If you are not seeing the truth, where is the wisdom in holding yourself separate and apart from one who can disclose the truth to you so that you can see it for yourself. It is foolishness to try to be independently stupid—independently ignorant. What is the pay off in that?

Now many of you are visiting this Island for the first time. Many of you have traveled to foreign cities, and either you can hunt and peck your way through that new environment hoping to somehow catch a glimpse of everything that it is possible for you to see in a short amount of time, or you can get on a tour bus, or you can hire a guide who knows how to get there quickly and easily for the least amount of money and you can see the most in the amount of time that you have. By becoming dependent you enrich yourself by leaning on one who can help you be more fully, more efficiently, if I may put it that way.

What would you say if your eight year old child came home from school and said, "Mom, I'm going to quit school and explore life myself." You would say, "Oh, no you're not. You're going to stay in school and you're going to rely upon your teachers to help you learn the maximum with the least amount of wasted motion. Expressing your independence at this point will create more problems for you than good."

Your whole problem—and I'm not just speaking to you but to everyone—your whole problem is a result of claiming independence from that which you are one with—God. And what you have been left with has been called the human condition.

How happy are you? How good do you feel? How many feel that you are feeling the wholeness and the fullness and the infinite potential of life—now, here, today? If indeed, the only way that you can re-access your fulfillment is by relinquishing the independence that has deprived you of the fulfillment, then you tell me just how dirty a word dependence really is.

The key to Awakening is joining, being with, sacrificing the independence which your ego said promised you fulfillment and which has not. I and my Father are One. You and your Father are One. If you have seen me, you have seen the Father. If I have seen you, I have seen the Father. But how many of you want me to see you and not the Father.

Paul is having difficulty with this point himself, although he is slowly relinquishing it. He is reluctant to sacrifice the self called Paul. He wants you to look at him and see him. And you want people to look at you and see you. And the belief is that if you do not insist upon being a presence as a private, puny little ego, you will not lose your experience of identity, but you will lose the ability to take credit for anything that happens as a puny little ego presence.

Paul is feeling that to be a great sacrifice, even though he knows not one of you would have shown up for a workshop that he gave. And even though he knows that what has been happening this weekend has been the expression of himself, because there is no doubt in his mind that he and I are One, although distinctly individual. But it is difficult for him to dare to be the presence of appropriateness that is transforming once five thirty comes this afternoon. And he is looking forward to coming to the banquet tonight as Paul. And then he will ask all of you, “How was the workshop?” when he was being the workshop.

The word dependence suggests being in a lesser position, being less than the potential. But truly when you begin to say, “Thy Will, not mine be done,” you release yourself from the tininess of your imprisonment in limitation, and you do come into the fuller experience of who you Are. You don’t just come into a fuller experience of the one you are leaning on, who stands not in support of himself or herself, but in support of your conscious realization of who you Are.

How wonderful for a gymnast to have a teacher who can be there to provide the support in that place of indecision and doubt that has caused the landing to be wrong so far, so that in that moment of support—at the moment of doubt—the feeling can be gotten for the way to do it correctly and land solidly.

The teacher, your guide, is there to uncover who you are in your total potential, if I may put it that way. And it is only foolish to become dependent upon that teacher if you don’t want to know your Self—with a capital “S”—better.

You are not becoming dependent upon one unscrupulous, because the only one who can possibly, truly, really connect with you is one who is Awake, and is

not self-seeking, and has no sense of a self needing to be promoted. The teacher doesn't promote the teacher, the teacher promotes the student to the student. You might say sells you on yourself—illuminates your capacity to you by helping you to get the feel for it.

Remember it is the desire to be alone and separated that constitutes the problem which you are trying to solve by moving forward on your spiritual path of Awakening. And now you have arrived at a point where you stand at the threshold of communion and the ego says, "Oops, you're sacrificing your integrity by becoming dependent." When what is really happening is you are at a point of sacrificing your ego, because you are willing to be in union with Reality. The ego always turns things around a hundred and eighty degrees and it says, "Being in your Right Mind is insanity. Being congruent with the Father is irresponsible. Being congruent with the human beliefs is intelligent."

You know what? You never do anything alone. You're always joined with something, and at the moment you are joined with your egos. You're leaning on your ego sense of things and you are listening closely to what your egos say. So let's just shift the dependence, and let's not get caught up on a loss of independence. How great is your freedom while you dally with the ego? Pretty damn limited, and not very comfortable in a Soul-satisfying way.

So let's just shift from dependence upon the ego frame of reference to dependence upon divine guidance. Be in communion with the Father so completely that the Father is what is shining through. Tell me, as you look here does there appear to be an automaton here, a robot—something cold, calculated, mechanical? Or is your experience of me and Paul one of warmth and love and meaning and genuineness, the epitome of being with? Is this such an awful evidence of dependence? No, it is a greater experience of the meaning of Life, with a capital "L", that inspires confidence, that this experience of joining is your birthright is available to you, is experienceable by you and you don't have to earn it. Therefore, let us squelch this idea that dependence is a long four letter word.

For the moment we could simply say that you are going to be the puppet of something. Are you going to be the puppet of the ego or are you going to be the puppet of the Father? And if you are going to be the puppet of the Father, if you are going to let God be God, then you are going to find yourself uncovered to yourself in your absolute divinity and fulfillment. And if your emancipation from illusion and emergence into the disclosure of your divine wholeness can only be arrived at through becoming dependent, then embrace dependence. And realize that as you do it you do not sacrifice your intelligence, you do not sacrifice yourself. Paul can stop at any moment here.

PAUL: I can.

ANSWER: Paul can stop at any moment here, he has not lost his integrity. Engaging in communion, engaging in joining does not cause you to lose your integrity. You are not giving your power away. And so you do not need to be afraid to at least experiment with going through your day with a conscious sense of companioning with one who is divine, who you will come to find knows that he is companioning with one who is divine called you. And by virtue of the interchange with one having that sort of clarity, you will begin to get the feel for embodying, embracing, incorporating and being the divinity that you Are.

Self-sufficiency as a tiny little presence on the face of your planet has been drummed into you as a great virtue, and therefore it seems like a great sacrifice of integrity to really let someone else in. And yet love appears on many of your postage stamps, and love is promoted in the churches, love is promoted by your psychologists. It is recognized to be fundamental. And what is love? Love is the willingness to recognize that which is Real in each and everything.

And the willingness to recognize that which is Real involves becoming defenseless enough to let in the experience of that one or that thing. Joining with—not holding oneself apart—not being so damned independent, that all that you have left is a space to break down by means of communication, rather than the experience of communion.

Now I am not scolding you, I am giving you a pep talk.

QUESTION: I'm going to make this real short. Could you please clarify for me the last eighteen hours of my life?

ANSWER: You weren't listening were you? You simply went straight into reaction. And I will tie this in with the earlier question. How good did it feel to be independent? It was hard work, it wore you out, you didn't feel your integrity, you didn't feel your congruence with life and it was scary. But when you listen, when you join with, when you are willing to be with instead of be alone, you do not feel any of those things no matter what the circumstance might be that would have otherwise triggered reaction. And the attempt to cope with it from your so-called wonderful capacity to be a stupid little ego.

It always costs you to not listen, to not check in. If you check in, you have your peace from which to look at the situation; not so that you can figure it out, but so that you have a focal point about which to hear. When any of you chooses to listen, to be defenseless and unconditionally open, it does not mean that you will be told to do everything that your world requests of you. You will not say yes to suffering, because you are unconditional. You will not say yes to and cooperate with a lack of principle, because you are so darned centered that you could care less.

When you are in your peace, you are in your clarity, and as I said, you can distinguish the apples from the oranges, the tares from the wheat, what will work from what will not work, what is appropriate from what is not appropriate. And the discernment, the clarity will be minus emotion. But as was also said earlier, there will be the experience of the truth of it that embodies conviction, not willfulness, but simple absolute clarity that is unquestionable.

Listening and being unconditional will never put you at the mercy of the unprincipled acts of others in your experience. That is very important for you to understand.

I know the ego suggests that there is great satisfaction in losing your cool and running the gamut of emotionalism. But you know, don't you, today, that all it did was exhaust you and all there was to it was misery. That is the cost of independence.

What has happened this weekend is the result of utter dependence, of Paul not having an agenda of his own to carry out in his own right. Except I will tell you no one is twisting his arm to do this. It does identify his fulfillment. And it is by his choice. And it is because he has found that it does feel good.

It feels better than what we have come to call his being “bumbling Paul”—the one who doesn't listen, but acts on the basis of acquired intelligence—if it could be called that; an acquired ability to function somewhat reasonably well under circumstances which he doesn't understand at all because he hasn't bothered to check in with God to see what God is doing, or check in with his Being, with a capital “B”, to see what it is infinitely unfolding, so that he might be congruent with it and thus embody it, which embodies that which is fulfilling and meaningful for everyone and everything with which he comes in contact.

So that accounts for the last eighteen hours. You didn't listen, did you? That's okay, I still love you. All you did was resist the experience of your peace. But it was still present, and it didn't change who you divinely Are. And although you are likely to do it again, you are not likely to do it for quite as long. Because I promise you this experience today is going to stick with you as your learning, and as your increased clarity. And you simply won't indulge in it quite so intensely, thus you will emerge from it sooner, and still you will be loved.

And there will be no penalty forthcoming for having done it, there will only be the suffering accompanying it, which isn't being laid upon you by anything other than your resistance to listening—your insistence upon acting spontaneously based upon your conditioned thinking and your feeling that you have a right to express yourself, instead of your Self, with a capital “S”. So you had a little fun the last eighteen hours self-expressing.

I mentioned yesterday, that in the process of Awakening it is as though you become split in two, because you discover that there are two choices available to you of being aware. One that is at peace, one that is secure and sure, not because of any intellectual conclusion, but because there is a groundedness in the very essence of yourself, which is God. And then there is the you you have thought you have been your whole life, where you never even realized that there was a groundedness in you to experience.

You will all flip-flop back and forth as you emerge into an inner recognition of why it is you would choose for this experience of self that is grounded. And you must have a way to appreciate the flip-flopping so that you will not simply indulge in criticizing yourself for not being able to be consistent, which is what the ego will tell you you ought to be able to do. And it will tell you that to frustrate you so that you will lose your peace and forget to connect with it.

The way you can appreciate it is to realize that there was a time when the only experience you had available to you was the ungrounded experience. And the fact that there is a flip-flopping occurring means that the apparent stability and durability of your ignorant experience of yourself is breaking up, is weakening and is unable to sustain itself in a continuous fashion. And, therefore, the flip-flopping is a concrete demonstration of your progress.

And then when the ego says, "See, you can't do it. See, you lost it. You have no right to be happy." You can say, "Oh, yes I do. Because at least I'm not stuck with you constantly. And I am aware that I have a choice, which you did not tell me. And whether I flip-flop or not, I am going to persist."

Now I will tell you also from an experiential standpoint: This flip-flopping gives you the opportunity to experience an almost simultaneous experience of the tares and the wheat, the apples and the oranges. Because one moment you will be in your peace, and the next moment (as You were) you will have lost it. And because there was not a gradual transition, you have the ability to notice the difference between the two as an experience. And this becomes very valuable, because it makes it easier for you to make the choice because the feeling is there.

It is obvious how much more desirable it is to be dependent, to be listening, to be yielding into being with. And it is also obvious that when you vacate that, sacrifice it, you suffer and you feel that. And because they stand side by side and you are not having to remember an experience of peace from five years back, it is that much easier to abandon the reactivity. And right in the middle of your suffering choose for your peace and give your attention to it, and not validate the justification for your self-righteous indignation, that in the final analysis hurts you so much.

And so the flip-flopping can be used as the basis for more easily making the choice for your peace, even when your habitual justification for self-righteousness and anger still seems relatively valid. And again, the fact that flip-flopping is occurring is the concrete proof, concrete experiential proof that you are no longer trapped in the ego frame of reference only. These are things to rejoice about.

It is like a child learning to walk who tries and falls, and tries and falls, and tries and succeeds, and tries and falls. Sooner or later the successes outnumber the failures, because the child is getting the feeling for walking—for a new experience of himself.

So value the experience and when the ego uses it to discourage you from accessing your greater capacity to be aware divinely, you can say, “Get thee behind me.” You know what that meant? “Get out of my sight. I do not choose to give you my attention.” That’s all it meant, and that’s all it takes.

The final word of this three day workshop is: The one thing the ego cannot defend itself against is disregard. How do you overcome the ego? You disregard it. That is the one thing it cannot defend itself against. And if you are going to be disregarding the ego, what will you be doing instead? Obviously paying attention; being curious; giving permission for revelation; letting in, being defenseless against; being the presence of Love.

Again, the one thing the ego cannot defend itself against is disregard. When you are listening within you are disregarding the ego. That is the loop hole in the realm of illusion—the little gap through which you slip into your Right Mind and the conscious experience of the Kingdom of Heaven and the Christ that each of you is.

And we are all looking forward to your conscious discovery that we are all playing together in the Kingdom of Heaven at this very instant; that we are all being with each other. Just try to begin to open your eyes.

It has been good being with you.

PAUL: Okay. That was him. Oh, it has been good being with you. And for those of you who are coming to the banquet tonight, I promise you I won’t ask you how the workshop was.

Well, it’s been wonderful. And what’s really been neat is to have this happen in our new home territory. It’s added something. I don’t know it makes me feel more here, even though we will be doing workshops other places, it’s changed my sense of here in a very wonderful way. So I thank you all. Thank you.