



Gathering In Overijse, Belgium –1992

By: Raj Christ Jesus -

[This Gathering used a Language Interpreter. There were six tapes, but a lot of the time was spent as what Raj was saying was interpreted for the audience.]

RAJ OPENING COMMENTS: Good afternoon. Although I am always with everyone, I am glad to be with you while you know I am with you. There is a Movement occurring in the world. A dream is breaking up. The dreamers are beginning to stir and stretch, and are just about to open their eyes. It is happening spontaneously. It is because this Movement is already occurring that I am with you in this fashion, so as to confirm to you what you either are not yet aware of, or are feeling but not understanding.

This is a very vital, sensitively conscious group of individuals. Even if you did not expect to be here today, it is not an accident that you are. These three days will be confirmation for you of Movement that you are experiencing. And what I want you to understand is, that what you are feeling is not simply the result of some psychological event in your brain.

Where do you suppose the dreamers are who are having a dream? Right in the middle of Reality—right in the middle of the Kingdom of Heaven. And you are all having a dream of three-dimensional, material humanhood, while in fact, you are absolutely divine.

Now, what I want to make clear here is that there are not really two places—Reality, and the fantasy place of your dream—there is just Reality, perceived clearly or unclearly. The unclear perception is what I refer to as the dream. When you have a biased or distorted perception of a thing and you think that that perception is real, you are experiencing a deluded awareness of something that is Real.

If you think your misperception is Reality, you are deluded. And that is what I am referring to as a dream. If you think that everything you are experiencing is a Real experience, there will not be present any curiosity. The great need, and the feelings arising in most of you is to see beyond your present sense of what you are seeing. If curiosity does not come into play, you will not open your eyes to, let us say, a new definition of everything you are familiar with.

Oh, you look at each other and you see a mother, daughter, brother, a friend, an enemy, etc.—when, in fact, the one who confronts you is the Son or Daughter of God, the direct expression of the First Cause. And because you are so confident that what you see there is just a human being, perhaps even a very

difficult human being, you lock yourself into a relationship based upon a misperception. You do not release each other from it, but hold each other to it. And you never experience a reason for becoming curious to see whether there may be something more there.

The first lesson is, that I am the Christ and you are my brothers and sisters. Which means that we are all the direct expression of God, and therefore you are Christ's and I am your brother.

Your very definite conviction that I am the only begotten Son of the Father holds me in an unreal position above you, and holds you in a very unreal position beneath me. As long as this sense of difference is energized—believed—it is impossible for us to experience our equality as the offspring of God.

You hold me at a distance, and you hold yourself at a distance—a distance that does not actually exist—but which if it is believed will absolutely prohibit our coming into a realization of our Brotherhood and Sisterhood. And you will not be able to consciously embrace the experience of being the direct expression of God. And the illusion of inequality will persist. This sense of inequality is an illusion believed to be real. It has imprisoned all of you, whether you are religious or not.

This Movement I spoke of is indeed an uprising within you that does not allow you to easily continue in this disrespect for yourself that this belief of separateness or differentness has promoted. When you feel that something is going to change, when you feel that you cannot continue to be full of self-depreciation, it is because you are beginning to remember your Divinity.

Welcome the feeling, even though it seems to create disturbance. Indeed, it disturbs your fantasy, it disturbs the strong conviction you have had about your worthlessness, and you have been comfortable with your worthlessness. And to hear that you all are essentially Worthy, with a capital "W", requires a shift of consciousness within you—a willingness to embrace yourself more positively. And the inclination is to judge yourself as being arrogant.

I will tell you something: As you begin to embrace the essential Reality of yourself, you will not feel like a second-class citizen, you will feel your unchangeable integrity. And it will feel like strength; not strength over something, but a perfect safety in which defense is unnecessary. That is strength—power that doesn't need to be exercised.

And I will tell you that it will feel good. Your worth does not come from your accomplishments in enduring suffering, it comes from the realization of who you are, and that suffering is not essential. You do not have to earn your birthright, it was not ever taken away from you. And Awakening is the realization of that fact. A realization which dissolves any apparent necessity to earn your good, whether you have thought about it or not.

Not one of you really wants to have your good given to you. You would rather earn it, because in that way you can claim it as yours. What does that mean? It means that it is yours and not someone else's. But what you hold as yours can be taken away. Therefore, what you worked so hard to earn does not give you peace, because you must defend it.

You are going to have to dare to accept the gift of your integrity and your worth that is yours by birthright. What you acquire can be taken away, but what you are cannot. And that is where your safety and security and invulnerability lies. Do you know that it is not respectful for you to believe that you are unworthy of eating the crumbs that fall from God's table? That is so insulting, it does not honor you.

I am here this weekend to challenge your firm belief that you are unworthy, that you are unequal. And as I said, to confirm to you the Movement that you are feeling within yourselves, that it is no longer reasonable for you not to think well of yourself and that, indeed, not thinking well of yourself—which is called suffering—refines your Soul.

Your Soul is God in you. God is not tarnished, God in you is fully illuminated. You do not have a soul, you are Soul expressed—the presence of Soul. And God is Soul. Soul is God's capacity to feel the meaning of His Creation. You are God's self-expression from which He has withheld nothing of what He Is—from which She has withheld nothing of what She Is.

Therefore, the Soul that is you is the capacity to experience the meaning of All That Exists—by you. It is your capacity, you might say, to see as God sees. That is your birthright—ignorance of this is not.

I say this to you because you need to know that when these more positive thoughts about who you are begin to arise within you, it is difficult for you to believe, and you need a brother with the broader perspective to say to you, "Yes." Explore what you are feeling—abide with it, rather than being frightened by it. It is part of coming back into your Right Mind. You understand Right Mindedness? Yes, no? Yes.

We will talk about many things, but it is in this context that I have just shared with you that we will allow the answers to come forth. If the answers are listened for in the context of your current ignorance of the truth about you, there will be no enlightenment—no escape from the limits of your belief.

QUESTION: Raj, I have a very personal question. Is it possible to have your interpretation on the relationship I started one year and a half ago, with my friend Eric, considering the future?

ANSWER: I'm going to put it this way: It is a good relationship, but in order for it to endure, you are going to have to be willing to allow it to be lively, rambunctious, unsettled in a positive way. This is not going to be a sedate, laid back, quiet relationship. You must not try to get him to settle down. He will help

you keep your foot out of the grave. Don't try to make him grow up and act like an old man. It is a call for you to dare to let go and have more vital fun. Give yourself permission. It is all right not to always be so proper.

QUESTION: Being a writer is for me the way I am closest to my very deep nature. When I reach automatic writing, I realize it is the best way for me to do it. So I would like to ask Raj how to make the technique automatic?

ANSWER: Let go, relax. There is no call for control on your part, and yet, you will find yourself moving your hand. Your primary curiosity is around experiencing greater ease; this comes from practice—from doing it, doing it, doing it. It is a matter of your increasing trust and trust comes from familiarity. Just continue doing it. It will get smoother and smoother.

You see what is called for is not greater technique, but less effortlessness. What makes it seem hard is that you think it is hard. The less effort you put into it, the easier it will become.

QUESTION: I am really concerned about—ever since I had two of my relationships break up in rapid succession about one year and a half ago—well, I have been without one. And although I sometimes feel balanced and joyful and that, I also experience limitations and frustrations. And I would like your comments on that.

ANSWER: There is an element here of getting even, of getting justice. You are pouting. You are not truly allowing a new relationship, so as to be able to say to the two prior individuals: “See how miserable you have made my life.” Now, this is not an overt act or thought, but you are mad. You think that you are reluctant to become vulnerable again, but you have not really said “yes.” You are controlling your state of isolation.

Now you must let go of those two relationships—let go of the hurt and anger. Stop behaving in a deprived manner. And then two things: Let in a new relationship—in other words, say, “Welcome.” And second: Give your love. What I am saying is not being said as a judgment, but as an observation that it will help you to look at. You are like an actor acting out the part of a spurned lover. And at times you are believing your act, even though you are doing it for someone else. It involved unnecessary paraphernalia that you need not be burdened with. Quit the act, and get on with letting in a relationship and giving your love. You deserve it.

QUESTION: Yes, I understand, but what about, will my situation continue for long?

ANSWER: I will put it this way: It will be almost impossible for you to arrive at the month of November and be alone.

Now, I want you to understand that it is the nature of your Being to bring forth and identify your fulfillment—that is the natural inclination, the natural Movement of your Being. Therefore, it is well for you to begin to anticipate the

evidence of fulfillment. Do not, in your mind, make your fulfillment dependent upon circumstances. Your essential Being, which is the living Presence of God, has infinite resources with which to identify your fulfillment. Let that Movement occur by giving permission for it and expecting to see the evidence.

Do not, as they say, confuse reality with the facts—meaning the facts as you presently perceive them. Let a conviction begin to form in you as to the inevitability of your fulfillment. And this applies to everyone. Do not sit and argue against it and prove to yourself through your argument that it cannot happen.

QUESTION: What are the chances of my husband and I managing a spiritual path together?

ANSWER: What is the likelihood that the two of you will find a way to love each other and enjoy that loving? You do not need to answer. This means “the spiritual path” is often one of the most unkind labels that one could come up with, because it tends to separate, create differences that are not natural.

The truly spiritual path is one in which there develops within you a willingness to recognize that which is Real in each and everything, in each and everyone. The spiritual path enhances one’s expression of his or her humanity. It allows unity to develop because it is such an expression of a naturalness.

You know what love feels like and your husband knows what love feels like. When you are around someone who sees the best in you, I’m going to say, when you are around someone who sees the ultimate or the Christ in you, it does not make you feel attacked; it does not make you feel estranged. It makes you feel good; it makes you feel embraced—included. It makes you feel as though you can put down your defenses. And in the absence of your defense, the one you are with feels safe to let down his defenses. And he is inspired to conceive of himself better. This is love. The practice of love is the spiritual path.

Do you have to speak the right language for your dog to love you? Do you need to be able to talk for hours about spiritual matters in order for your dog to feel loved? And yet, love expressed defenselessly between you and your mate is exactly what will promote transformation. To be on the spiritual path is to be more real in your simple humanity, which even your dog recognizes. Spirituality is not a conceptual thing, it is an experiential thing—something you feel.

I want all of you to understand that there is a difference between feeling and emotion. Feeling is Soul-sensing the meaning of God’s Creation. I will tell you that emotions are ego reaction when the Movement of God doesn’t honor the ego’s definitions of good. So, emotions are reactions, and feelings are the Soul-sensing of the meaning of God in your experience.

Stay out of your head, stay in touch with your feelings. Be in the world out from your feelings. Be with your husband from your feelings—not emotions—your feelings.

Now I am not describing “a spiritual path,” because as I said, love is the willingness to recognize that which is Real in each and everything. You cannot be curious and defensive at the same time. In order to be curious, you must be defenseless, and when you are defenseless you let in the meaning of things—you are interested in perceiving God everywhere you look. Including right where your husband is standing. Forget about obedience’s. Rules, lessons and steps do not constitute the spiritual path. It is not an over simplification to say, Love is the way.

There are many husbands who would love to have their wives come home from such a workshop and say, “Sweetheart I am not going to try to talk spiritual truths to you anymore, and I’m just going to start loving you.” They will not have any trouble understanding that, and will thank whoever the teacher of the group was.

What isn’t realized is that what I have described to you is utterly and profoundly transformational. No one realizes the power of the simplicity of Love.

QUESTION: I would like to know what my profession in life will be from now on. I fear in a way a change, but there’s some uncertainty. And I would like some clarification.

ANSWER: Yes, indeed, there is a change coming, but don’t be impatient, and do not assume that the feeling you have requires you to figure out what it will be. You have not created this feeling. What you are feeling is the leading edge of that which is new. Now be patient while the leading edge goes by and the clarification of what it is can register with you.

Everyone is very geared to thinking. Thinking is the solution to everything—it is believed. But I will tell you that not one insight, not one revelation was ever the result of thinking. This feeling that there is going to be a change is the leading edge of revelation. Let it finish revealing itself to you and know that the timing of its unfoldment will be perfect. And in the meantime, love the job that you have.

QUESTION: Yes, but I would like to know some more.

ANSWER: But you see this is part of your own growing process, and for me to give you specifics would weaken you—make you weak. There is a need at this time for you to trust; to trust into the Movement of your Being. You are already feeling it, but you must not be impatient. I am not avoiding answering you.

QUESTION: Raj, you know my intention to transfer to other people my experience as a consultant for the development of companies. What do you advise me to do to have this project the best possible way?

ANSWER: Two things: First, be fearless. And second; do not be concerned about how what you will say will sound to others. I will save you a

great deal of stress by suggesting to you that from the beginning you provide your expertise without apology and without any attempt to prove yourself to anyone. Your expertise is highly valuable.

To not care how what you share is received will not constitute arrogance or insensitivity, but it will inhibit the possibility of argument. When it doesn't matter what someone else thinks about you, you are able to be genuine, unself-conscious and, therefore, not available for a tug-of-war (two teams pulling on a rope) where you are obliged to prove yourself.

Your clients will have spontaneous respect for you when it becomes apparent to them that you are not trying to get their respect, but, rather, are being the presence of wisdom—whether they like it or not. So again: be fearless, and don't try to prove yourself to anyone. You will do very well in this work.

I want you all to understand that I will never tell you something nice about yourself if it isn't true. I will not butter you up. I will not encourage you to have a false sense of confidence just so that you will feel good. And so when I say you will do very well, it is because you will, and because you have what it takes. Don't bother practicing self-doubt.

QUESTION: Six or seven years ago I got diabetes. And I have done the necessary changes in my personal life regarding that illness, but in spite of that the diabetes is still there. And so I would like to know the meaning of that illness in my life, for my mission.

ANSWER: No illusion—and I am calling illness an illusion—no illusion ever has Real meaning. You must understand that always the Holy Spirit can turn every situation to your advantage. And the reason is that the illusion is an illusion; therefore, the only thing, the only purpose an illusion can serve is to ultimately uncover the fact that it is an illusion. The Holy Spirit does not turn a situation to your advantage as an act of grace, or as a special favor to you or anyone else.

You see, it is your Birthright to be experiencing your perfection, because that is the fact about you. If you find value or meaning in a problem, you give it reality. It cannot disappear until its pure meaninglessness becomes apparent to you. Even though you may grow from the experience of a problem, the problem itself has no capacity to be of value to you.

The experience of a problem is an illegitimate imposition upon your Birthright, upon your conscious experience of your Birthright. It is never to be agreed with or tolerated as though it had some unique value for you. If you find value in it you will hold it to you. Fundamentally, you do not feel that it has value, but you are open-minded and willing to consider that maybe it does. And I wish to squelch that right now. I do not give my support to that kind of thinking.

Healing is what you must expect; it is what you must give permission for and then expect to see the evidence of. That was your original approach. It was appropriate, do not let go of it.

What is an illegitimate imposition? It is an imposition which has no real source. In this instance, it is an imaginative source. I know you say it is a physical manifestation; but I will tell you that you are standing at a point of discovering that your body is the visibility and tangibility of your individuality, and not just a physical organism that you are temporarily inhabiting.

Listen carefully: Unexpressed God is a nonexistent God; there cannot be God without the infinite expression of God. In exactly the same way, you cannot exist without the visible, tangible evidence of your existence. Therefore, you will never be unidentified or unidentifiable. Your individuality is truly the Presence of God in expression.

It is a healing fact that your body is rendering visible and tangible God's Presence. God is whole, complete, and as His expression you are whole and complete. Regardless of how it appears at the moment, that is the present fact about you. Therefore, it is inconsistent and unintelligent for you to adopt a theory that a manifestation of incompleteness is somehow valuable and meaningful. Do not validate or energize such an idea.

Your conditioning would have you believe that this physical problem is a manifestation of some flaw in your individuality and that becomes the justification for this disease. So you say, "Okay, I must deserve it," and you have no justification for a different point of view.

I am encouraging you to know that you began with the right concept and attitude, but your commitment to it has been weakened by the idea that somehow it has meaning for you. This is not true. I encourage you to return to your original stance—be steadfast with it. And I want you to know that with full commitment to that stance you will experience healing. What I have told you is divinely, absolutely reasonable.

We will be speaking further during these three days about healing.

QUESTION: Those last years I have been put in contact with my emotions. Through many experiences: the one being happy and the one being unhappy experiences. And I don't see clearly. I'm confused in all of that. Could Raj help me?

ANSWER: There is indeed a great deal of cleansing, of what you could call purification—a process of release—most valuable for you, even though it has felt unpleasant. Emotions are the means all of you use to block your feelings. And why do you do this? For two reasons. The first is as a defense against threat outside of yourself. And the second is to delay experiencing your Divinity.

That doesn't make sense does it? Why would you want to cover up your Divinity? I will tell you that the reason is because you think it will constitute a

significant loss to experience your Divinity. There is a fear that it will involve responsibility. There is a fear that you will not fit in anymore. You even think that if you became suddenly, totally enlightened you would ascend and lose the experience of your family and your friends and even of this beautiful earth and universe.

Why would anyone want to wake up? That is why I began today sharing with you the fact that the spiritual path, that waking up, makes you more real, more relevant, more genuine, more recognizably lovable. As you have been willing to take a look at your emotions—even though I said they are illusory, just ego reactions—you allow Movement to occur. And when there is the flexibility of Movement, that which the emotion is covering is able to press that emotion out like a cork from a champagne bottle. And the feeling, the Soul-sensing that I spoke of, the Real thing is able to bubble forth—the love that was covered by hate is able to come forth; the peace that was covered by fear is able to come forth.

Now you want to have this experience more frequently. The way to do it is to desire to feel the feelings that are underlying your emotions. Your desire is an invitation to those feelings, which it is your Birthright to be experiencing. Do not be surprised when you do this if negative emotions seem to come up. The cork which is holding down your Soul capacity must come out. And while it is moving out, it will seem to get your attention. This is good. This is why at a moment of transformation a very negative feeling will seem to suddenly change into its opposite—a most desirable transformation.

Your corks are very little. They have very little substance now. The flow of the feelings that are yours to experience is very near the surface. I do want you to feel encouraged. Most of the hard work is over.

QUESTION: So in the professional field, I would like to know which direction to take Raj, as you said previously, to fulfill my purpose.

ANSWER: Indeed, this is a good question to end the day with, and everyone will be able to identify with it. To have a sense of purpose is to have an idea, a goal, something that you may intend to accomplish. You are familiar with this, you are comfortable with this, and you think it is essential to your experience of your fulfillment of purpose. But fulfillment of purpose, when I speak of it, is fulfillment of Purpose, with a capital “P”, and you don’t know what that is. Therefore, in order to find out what it is, you must yield up your exercise of control. This is not easy for any of you.

Now, I have referred to the word “listening”—meaning going within into the silence and being attentive. This is what Paul is doing at this moment. Whenever any of you go within into the silence, you abandon the control you exercise by thinking. You think in order to keep a sense of balance when you are not connected with your essential Self. This means that thinking itself is a defense.

Now, you can begin to let go of control by letting go of your thinking. And you can let go of your thinking by meditating, by going within into the silence. Please understand that when I say meditation, I do not necessarily mean a formal process, a system that is taught by anyone. It can be whatever works in terms of allowing you to become still.

You may use a mantra if you wish. You may use self-hypnosis relaxation techniques; you can even soak in a hot tub. The point is to take a specific period of time in which to let go and discover that you are not your thinking, but are that conscious awareness in which thinking goes on. This is a very practical first step in abandoning or relinquishing control. It is a safe way to do it. I mean by that not that there are dangerous ways to do it, but rather that this is a way you can do it in which you will not feel overwhelmed.

Fulfillment of purpose is what spontaneously happens when you are not in control. “But if I’m not in control how can I govern what will happen?” You cannot. The assumption is that chaos will result from not being in control. But the simple fact is, that when you go into the silence and listen without any goal, you are filled with clarity. And one of the things that becomes obvious to you in this experience is that this inflow of clarity is an experience of Self, with a capital “S”. And you find that the small “s” self, that wanted to be in control, is not that which will provide you with an awareness of your Real fulfillment.

There is a wonderful word—“yield” (“surrender”). When you surrender or yield, where do you find yourself? In the underlying, everlasting arms (or hands) of God, moved in the way that feels fulfilling. You see, you would like a specific answer: an occupation, a specific activity, as an indicator of your fulfillment of purpose. But God is a Movement, and therefore your fulfillment of purpose is a Movement that cannot be, let us say, trapped in a photograph. And so I am pointing out to you that the fulfillment of purpose that is yours will never be static.

What does this mean? It means that the answer to your question is easier than what you thought it would be, because you were looking for some ultimate final fulfillment to be identified. But you can begin at this moment to be willing to yield into an awareness of what is utterly appropriate for you, so that you will be home at the right time; so that you will take care of this or that perfectly, and thus find yourself so perfectly congruent with everything that you are able to feel the unity of everything with you, and that this unity of the Movement of everything is the experience of God and of your Real Identity.

You can, in the office, remember to call this person or to put new toner in the photocopier with perfect timeliness, and again feel the perfection of the place right where you are and the perfection of you relative to it all. In this way you may gently yield into what I am going to call the Godness of you—your divine Being.

And I will tell you something else: As you do this and begin to realize that the Kingdom of Heaven and harmony isn't somewhere off in the future, you will begin to feel peace in the midst of your activity, and a fearlessness that you haven't experienced before.

Fulfillment of purpose involves being perfectly you, at any given moment, in any circumstance. Again, I must stress that this is not a matter of mechanical orderliness, but rather a discovery of the Allness of God; and that there is not one single aspect of your experience that isn't some aspect of the infinite expression of God. Therefore, this experience of fitting in perfectly with everything awakens in you a more conscious awareness that God is alive now, Being the Movement of Creation now. And that your function is to be the conscious awareness of that Movement of God, and not just a conscious awareness of the orderliness of material things, including you as a material body.

I know it would have been nice to have had an amazing answer, but what I have told you is truly amazing and more reachable than what you imagined. And indeed, it is helpful because it does not cause your attention to be given in a place or time different from here and now, which would cause you to not pay attention right here where the Divinity of life is present and available to be experienced.

“Spiritual paths” tend to imply a means of getting somewhere that you are not already. And so the attention is never where the opportunity for the real discovery can occur. And so no one wakes up. Yet, your truly great teachers—the few of them that there are—tell you that it is the here and now that is important, and that love is the answer, and that your Divinity is to be found in your humanity. Which means that it is completely inappropriate to consider your humanity as a negative or limited thing.

When I said that “yield” and “surrender” were beautiful words, it was because when you yield and surrender you let down into your essential humanity. Your humanity is where your genuineness and your humility are, and from there your perception of your world and the way in which everyone else experiences you will be changed.

I am very glad you asked the question. And if you have a “yes, but,” we will attend to it first thing in the morning. And so you have all night to come up with one.

RAJ OPENING COMMENTS, DAY TWO: Good morning. Yesterday I spoke of the difference between emotions and feelings and I would like to extend your understanding of this. It is important to understand that there is a difference between what I refer to as Individuality and personality. Personality is something that is acquired as you grow up. You form it on the basis of your interaction with the world—your perception of the world—and your relationships with other people. In other words, your personality is a response to everything

outside of you. It is like a language of expression; it is not the only one there is, but you think that it is you.

Individuality is your essential Self, your essential Being. It is that which was present before you developed a personality. And what seems to escape everyone's awareness is the fact that this Individuality is absolutely divine. In other words, your Individuality is the Presence of God expressed. If you believe that your personality is what truly identifies you, and you are never open to an experience of yourself beyond that acquired and self-created personality, you are locked into what is, in the final analysis, not really you at all.

If you are unaware of a difference between personality and Individuality, you will not bring curiosity into play, and you will just exist without experiencing your full potential. One of the reasons I am speaking with you in this fashion is to arouse your curiosity about the more of you that is available for you to experience.

It is the personality that experiences emotions. Your Individuality—the Individuality that you are—is the Soul, with a capital “S”, that feels the meaning of what God is Being. For those of you who have investigated various spiritual paths, you have heard of experiencing nirvana, total enlightenment, unity with God. Indeed, this has found expression as a dissolving of you into God, as though you would be swallowed up in an infinite conscious experience of bliss, no longer experiencing Individuality. That can sound desirable, but “let's do it tomorrow. In the meantime, I will enjoy being separate from God and having a more interesting experience.”

That is a natural conclusion considering the concept of dissolving into unity with God. Unfortunately, the concept has not been well expressed, and this has caused confusion.

God is infinite Presence. This Presence is Mind. Mind in order to be Mind must be conscious. In order for it to be conscious, it must be conscious of something. If God is All There Is, then All There Is for this Mind to be conscious of is Itself. This is not as irrelevant as it might sound. The process of Mind being aware of Itself is a Movement, an action. And so, God being Mind experiences the Movement of Mind that It Is.

This is expressed in the first chapter of Genesis in the Bible. This is an allegory or parable: For six days the Movement of Mind occurred, and it looked like something—animals, plants, planet. “And on the seventh day God saw everything that He had made and Behold, it was very good.” That is an incorrect translation. It should say: “And God saw everything that He had made and Behold, it was verily God.”

In other words, God recognized Himself, period. This allegory expresses the Movement of Self-awareness—divine Self-awareness. This infinite Mind being One, and therefore not divided, did not go through a process of division in

order to have an infinitely expressed manifestation or experience of Himself. Therefore, God is infinite and specific at the same time.

Each one of you is the expression of this infinite First Cause, this infinite undivided Movement of Mind, called God. And each of you, therefore, is best identified as Individuality. In English, the word Individuality means indivisible, even though those who speak English do not understand it that way.

Therefore, your essential Beingness is the Presence of God and not the presence of a personality. However, all of you have believed the personality that you have developed to be who you are. This personality seems to be separate and different from everything else.

The language of self-identification has, therefore, involved elements of defense: something which is totally foreign to the divine Individuality that you are that is not separate from anything. Part of your language of personality involves opposites, polarities. And thus you have become (and I say this most kindly) warmongers—a hunter who is a fighter who is ready for combat, not a fighter sitting back in a chair drinking a beer—a fighter on the alert.

This is called wisdom; it is called self-protection, but it is an attitude of defense. And an attitude of defense is an attitude of attack. You certainly are not projecting an attitude of welcome and embrace. It is an attitude of guilty until proven innocent.

Understand that I am not singling you out. I am describing the inherent characteristics of the meaning of the word personality.

When you approach your world and everything in it as though it is not its intent to be supportive of you, you are projecting a definition of enemy on it. Inevitably your world is not going to like that. Your spouse, your children, your family, your friends will resent the fact that you do not assume that they are fundamentally loving. And if they speak up and object to your attitude, you will say, “I was right, she attacked me.” That is what the personality says. And the personality says, “Ah, I must be even more alert and more defended.” And it becomes like a dog chasing its tail into negativity.

The only way out of this downward and tightening spiral of ignorance is to understand that Individuality and personality are different, and that one is Real and one is imaginary, and that it is essential to stop valuing and validating the imaginary.

Now I have not come here to sell you on, or to convince you that you must study *A Course In Miracles*. But the first lesson in the Course says, “Nothing that I see means anything.” That can be perceived to be a very depressing lesson. After all, you are supposed to say this over and over for a whole day, and actually say the tree that I see does not mean anything; the chair that I see does not mean anything; the person I see does not mean anything. Very depressing. For many of you that is reason enough to close the book and never read it again.

But what it means is—“Nothing that I see means what I think it means.” The statement is unequivocal, it is absolute. And the reason is, that it is very helpful for you to assume that your present definitions of everything are probably totally wrong. Now, if your definition is probably totally false, that is not depressing, because it allows for curiosity as to what its real meaning is to arise within you. There is value in the absoluteness of that statement, because it can help you to be willing to let go of your favorite definitions.

Some of your definitions of things have been arrived at through great struggle on your part, and therefore there is a little bit of ego attached to the definition—you are proud of the clarity you have brought yourself to. And there is a tendency to hold onto those things which give you a feeling of worth. It is difficult to let go of something that you have worked hard for, even if there is a clarity that goes beyond it and undoes it. That is why the statement, “Nothing that I see means anything,” is so absolute. It helps you get past, it helps you to release your favorite concepts, theories or beliefs.

Whether you ever read *A Course In Miracles* or not, your understanding of what I have explained so far will contribute to your escape from a language of self-identification and connect with the essential Self that you are, which is that infinite conscious awareness in which the concept of a personality has been experienced.

I realize that I am expressing all of this briefly, but it gives you a foundation for new realization. As each of you begins to acknowledge that you are defining everything that you are seeing, and that the definitions have arisen as a response to everything outside of you, and that, therefore, it is not as absolutely true as you thought it was, curiosity will be born in you. And you will say, “If it isn’t what I think it is. What is it?” And since I have told you that it is the visibility and tangibility of God, you will not be expecting a new definition that is materialistic. The new definition will necessarily have to reflect the indivisible, unpolarized expression of God.

Now not one of you knows at the moment what that will be like. And so there will have to be an element of trust that comes into play as you open up to this unknowable something. It is not that it is really unknowable, it is just that it is unknowable while you are still believing your definitions.

I also want to share with you the difference between trust and confidence. Confidence can only be had relative to something you have already experienced. Trust relates only to that which you have not yet experienced. Therefore, confidence—which most of you feel is trust—will always substantiate what has already been. Where trust promotes revelation—the penetration of your current perception of things by that which is beyond your current perception of things.

There is no other way to put this: Trust is scary—frightening—but only because you love the familiar, not because that which is unfamiliar is truly

threatening. It is just that what is unfamiliar requires you to grow to change, and everyone values the comfort of laziness.

It is important to know that trust transcends the human experience. To be more specific, it transcends the level of experience of the personality and its definitions of all that is.

You see the key to waking up is not what you know, but the fact that you are the conscious awareness in which knowing occurs. As this begins to register in your mind, a shift begins to occur—a shift from (for lack of better words) being a human being to being a Conscious Being. In other words, a shift from body identification to Mind identification.

As you invite this shift of perception, you find the need to defend the body decreasing, and you cease energizing defense against your world. You begin to discover the infiniteness of you as Mind. I know it would be easier for you to understand if I were to say that you would have a clearer experience of yourself as a Mind, but that would be confusing. It suggests that you can have a mind here, and a mind here, and a mind here, and a mind here, etc.

You must come to an understanding that you are Mind that is infinite, because you are the direct expression of God, the infinite, indivisible Mind. As long as you can have a mind here and a mind here, there can be no unity, because there is separateness.

I am indeed trying to explain something not easy to understand; but you are grasping the meaning, and so I encourage you not to be confused by the words. As this shift of perception occurs, from body identification to Mind identification, you experience what you would call an influx of divine awareness—one absent of confusion; a clarity that you did not figure out; a clarity that, as I said yesterday, discloses the Divinity of everything that you are looking at and the Christhood of everyone you see.

It is a recognition that does not happen through space, but a knowing within you that is unchallengeable. This is the beginning of the experience of unity with God called nirvana or other names. You will find yourself being able to be absolutely, wonderfully, even artistically appropriate, whether you are typing or cooking or constructing or nursing a baby.

You cannot take this next statement as an absolute statement, but it will help you to understand. You will not stop doing all of the things that you have been doing, but you will do them with a conscious awareness that it is all God and, ultimately, that it is all you. Now the fact is that everyone of you will have this experience of it all being you and that you cannot intellectually grasp. The experience will explain itself.

Now I did say that you will do all of the things that you have been doing—that is not absolutely true. The things that you have done for self-protection, you will no longer do. The social behaviors you have engaged in so that others will

not violate your definition of who you are, so that they will not defile your personality, will stop.

My reason for making the statement was so that you might understand that the experience of enlightenment and unity with God will not annihilate everything that you have known, and will not bring about such a radically new experience that it might be easy to believe that it would be better to remain ignorant.

QUESTION: I first want to say thank you for the words from this morning, because to me they came like a gift. And the question I want to ask is about my private life. For three years now I have put a lot of energy, too much energy, into my relationship with my boyfriend. And sometimes we have very good moments together, but at other times it is very horrible moments we have. Will our relationship continue, or should I leave? I would like to have some clarity on that.

ANSWER: All of you must remember that clarity resolves problems; but sometimes clarity calls for changes that do not match what you think you want. And then clarity seems to be as much of a problem as the problem.

I am lovingly going to speak to you, as it is said, like a Dutch uncle. You deserve to be in a relationship with—for lack of better words—a gentleman. It does not benefit you to have to train him. You said that you have lost confidence at times in this relationship, but that you have not lost confidence in yourself. I am going to suggest that you have lost confidence in yourself, and that it seems unreasonable to you to feel that you deserve to be with someone who is spontaneously and naturally sensitive to you—thoughtful of you—and who embraces you even when he is not with you, and whose primary desire is to make you happy. I am not describing a kind of man who is now extinct.

It is not appropriate for you to feel that you had better accept what you can get. It is essential for you to respect yourself enough and give yourself enough credit to say, “I desire and deserve the kind of relationship Raj has just described.”

Now am I judging this fellow? Should I not be expressing unconditional love and acceptance, no matter what? That isn't love, that's stupidity. Did I keep my mouth shut and allow the moneychangers to have their tables in front of the synagogue? No, indeed. What is inappropriate is inappropriate. And we could say here: what does not work does not work. If you have a round peg in a square hole, they do not go together. It is not a judgment against the hole or the peg to recognize that they are not congruent.

I am going to say something for everyone. Don't marry anyone and don't get into any relationship with the intent to bless your partner with the good you have for him or her. In other words, don't enter a relationship with the goal of changing the other person. If you want to be a therapist, get a license and make him pay. Is that unloving? No it is wisdom.

Therapy is not the purpose of a relationship. Education is not the purpose of a relationship. Your patience and willingness to help develop a capacity on his part to be more sensitive, thoughtful and attentive is not congruent—doesn't fit. It won't work. And the fact is that part of you knows that, but there is a thought there that says, "love conquers all." Interesting choice of words. Warlike isn't it?

Now, it is a noble thing to desire to be that place where transformational love can come forth and bless another, but it is well for the two people in a relationship to start out with a common language of the heart. This the two of you do not have.

PAUL: This is me, Paul. There is a picture of a board with round holes and square holes in it, and pieces of wood—dowel—that are round and square. And there is one square piece of wood that is purple, and you are trying to make this purple one go into a round hole.

This is still me, Paul. I don't know that the colors have any significance, but the board that has the holes in it is a bright lemon yellow. Now he is saying that it's not appropriate to keep trying to make these fit. And there are other pieces of wood that are round; and there are other colors, but none of the other ones are purple, and you like purple. It's almost as though it isn't the right piece of wood that matters, it's the color that matters.

ANSWER: This is Raj. There is an attachment to his personality—there are elements of it that are quite enjoyable. But again, the two of you are not congruent. The specific key to the resolution to this problem lies in your willingness to honor yourself more fully than you do. It is not arrogance, it is not a false sense of superiority for you to acknowledge within yourself that you deserve—that you merit (again for lack of better words)--being in a relationship with a gentleman—a gentle man. Not a wimp, not someone weak, but someone whose strength is expressed thoughtfully and tenderly and with commitment.

Now what does this mean? In very practical terms it means that your acknowledgment of this constitutes a giving of permission for such a person to come into your experience, because you are not maintaining a mental attitude about yourself that says you are not worth it, or that you are getting too old to be changing partners, or that you had better give up hope.

There are all kinds of arguments that you can use to inhibit your acknowledgment of your worth—your worthiness. When the arguments against your fulfilling relationship are stopped, and you give permission for one that does, that is what opens the door.

If you are the Presence of God, and your world is the Presence of God, then the moment you withdraw the arguments against your fulfillment and give permission for something new, you will find your world beginning to reconfigure, to identify your fulfillment. Why? Because the world is the Movement of God,

which is the Movement of fulfillment and of Wholeness and the ability to embody the meaning that elicits the words: “Behold it is verily Myself—it’s good!”

Again, because this is good news and bad news, you must remember that the key is your remembering that you are worthy of the kind of relationship that I have been talking about. When you forget this, you stop trusting yourself and you become false, and you cannot be other than miserable when you are not connected to yourself. You are thinking too much about him, and not enough about yourself to remain connected and clear.

And in spite of what you think, if you are not connected and clear, even if you are being unconditionally loving and helpful, you are not being Real. And that is not a blessing for those you are with. You are here to express the integrity of God that you Are. And when you do, everyone is blessed, and therefore what I am describing is not selfishness, but real unselfishness.

QUESTION: This is the question I’m asking now, and I have been asking myself this question a long time. For two years I have the impression that I am living next to my life, so to speak. The person who was most important for me has no time to devote to me anymore. I’ve been through a lot of emotions, but today I am finding them quieting down and I am experiencing more peace. But actually, I still feel the feeling of attachment, and I don’t know how to untie the knot, and how things will happen in the future.

ANSWER: It is as though there has been a wound and the wound is healing, because it is the nature of things for wounds to heal. I say that so that you will not feel personally responsible for the healing.

I encourage you to be patient with yourself while this healing occurs and the hurt goes away, because it will. You are not creating the hurt, and therefore it is not up to you to correct it. If a mistake has not been made, no correction is called for. If you were unmoved by this disconnection, it would mean you were dead; it would mean that there had been no meaning in the relationship.

The distress—and I am not speaking of the pain, the hurt—the distress is caused by a feeling that you are somehow responsible or guilty for the disconnection. That is what is unnecessary. That distress is what is unnecessary. The wound that is healing expresses the fact that you are Love—Love, with a capital “L”—and that you are alive enough to recognize meaningfulness.

Perspective will return; a balance will come back and you will experience your peace uninterruptedly. You are adjusting and while adjustment occurs you must be patient, kindly patient with yourself. You are almost at the end of the healing. The rest of the healing will be more comfortable for you if you will stop trying to find out what you did wrong, and feeling guilty even though you haven’t found out what you did wrong. Again, no mistake occurred, and therefore no correction is called for. And there is no one to find at fault. You are innocent.

QUESTION: Raj, I would like to thank you for the very precious information that you have given to us already. My question, and I hope this is not too general, is that I feel that I am in a state of stagnation at the moment. I would like to experience life more fully. And I want to be confident with my mission, as far as I have a mission. What would you recommend for me to do, in my private life as well as in my professional life? Thank you heartfully.

ANSWER: Literally what you need to do is what is the hardest thing for you to do—stop! When you are in this position, the tendency is to try to get hold of things and make things happen. It feels as though you are stuck and you want to do everything you can to get unstuck. But what I'm going to encourage you to do is to be in that stuck place—without disliking it. In other words—give up, surrender into it. When you are feeling stuck, it is because you have arrived at a point where your personality cannot easily carry you further. And so what is called for is to stop trying from the level of your personality. It is time to relax and take a deep breath, even if it is a deep breath that lasts three months.

Again, in order to get beyond the limits of your memory, which is another way of saying getting beyond your personality, you must release the attempt to accomplish as a little mind. And so, when I say the answer is to surrender into the stuckness, I am suggesting that you yield into yourself as conscious awareness.

This means to yield into that place where you don't know anything, without fussing about not knowing anything. Embrace not knowing as a friend. This not-knowing place is the silence within you. And the silence within you is the threshold of what I will call new knowing; but it is only in that silence, that large emptiness or void, that there is room for something new to come in and fill you up.

Everyone avoids this place passionately. But if you allow yourself to embrace it and you experience the in-filling of insight and clarity, you will begin to find it more valuable than your best thinking, with which you are very comfortable. And the time will come when you will seek out the void in preference to your best thinking. It is a most wonderful place to be, this stuck place, even though your conditioning says it is awful.

It is very simple: When you come up to the limit of what your personality can do, there must be another side to that limit. It means, therefore, you are for the first time in that place where you can really access the other side, that place where you can access the unknown. If there is a wall and you are still ten feet away from it, there is no way for you to climb it. But if you have bumped your nose on the wall, you are in exactly the right spot to climb it. You are on the threshold of something new. Appreciate where you are, and be willing to abide in this not-knowing place with peace.

There is a phrase in A Course In Miracles which says, “Infinite patience brings immediate results.” If you will allow yourself to be stuck without impatience, the stuck place will get smaller.

Again, we have a problem similar to yesterday. I cannot share with you the specifics that are going to emerge out of the void, because you are at a point where the practice of trust must be brought into play. That is the specific next step for you. And what I want you to remember is that what you are trusting into is the more conscious realization of your oneness with everything. It, therefore, will not create distress for you, but rather a greater experience of integrity.

An automobile that has good structural integrity is one which when you slam the door, has a very solid sound. In other words, it is structurally unified and cannot rattle. And when I refer to your integrity, I am referring to an inner experience of yourself which is sound—solid—not ready to fall apart.

QUESTION: I’ve experienced difficulties financially over the last few years. And I’ve got a feeling that’s going to change drastically fairly quickly, but I don’t know yet how exactly. And also professionally I’m attracted towards a totally different one than the one that I can make some money just to live. I don’t know which direction to take professionally, and it’s bothering me a little bit—not much, but a little bit. I’d like to know more about it. I did try a year ago to go in a different direction, but it didn’t really work.

I feel I’m at a turning point in my life, but I’ve had that feeling for the last four years, and it looks a little bit long to me sometimes.

ANSWER: This also may not be what you are expecting to hear. It is important for you to find your security whether a change occurs or not. And it is essential for you not to look to a change for your security. In fact, if you make changes on the basis that the change will provide your security, you are likely not to do it with wisdom, because there will be an element of fear motivating you.

You know what? You are the Son of God and I know that that sounds like nothing more than a magnificent idea—wonderful, but not practical. I will tell all of you something: There is nothing more practical that any of you can do than be willing to dare to acknowledge that you are Sons and Daughters of God, and that the Father has withheld nothing of what He/She Is from what He/She has expressed as You.

Fulfillment is your birthright, and absolutely everything is intent upon identifying that fact—something none of you see because you are so busy trying to earn an equivalent of your Birthright. It isn’t just bliss that constitutes fulfillment, it is observing your every need being met in the most practical of human terms, right here and now.

It is the Father’s good pleasure to give you what? To give you the Kingdom. It is the Father’s good pleasure to give you the Kingdom—not just one

square foot of it. It does not say it is the Father's good pleasure to make you earn the Kingdom. But from the level of personality, you believe it does not belong to you. And from your impoverished, separated sense of yourself you work and struggle to claim what is already yours.

Now, because it is already yours, any shift in your approach to life that denies the necessity of earning your good, because it is your Birthright, provides the opportunity for you to experience your good unfolding just because, not for any reason.

As I said yesterday, it isn't necessarily satisfying, because part of one's sense of his or her integrity comes from the act of accomplishing, or getting that good. As I said, it can feel insulting to have something that you haven't earned, because it doesn't feed your ego. But a Son of God is not confused in that way and, indeed, would find it insulting to have to earn his good, because it would constitute a denial of his completeness.

Now, without changing a thing in your life, I encourage you to be open to, to be receptive to the manifestation of unreasonable good, the unfolding of that which is wonderful and which you were not responsible for, but which nevertheless comes to you. When this happens, it will prove the truth of what I am saying, and it will also illustrate to you that you do not as a fact have to earn your good—that you do not have to earn your fulfillment. When you experience this realization, you will begin to understand your invulnerability, and you will never again attribute your invulnerability to circumstances.

I want you all to understand that I am not avoiding answering your questions when I respond this way; but if I were to tell you a specific step to take and if, indeed, that step did generate security, you would not understand where your real security lay. And your security from the specific step would become one that you could potentially lose, and your initial joy over the new security would fade and you would say, "Thanks a lot Raj"—with sarcasm.

Now, does this mean that you will become lazy and do absolutely nothing except trust that your needs will be met? Absolutely not! I will tell you that the unfoldment for your good that you will not be responsible for, will keep you running to keep up with it—you will be busy flowing with it, rather than creating it. And since it is not a result of your skill or someone else's beneficence, you will not be afraid of losing the ongoing opportunity to keep up with your good. Peace will be yours as well as joy, because you will begin to know what real security is, and that it is not your personal responsibility to provide yourself or others.

I understand that this again involves the practice of trust. But if none of you begin to practice trust, you will not have the opportunity to learn how valuable it is. I am speaking to you of that which is utterly practical. These are

not wonderful, spiritual, other-worldly ideas. It is the truth here. This is the good news.

We could say that the four years indicates that you are a slow learner, not because you are stupid, but because you were looking for a learning that did not violate the level of personality, when the learning involves stepping out of that level and into a new one. You believed that a new position, a new goal was what was needed—a three-dimensional one.

Again, all of you in one way or another imprison yourself in limitation that is illegitimate and you do it by giving a word. Like a King, you say, “My job doesn’t pay enough money; therefore, I am poor.” You say, “The economy is bad; therefore, I cannot expect more.” You say, “My wife or husband keeps me in such a state of despair that I cannot do this or that.” And your word is law to your experience.

You need to give a new word! You need to stop denying your Sonship and Daughtership. “It is my Father’s good pleasure to give me the Kingdom, regardless of the economy.” And then instead of saying, “Well, if it is the Father’s good pleasure to give me the Kingdom, where has it been for the last four years? You cannot be telling me the truth.”

But I have just told you that you have given a word in denial of that. And so I am saying give a new word. “It is the Father’s good pleasure to give me the Kingdom. And regardless of what has happened during the past four years, I am going to express curiosity rather than doubt—now. And I am going to give permission for my fulfillment to manifest itself, because that is what it does, because I am. I will tell you this is not egotism.

Once you see that your fulfillment is not dependent upon circumstances, and that circumstances naturally unfold that identify your fulfillment, regardless of you as a little tiny creator of things, you will find yourself busy without fear. And you will reach for a thing because you know to do it, and not because you think it will save you from disaster.

In other words, you will do it because you know that it is congruent with the Movement of fulfillment that God is being right there, and everybody else calls it you. Indeed, what I am telling you is not beyond you, is not too advanced for you. And I will tell you it is not even idealistic; it is absolutely realistic and relevant to where you are. All of you must understand that this is the only way the concrete evidence of God with us and that which is spiritual is not irrelevant to the here and now.

Then I’m going to tell you something else—all of you—I am not a universal answering machine. It is my function to disclose you to yourselves more clearly, with less distortion, so that you might come into the possession of your Birthright in your attitude about yourself. And so, although I do answer

specific questions, I will never just do it at the expense of disclosing to you the truth about you that will ultimately wipe away the question itself.

QUESTION: I dreamt that I lost all my upper teeth. Someone told me the meaning of the dream was that someone close to me was going to die. Then I was told that my mother had been assassinated, in real life. They suspected my father to be the murderer. There is a lot of coincidence around that, but there's no proof. But then they found that the one who did the murder was a man with one leg.

Then my question is, what am I supposed to do? Is there something more I need to know about this? There is a lot of tension in me, because now my father wants everything for himself—the two houses, etc. And I want it to be fair. I could testify as a witness, and things might change for my father.

PAUL: This is me, Paul. Sometimes Raj answers questions in words and sometimes with pictures. And he's doing this with pictures—images—so I have to put it in my own words.

The picture is that your mother and father's relationship was very complicated. I don't know how this would translate, but in American the term "mind games," where people sort of play with each other's minds, usually not in a complimentary manner, and that this is the way his parents related. It is as though they were always in a contest levering for something. If the winning and the losing was even, then generally they were "happy." But when one won more often, then it was very tense. There was not a lot of love there. In other words, there was little love there for many years.

The divorce was the first wise step they took together. The picture is that your father is completely innocent of the crime, but because of the difficult and tense unfriendly nature of their relationship, it was easy to imagine that he did it. And circumstances were such that he did not have a clear alibi.

ANSWER: This is Raj. It is completely appropriate for you to hold him innocent in your mind, regardless of the fact that it is or seems to be so easy to accuse him. The simple fact is, that the things he has done wrong need to be forgiven by you so that you may find your peace. But this crime does not need to be forgiven by you, because he did not commit it. It is going to be important for you to arrive at a point where you can tell him that you do not believe that he is guilty. That will be important for him, even if he doesn't seem to express it by a changed attitude.

As far as the property is concerned—the land—keep your nose out of it. Do not involve yourself.

PAUL: This is me, Paul. The picture is: Whatever grief or happiness that is to come from the ownership of this property is for his father to deal with. That's the end of the answer. Is there a "yes, but"?

QUESTION: He inherits half of the property. This is so intertwined now. So how can Raj untie the knot?

PAUL: When Raj gave the answer there was an image of a can of worms. In the United States, people say, “well you don’t want to open a can of worms.” It’s like there are so many loose ends and they are crawling all over and it’s nothing but confusion. And when he said that whatever, I don’t remember the words, but whatever good or whatever troubles are associated with these houses or properties, it was like: let all of that confusion be his father’s. But not as a way of getting even, it’s not like doing something bad to his father. It’s rather that his father has the can of worms and it’s not worth it to you to take it away from him.

ANSWER: This is Raj. You do not need that kind of chaos. I told my disciples that when they went to a city where they were unwelcome, to leave the city and shake the dust from their feet. In other words, don’t carry forward with them any part of the city where they were unwanted. I am saying to you don’t pick up the can of worms and you won’t even have any mud to wash off your hands.

Now what I want you to understand is that your fulfillment and your ability to support what you value is a gift from your Real Father, meaning God. And no one can get it instead of you. This situation is difficult for you, because it is like a carrot dangled in front of your nose. It suggests that good is there for you, and because it seems so close, you become consumed with a desire to get it.

But it is like the carrot in front of the donkey: it will always be just out of reach. But your ability to value and support the meaningful things in your life is not connected to this carrot—this apparently reachable, potentially reachable wealth. So when I say leave it alone, I am not saying to be deprived, I am saving you the grief, the mess. That is what you really wanted to know.

QUESTION: I want to ask you... I believe that I have met you once in my life, under your loving aspect. Is it right?

ANSWER: It is indeed. It will happen again.

QUESTION: I have a double question. First we are trying to have a child, and we are having trouble conceiving. And so we have even tried to let go of the idea of having a child, which is very difficult to do. Up to now, the fact that we want a child made us take a lot of positive actions. Now I would like to take the next step to be more mature. And also how to open the channel—sometimes I have questions that I can connect with an inside voice.

ANSWER: Do not jump to conclusions to what I am going to say. What I am going to say is: give up trying to have a baby, but don’t give up making love. You are both capable of having a child. There has developed entirely too much tension and fear and even some self-doubt, and this has caused unnecessary difficulty in conceiving. And I am also going to ask you to ask for help, not of

physicians or techniques, but of God. Not as a favor, but as a means of not trying to do this alone. It may be difficult to understand in all situations, but no child is conceived that is not, shall I say, authorized by the Father. Human beings cannot make babies.

The Movement of Creation is the Movement of God. And if the two of you are not trying to demonstrate some personal capacity to create a child and you love each other—without the burden of making a baby—and you invite God into that love, you will conceive. I hesitate to say it that way, because I do not want you to do it this way in order to have a baby. But I have explained it this way so that you might more easily do what I first said—stop trying to have a baby, but don't stop making love.

Ah! the question is: What if God doesn't want us to have a baby? If that were the case, I would not have instructed you as I did; I would have told you that.

What I want you to watch, what I want you to be alert for is the quickness and the ease which your fulfillment can be undermined by means of the giving of a word that denies your fulfillment. The conscious expression of doubt disallows the conscious giving of permission, creating what you would call stress—tension—and this disrupts the normal functions of the body and blocks conception. The solution is easy. Be grateful I have not given you fifty-two new positions in which to make love.

QUESTION: How do I get in touch with my guidance?

ANSWER: I am going to answer your question in a general and yet specific way. You are experiencing a definite sense of closeness to your guidance. The way in which to experience breakthrough is the same as for those who have never even thought of desiring to experience guidance. And so, I am going to share with you that there are four steps, and if you would like to get out pencil and paper I will go through these steps slowly.

Step One: Become still.

Step Two: Mentally express your desire for communion, communication.

Step Three: Listen.

Step Four: Expect an answer.

I am aware that there are many explanations of how to get in touch with your guide, and some of them are somewhat complicated. But it is no more complicated than the four steps that I have described.

Step One: Become still. You may do this through meditation, self-hypnosis relaxation techniques, lying in the shade under a tree, or soaking in a hot tub. Whatever works for you in order to become quiet within. Your peace does not have to be perfect. You do not have to have arrived at a point of perfect silence in your mind. When you are relatively quiet within, go to step two.

Step Two: Do not express the desire out loud. If indeed you have moved into a place of deep silence, the physical vibration of your voice will unsettle it. Even mentally speaking, I encourage you to express the desire softly. The more softly you express it, the less opportunity there is for self-assertion or control.

It is almost like Homeopathy, where the more diluted the drug the more potent it becomes. I am not saying that is true, but the principle is correct. The more softly you express the desire, the more substantial the desire is, because there is less willfulness to it. Always express this desire once only. And then immediately go to step three.

Step Three: Listen. Simply stay in whatever degree of silence you have arrived at with an attentive attitude. Do not mentally strain to hear, but gently be attentive and bring step four into play.

Step Four: Expect an answer. Your guidance has been intent upon connecting with you for as long as you have been giving your attention to your beliefs and definitions of yourself and everything you see. In other words, from the moment you became distracted from your Whole, or divine awareness, and gave your committed attention to a separated and tiny sense of yourself. Your Wholeness, your primitive or original Wholeness has remained present to connect with the tiny part of yourself that you are holding apart.

I have said before that the Holy Spirit is your divine Self held in trust while you have dallied with the ego. The moment you withdraw your investment of trust in the personality or ego sense of yourself, it becomes weaker and it becomes easier for the Holy Spirit, your divine Selfhood, to penetrate the personality and register with you.

Therefore, the moment you begin to consciously desire to be in touch with your guidance, whether it is with me, or the Holy Spirit, or your guide—all of whom perform the same function—you are met with a response that has the same goal. All of you are destined to experience this reunification of the Totality of your Self. I said to expect an answer, because if indeed you are not expecting an answer, you will not hear one, even though a response will be given.

Now I want you all to understand that you do not have to have arrived at a certain point of spiritual development in order to be worthy of such communion. You only have to have arrived at a point of being able to express the desire. Your motives don't even have to be lofty. We will use any excuse to speak with you.

I do want everyone to understand that you do not have to go through a trauma, as Paul did, in order to get in touch with your guide. And the only reason that is what happened with Paul is, that he was so absolutely confident in his own best thinking that it took a trauma for him to be willing to ask for help and listen. Struggle is not an inherent part of spiritual growth.

And so specifically in response to you, you only need to bring into play steps three and four. Be willing to take the time to listen. That which stands between and you and your guidance is very thin and insubstantial.

QUESTION: My question is when I'm able to hear something I feel good, because sometimes I really hear what he is saying. But I am afraid to be too pleased with myself because I can hear some things. I am afraid that I feel I am better than other people. My question is how to avoid this difficulty.

ANSWER: I will tell you first of all that the guidance you get will shrink your ego, it will not let you become arrogant. And I will also tell you that if you really became arrogant, it would get in the way of your hearing.

I want you to remember that, indeed, it does have a feeling to it—it does feel good. And it is not arrogance to feel joy. So go ahead and feel good. Feeling bad will also get in the way of hearing. Enjoy the communion; don't be afraid to enjoy it. The fact that it feels good means that it is not the ego—the personality. If it is the personality or ego, you will feel uneasy no matter how pleasing the answers. When you are connected with your guidance you will feel peace, whether the answers are the ones you want to hear or the ones you don't want to hear. So value the good feeling.

Some of the guidance that you will get will, I will say, require you to be willing to do what you are nervous to do. When I told Paul that it was going to come to pass that he would go to Europe, it was so unbelievable to him that he did not feel his peace, even though as I told him he did feel his peace. The communication occurred in peace, but afterwards his ego said, "Impossible! Unreasonable!" and suggested to Paul that he was under more stress than he thought he was.

Then coming to Europe and being where, as an English speaking person he was in the minority, he felt vulnerable and stupid when he couldn't even explain to someone what he wanted to eat. And yet it was appropriate for him to come and appropriate for him to become familiar and become at ease. But he couldn't do it without experience.

Guidance will promote your growth, and if you don't feel like growing you will interpret the guidance as distressing. But the guidance will be experienced with peace. You understand the distinction I am making here? When you are experiencing the guidance, it will feel good even if afterwards your thinking causes you to be uncomfortable with what you heard.

Keep up the good work and do not be afraid that you will go off the deep end and become an arrogant fool. You won't.