

CONVERSATIONS WITH RAJ
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[The following are the opening statement and two questions from the Seattle, Washington Workshop, *An Afternoon With Raj*, held May 3, 1987.]

There is much going on in your world today, both in terms of traditional historical evolution in psychology, in business, in society, in terms of national politics, et cetera, *and* there is also much going on in terms of what can only be called individual regeneration -- or what could also be called spiritual growth.

As the book table over here attests, there are many things being said, many things relative to changes coming -- all the way from earth changes to societal changes, to changes in the manner of personal relationships. The great variety and the broad spectrum of the kinds of changes addressed can tend to be overwhelming, and that is not the point.

Therefore, it is important today for me to direct your attention to what the essential element of this transformation is, because each of you will be participants in the changes. And it is important for you not to wait for the changes to happen so that you can quickly react and hopefully respond appropriately.

The changes externally are happening because of the maturing process which is going on in individual mankind, even though that inner shifting is not being generally broadcast. It is not hitting the newspapers or the news media, and so it is, in effect, going on underground in terms of publicity, but it is very much being felt by individuals. So, it is not an external change, which you will have to accommodate. It is an internal change which is already occurring, which is manifesting itself -- as is always the way -- externally.

The essential element of this change is Love. Don't be surprised that that which is going to generate the process of waking up to Reality is something as old as the hills. Don't be surprised that it isn't something shocking or radically new. But, also, because you have heard of love before, don't assume that it is something you have "under your belt," because the capacity to love involves far more than you have yet experienced. It will be your increasing capacity to love unconditionally that is going to bring about the transformations that are inherent in waking up.

Unconditional love is not really hard, but because of the way you have been conditioned, it seems to you to be *very* difficult because you have to set aside so much firm belief in what is right and what is wrong.

It is very important, as I indicated to Paul, to keep your feet on the ground and your head not too far away. This means that when radical idealism is recognized and then internalized, it must come out as a practical regenerative aspect of the life you are living with your feet on the ground. So, if radical idealism does not become translated into realism it is useless and constitutes an ongoing part of your ignorance of your divinity. It keeps you bound and does not constitute the freedom that you associate with enlightenment. This is an extremely important point to understand, so that you do not become ungrounded in your process of awakening.

Your capacity to love is your capacity to recognize what is divinely real in each and every thing you are confronted with. This means you are called upon to look at that which is unlovely, unlovable, and get past what is unlovable about it so that you can connect with that which is essentially and divinely Real underneath it. This is why you are advised to have or be unconditional love.

"Unconditional" doesn't mean saying, "Okay, you can all do anything you want to do, and I won't be distressed with it." Unconditional love, means that *you let* down the conditions that you impose upon your perception that blocks you from perceiving that which is essentially divine in each and every thing you see. It is *you* letting down your resistance to seeing the truth right where the illusion seems to be going on. This is bringing radical idealism into practical realism!

It's work! -- Not *divinely* speaking, but you will find that each of you wants to hold onto the belief structures that say, "I can't love the unlovable," "I cannot love the ugly." "I cannot love the unloving behavior." "I cannot love a person who is expressing those attitudes." "I cannot love a country that insists upon war as the main money-making machine to keep the economy going," etc.

You are the one providing the conditioning that keeps your love from being unconditional. And by energizing that conditioning, you are blocking yourself from recognizing in your heart that which is essentially divine and is underlying these manifestations of ego beliefs and mind-sets. You are not going to be able to get past the manifestations of ego beliefs if you let those ego beliefs justify your withdrawal from your willingness to recognize the essential underlying divinity that has to be there in order for an ego sense to *seem* to be operating.

There is nothing wishy-washy about Love, *especially* when you have the conditioning that you are operating under, because it takes insistence upon cutting through your unwillingness to "hang in there" in the presence of opposition and not join the opposition in their point of view that says, "I must behave in the way I'm behaving because things are the way I see them, and I *am* an ego, and I am in a world full of egos, and therefore it is essential for me to be defensive."

Your idealism, your recognition that there has to be something essentially Real right there where this one seems to be coming at you out of an ego place, is what can serve as the basis for your not joining with that ego and strengthening it, and, rather, being the Presence of That which is non-defensive, unconditional, and which allows that one who is coming from an ego place to say, "Maybe I don't have to look at things the way I'm looking at them. Maybe with this individual I can dare to be defenseless."

Idealism only becomes realism *right where you are!* So, don't assume that because mankind is entering into a major shift of consciousness, or that there are major earth changes, or that because there is going to be an economic upset, et cetera, that all of a sudden all of the rules have gone out the window and intelligence is not required. It is when things become less stable that your insistence upon bringing your radical idealism into practical realism has the best chance of succeeding. So, do not be frightened because changes are coming, but see that the defense against change is less strong, and that, therefore, your insistence upon radical idealism is more assured of success than it can be when these structures are strong and secure and heavily guarded.

Your awakening is going to relate to where you are right here, even though in the process, your experience of it [where you are] will be transformed beyond anything you can currently imagine from within the ego's frame of reference. And love is the essential element to that transformation.

QUESTION: Would you please clarify the word "defenseless" for me? I know in reference to unconditional love, we must be totally defenseless. On the other hand, you counseled the young lady to seek an attorney to defend her. Now I'm confused about the semantics of the word.

RAJ: You *could* interpret that as "hiring an attorney to defend her." I would express it this way: that she is hiring an attorney to *confirm* the truth of the situation.

"Defenseless" means not introducing any argument against your experience of Truth.

QUESTION: May I ask for further clarification on that with reference to fighting or opposing another individual?

RAJ: Defenselessness does not mean that you will not disagree with someone else. Defenselessness does not mean that you will not stand "as a brick wall" for your arrogant child to run into and find that there is order and principle that he cannot defy successfully. Defenseless means being open to being aware of how to be appropriate in any given situation.

How does one "be appropriate"? One allows himself to become sensitive to the divine Event that is going on, and in becoming aware of the divine Event that is going on, the discrepancies between what *appears* to be going on and the actual divine Event become crystal clear. What happens here is, then, that the actual dynamics which are blocking the resolution of the conflict between the divine Event and the one that seems to be going on become crystal clear, and thus you can address the actual dynamic.

Paul can attest to the fact that very often people call and address a question to me, describing the dilemma they're in, and I will apparently respond to something this person has not said. I will re-describe the dilemma more correctly. And the person will say, "I've got it!" because I was addressing the real issue, rather than the issue that the ego had misdirected this person to.

You will find that egos will very seldom express what they really mean. Yet, if you are willing to become still, if you are willing to come from your best, centered place, you will find yourself knowing what the actual issue is. And then you and the individual you're confronted with can deal with the *actual* issue, and that person will feel "heard." That person will feel that you have understood *him*, and will relax.

"Defenseless" means not defending yourself against your clarity so that you may truly know how to be appropriate in any given situation. In becoming clear, as I indicated earlier, with children, the clarity may allow you to speak from the tips of your toes when you say, "Absolutely not!" which may enrage the child, may anger him or her terribly. But when you speak from your toes, what you say is heard.

I indicated in the beginning that unconditional love does not mean letting everyone do whatever they please without disagreement! But, the key is to have your disagreement come from a perception of Truth, and not be a reaction of your ego conditioning to their very active egos.

I have shared with Paul what would appropriately be a cartoon, which shows an overview of the border of the Kingdom of Heaven, with roads coming to it from all different directions. At the border there are signs posted every few feet that say, "No egos past this point!" That's an unyielding Fact. You could say it's a statement of disagreement with any egos that approach that line and want to cross over it. It is a truth that will never change. It is unyielding. It is not a judgment. It is a statement of the way things work. And everyone will have to yield to it as they move into their Christ consciousness -- the experience of the Kingdom of Heaven.

So, you see the need is to be able to discern the truth so that you can express the truth. And the truth will always support the transformation of illusion into the closer approximation of Reality. But you will not be able to discern truth until you lower your conditioned thinking. And conditioned thinking is the accurate and clear definition of "defenses." Defenselessness is letting

go, releasing conditioned thinking, and desiring to experience your Knowing. When I refer to Knowing, I am referring to the knowledge of truth that immediately becomes yours and which is always available to you.

Defenselessness is the absence of your resistance to perceiving the truth, your perceiving or experiencing of Reality. And the place where Reality needs to be discerned is right where the unreality, or right where the illusion, the distortion, seems to be going on. That is always the most unlovely or unlovable *place*. But again, you can't afford to get caught up in the unlovable place. The attention needs to be brought back to *your* willingness or unwillingness to lower the defense you have against perceiving the Reality that is in that place.

If you are willing to listen within, and not respond spontaneously to your emotional reactions, you will find that there are times to walk away from a situation peacefully, and there are other times to stand firm. In each case it will be because that is what will facilitate the emergence of clarity, of resolution.

I want you to observe that the ego, right now, in your asking of the question, has drawn your attention out to someone else who is behaving in such a way as to elicit a fight, defensiveness. So, again, I will state where your attention needs to be -- *within!* Defenselessness is your willingness to not defend yourself against the perception of Reality *right in that situation!* Once you have seen what needs to be seen, you will then know whether to stand firm or back off, to speak softly or to speak firmly, whether to be sweet or whether to be abrupt, blunt, and to the point -- and *how* to be abrupt, blunt, and to the point in a way that will trigger healing.

Defenselessness is not something relative to something "out there." It is an inner thing. It has to do with your willingness to lower your resistance to perceiving the Reality in that spot, and, as a result, knowing how to behave appropriately -- "appropriately" meaning, in the way that uncovers Reality rather than leaving it hidden.

Defenselessness is an inside job, which allows you to be appropriate externally for the purpose of healing.

[The following questions and answers are from private conversations with Raj.]

QUESTION: The idea has been expressed that all form is a form of the separation, and beyond form is the non-separation. The Course says, on page 532, "As nothingness cannot be pictured, so there is no symbol for totality. Reality is ultimately known without a form, unpictured and unseen." My question is how do we picture something beyond the real world where there is nothing in our experience to be able to get a picture of it? To me it sounds like death. If that's the end, it seems fairly depressing to think that we're going to end up with nothing.

RAJ: This is a difficult question to answer, because I am having to use language which is three-dimensional to describe something that is Fourth-dimensional, or even what could be called nondimensional. The simple fact is that Spirit, the substance of Reality experienced and interpreted as physical matter, is illusion. The substance of Spirit is not dense. It is not organic. It is intangible from the standpoint of the five physical senses.

Mind, meaning God, *moves*, and the movement is what can best be described as the creation of ideas. The substance of those ideas is the only substance there is, the substance of God. The ideas, and the substance of those ideas constitute direct expressions of what God is. There is nothing corporeal, nothing physical, nothing material about it. But, it is experienced as conscious experience, let us say, by God. The ideas and the conscious experience of those ideas is what is described as Creation -- not creation in the past, but, for lack of Fourth-dimensional words, creation in the Now.

God experiences Himself/Herself as *substantial*, and therefore God's movement, or *being*, is experienced as ideas of substance, even though, as I have said from the standpoint of the five physical senses, all of this is intangible, incorporeal. Yet, from God's point of view, everything that is happening in Creation is unalterably substantial.

The clearest way I can express the truth of the matter is that each form is an idea, and is, therefore, absolutely *mental*, even though from the standpoint of the Mind-Whose-movement-is-experienced-as-being-substantial, there is no intangibility to it. Mind and Mind's ideas *are* as substantial and Real as the ego and its perception of matter *seems* to be real. And yet the ego can only perceive its ideas as being separate, independent, and self-existent material forms, springing out of physical causation.

Now, it could appear that I am talking about two different creations here. But the ego is an altered state of the one and only Mind, the one and only Consciousness or Identity there is, and what it perceives to be matter, material, physical, self-originated from a physical source, is the misinterpretation of the "substantiality of Mind's ideas to Mind."

Right where the ego seems to be functioning is the Presence of the Father being all there is. As I have indicated before, that which is embraced by that which is circumscribed by the ego's structures, is a small portion of the territory of the Totality of one's true Individuality. Thus, it is the *boundary* formed by the ego, which is false, and not the territory within that boundary.

Likewise, since the ego is, itself, only an altered and altering state, the substance which it defines as matter and the result of material forces is an alteration of the one and only substance and

manifestation that truly exists. That being, the manifestation or *experience* God has of His/Her movement.

Now, when you have an idea, when you experience an idea, you are well aware that it is not corporeal -- that it is not an object. Yet, you are quite aware of it as being "actual" -- or shall I say "real." In like manner, the incorporeality of the Creation of God by virtue of God's movement is Real, but has no material accompaniment and is not governed by physical laws, or laws of physics.

You must understand that the ego duplicates what has already been done, in the sense that it elicits an altered experience of what is already done. One could say that it "outpictures" what is truly the purely subjective experience of conscious Being. The Father does not "picture" anything, within or without. The creative movement of the infinite Mind is inseparable from its direct and complete experience of Its Self. This constitutes the Integrity of the Father.

This is what is meant when the *Course* says that, "an idea never leaves its source." It is also what is described in the first chapter of Genesis where the movement of God occurred and, though it is described in sequential terms, accurately completes the illustration with the statement that "God saw everything that He had made, and behold, it was very good." This is more accurately stated: "And God saw everything that He had made, and behold, it was, verily, God," Himself.

The movement of Life is the experience of Self-recognition, and there is no sequence to it, and there is no extension to it -- no out-picturing. But the experience *is* one of substance. The experience is one of infinite ideations, infinite Self-expressions -- incorporeal, but Real, incorporeal, but *tangible* as direct experiences of Self.

This, which I have described, is what constitutes -- again, for lack of better words -- true conscious Individuality. And what you call ego, but which I refer to as the area circumscribed by ego structures, is properly defined as "conscious human individuality." "Human" denotes that it is a limited experience of true Individuality, because the area circumscribed by ego structures does not become invalidated or actually altered from the Totality of Individuality that is going on outside the circumscription of the ego structures.

As the ego structures are yielded up, the actual inseparability of that which is outside the structures and inside the structures of the ego becomes immediately apparent without adjustment, because what is Real has never been altered.

As this awakening occurs, the incorporeal Nature of everything becomes apparent, and although the sense of physicality yields to an equally substantial infinite conscious experience of

conscious ideas, which are inseparable from their Source, by comparison with what you call form presently, everything is formless.

Because of the *full capacity* to experience the inherent Meaning of everything -- which means every idea, every conscious experience -- what you had previously called "form" will be experienced as the Communication of Love, the presence of Actual illuminated Love. I mean by that that Love is Light, and therefore, all substance, being Love, is radiant! And the radiancy is inseparable from the Meaning, the Love.

One can move right through the various "forms" without resistance, but not without the *experience of* the particular Intent of Love that is expressed by the particular "form" of the idea. The experience is radically different from what you are experiencing right now. But what you need to understand is that it is a radically different experience *of the very same divine Reality*, which the ego has distorted to such a degree that there seems to be no comparison whatsoever. There is no doubt about it. The experience is like night and day, so opposite that it seems incredible to believe that there could be any point of identicalness to it.

God and God's creations are incorporeal, bodiless, in terms that you currently use to define body. But there nevertheless is the conscious experience of the only thing going on, the infinite Mind, the Father, in the act of being all consciously, and experiencing it without distortion. This is the reason it is essential for everyone to realize that it is not a shift from a corporeal universe to an incorporeal reality, but a shift from the ego's vantage point, which sees everything corporeally, to the Christ consciousness, which sees the same "everything" as God is *being* it.

Put very fundamentally and simply, it is a shift from a physical orientation to a mental orientation that goes beyond the ego's definition of "mentality" and "mind" and "awareness." This is why I insist upon pointing out that it is essential to begin to shift one's attention from identifying himself as "body," to the *conscious awareness* in which all experience of form is going on. This is the initial step. There are, of course, others to follow.

QUESTION: I am coming to believe that creation results from my desire and intention if it is consistent with my Being and not my ego -- that all I need to do is conceive it and believe it, and I will receive it. I want to get an understanding of the relationship between God and man from the standpoint of creation. Who is the actuator, and what is the participative or coordinative relationship between man and God in creation?

RAJ: You will have a problem as long as you postulate a difference between God and man -- a separateness of God and man. The ego sense is the imagined state of being separate or different from God. And it is an illusion. Now, as awakening occurs, as the ego sense is released, and as

one begins to access his greater capacity to be aware, what is actually happening is that man, Individuality, is beginning to stop resisting being the Presence of the Father in action. This does not mean that an Individuality will be creative separate from the Father. That would still be the ego sense.

As the false sense of separation dissolves, one begins to experience his oneness with his inseparability from, the movement of Creation, which is the movement of the Father. However, this movement of Creation is experienced as one's own movement -- again though, not with any sense of one's Individuality being separate from the Life-Principle, or Father, which is *being* the movement. So, one finds available to him, the experience that God is *being* which constitutes Creation.

It is difficult to talk about this because the very words tend to not allow the clear expression of the indivisibility of conscious Individuality and the Life-Principle, primarily because from the ego frame of reference everything tends to be interpreted with separation involved-- a sense of individuality as it is being currently experienced, but simply on a grander scale -- and all of your words have been developed to express that idea.

Now, the role you play in demonstrating your abundance is not a matter of *creating* the abundance, but *releasing the resistance* to it that the ego frame of reference has constituted. As that resistance is released, as one opens up and is in a position of receipt, the abundance becomes more obvious in tangible form, and one could say, "Look at what I have demonstrated. Look at what I have created for myself." But, you see, the eternal dictum of the Father is: "All that I have is thine." In other words, I have withheld nothing from my Self-expression, which is *called* "you."

As you release your resistance to receiving the all that is already yours, you seem then to have more, and the ego would creep in and say, "Look at what *you* did!" as though you had brought it into your experience rather than "allowed" it into your experience by backing off in terms of resisting it.

I have said before that you will always have exactly as much as you can justify having -- not one bit more, not one bit less. That appears to put you in control. But actually, it simply means that whatever degree of ego consciousness you employ will block your experience of your Wholeness, and whatever degree of ego structures you release will make available to you more of what constitutes your Wholeness.

So, there is no way that I can say that you can be creative from your present ego standpoint. But your Being, because It is the expression of the Father, from which nothing has been withheld, is, Itself, the experience of the movement of Creation. And the movement of Creation is the

movement of Fulfillment, and therefore, you, in your divine Actuality, are the constant *experience* of Fulfillment with nothing withheld.

You are the experience of the Act of Creation. But, from your present standpoint, that would have to be understood as a creative ability that is "borrowed" -- in other words, not *yours*. That is the only way it can seem to be from the ego's standpoint. Therefore, part of the process of Awakening involves receiving the Fulfillment that is *gifted* to you, and flowing with it -- not *trying* to demonstrate it, not *trying* to be creative, but *allowing* the movement of Creation to be manifest through you.

This is very humiliating to the ego. But as long as you are in the process of Awakening, anything you do that minimizes a human, personal capacity to do anything, is what allows for the reduction of the presence of the ego sense and the influx of what you divinely Are. Once the ego has been reduced to zero, then the experience of being creative is no longer "borrowed" in any way. You no longer seem to be something "through which" creation flows, because there is no longer any experience *in you* of being different from God in the Act of *being* All, and that Self-awareness is what is called the Christ-consciousness. That is the most succinct way in which I can answer your question.

QUESTION: We talked about creation, then -- that there is no difference between my desire and my receiving...

RAJ: I want to make one clarification. There is a difference between "want" and "desire." The ego *wants*. You will find as you step aside from the ego through meditation, through centering, that as you listen deeply, you will become aware of desires. But those desires will express the leading edge of what your Being is already in the process of unfolding, and the desire constitutes a conscious agreement with and alignment with the Fulfillment that the desire is the leading edge of. So, you may find yourself desiring something that had been the furthest thing from your mind, consciously. And things that you felt you had wanted will not have a corresponding counterpart at the level of your desire.

What happens is you become more efficient because you do not waste your energy on your wants. And your energy is able to flow with your desire, which is already in the process of unfolding or you wouldn't be experiencing it as desire.

QUESTION: I'm interested in the Self -- not just the ego self, but the entity Self, the personal and universal Self. Man has many bodies -- the astral, the causal...I'm interested in the uniqueness of man's identity through his many bodies as he passes and progresses through various levels of existence.

RAJ: Let me squelch this idea right now. There are not multiple bodies. There are different perceptions of the one and only body, the divine manifestation of your Individuality, and they are constituted of the varying densities of belief.

Right now, you are sitting there with a perfectly illuminated body of Light. It is not organic. Its substance is Love. It is flawless. But at the moment, you, viewing it from within the three-dimensional frame of reference, see it as dense, dark, unilluminated, and organic -- requiring food to sustain it, et cetera.

I will tell you this: When you pass on, it will still need to be fed, because the belief will not have substantially changed by virtue of having passed on. So, the varying gradations of density between your body as you now experience it, and your body as I am clearly aware of it, in terms of Light, are entirely dependent upon the density of the perspective with which you are viewing it. There is only one body. It is either seen clearly or unclearly. This is very important to understand.

Astral, causal, physical -- all of these are the unilluminated mind's best expression of what really constitutes the clearer and clearer perception of the one and only body there is.

QUESTION: "The one and only body there is," meaning the Body of Light?

RAJ: Exactly -- the divine evidence of your divine Individuality, which is the direct expression of the Life-Principle, or God. There is only one Reality, which is either being seen clearly, or, in Biblical terms, "through a glass darkly." But, no matter how it is being looked at, there is only one "it." There is only one Reality to perceive. And there is not an "unreality" to be given up. There is not a separate creation called "unreality."

QUESTION: You say there is only one Reality to perceive?

RAJ: Exactly.

QUESTION: The reality that we are all one?

RAJ: No. I literally mean the infinite expression of the Father, which you experience as the universe and all that is contained therein. However, "the infinite expression of the Father" goes far beyond anything that your instruments or eyes have been able to take in. The point is that if you are experiencing anything at all, it is Reality seen clearly or seen through a distorting ego sense. But the "It" that is being seen is the creation of the Life-Principle, or God.

What you are seeing is never total imagination. It is never total fantasy. It is never totally illusory. What you are seeing and experiencing is the Presence of God, either received or denied to one degree or another. But there is nothing else to experience because God is omnipresent, omnipotent, infinite -- and infinite means, "without another." There is nothing beside God! God is therefore What you are experiencing either clearly or in a distorted way. There is nothing else to experience.

QUESTION: God's purpose is to differentiate and attain to uniqueness by becoming multiple entities through us. Is that correct?

RAJ: That which is not finite and is the movement or act of Self-expression is automatically infinitely expressed. So, there are what you call infinite individualities -- infinite individualizations of the Life-Principle -- without that Life-Principle being diminished in any way.

Individuality means "indivisibility." Individuality is the indivisible Presence of an indivisible Life-Principle. Again, we are talking with three-dimensional words, which are used to describe three-dimensional things, which automatically posits separation. It is not possible to convey that that which is infinitely individualized cannot lose anything of Its Wholeness in that process of infinite individualization, and that the individualities are not less than That which has been individualized, because we are not talking about three-dimensional objects, or even three-dimensional spirits that occupy some sort of divine "space" in the same way that objects occupy three-dimensional space in your universe. This is something which can only be grasped experientially, and it is what you begin to experience more and more clearly as you learn to center, and as you learn to allow your greater capacity to be aware to fill you.

Nevertheless, what I have said is true.

Conversations with Raj is made up of actual questions and answers drawn, with permission, from private conversations with Raj and public Workshops. Rajpur, an Ascended Master, is an Individuality making himself known by means of conscious channeling through Paul Norman Tuttle for the purpose of facilitating the major shift of consciousness which mankind is entering into.