

CONVERSATIONS WITH RAJ

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QUESTION: I would like you to expound on the thought that came upon me regarding God, and I want to know whether my thinking is correct. Is my mind a part of God, or is my Mind God-Mind; and is my ego a part of God's Ego, or is my ego God's Ego. Now, thinking in this way, that both the mind and the ego are part of God, or are God, and then believing that part of God is, therefore, in an illusory setting, then those Brothers who are fully awake cannot enjoy their complete Awakening until we who are unawake awaken.

RAJ: The degree to which you are Awake cannot inhibit another from waking up totally, as an individual. But, the degree to which you do Awaken *does* contribute to the ease with which others can Awaken. It is important for you to understand that no matter how many others might be asleep, that cannot hold you back in terms of your Awakening.

Your relationship is with the Father and all that He has He gives to you. Therefore, all that characterizes the infinite Mind is your inheritance as your mind. Since no one else, whether asleep or Awake, can alter your relationship with God, they cannot keep you from waking up.

Now, when I have referred to the 2% and the 98%, it has been an easy way to illustrate to you or anyone else the potential that awaits you in terms of your waking up. There is so much of your divinity that you are unaware of that you should feel excited, like a child, to discover It. Rather than causing you to feel bad because you are only aware of 2% of It is not the point. It is, rather, that you constantly exist on the threshold of tremendous unfoldment of good and tremendous experience of expansion. In fact, it is so great that it is not really hard to find. Whereas, if I were to tell you that you were 98% awake and 2% asleep, you might feel as though that 2% were like searching for a needle in a haystack. So, it is meant as an encouragement and refers to individual consciousness. It does not refer to the Brotherhood of Man.

Far more than 2% of the Brotherhood are totally Awake. And that is what is making it easier for you and everyone else to experience a great degree of spiritual growth, insight, and Awakening at this time.

Your mind is not a *part* of God, because that which is infinite cannot be divided up into little bits and pieces with one bit labeled you, and another bit labeled Paul, and another bit labeled Jesus, etc. Every single thing, which God creates, embodies what God is. I do not mean by that that it embodies and therefore limits God. By the word "embody" I mean it embraces or includes all that God is, because God has withheld nothing of Himself in His Self-expression. Therefore,

your statement that your mind is the God-Mind, is the accurate way of stating it. That is the absolute truth, and it is the accessing of that God-Mind, it is that connecting with your Self totally, that constitutes your Awakening -- your becoming fully enlightened -- because then you see everything as God sees it, which is the only true way of experiencing anything at all.

You are not going to have a "way" of seeing Reality that is unique to you and different from God. If you did, you would obviously not be seeing with the perfection and undistorted perception that God experiences Himself. So, you are not a *part* of God. You are the very *presence* of God in expression.

If you look at your body, which occupies a small amount of space on the face of your planet and an infinitesimal amount of space in terms of your universe, it will certainly look to you as though you are a tiny part of something larger. But, as you begin to identify yourself as *consciousness*, which you are incapable of showing me the limits of, you will then begin to be aware that everything -- your body, your kitchen sink, your car, your country, your planet and the universe -- are all going on within your awareness, within you as the *mind* that is experiencing it all.

Visually speaking, it looks like it is all outside of you. And if you pay attention only to what your eyes present to you, you will be stuck with that perception. But, if you choose to begin to identify yourself as the *consciousness* which is experiencing all of these things -- your body, your eyes, your fingers, your kitchen sink, and your universe -- you will begin to grasp that you are as infinite as God, because there is no limit, no wall, no end to your consciousness. You have never experienced a point at which you could not proceed further. There are no walls. There is no limit you have ever consciously experienced to your mind.

So you can see in this way that the infinite Mind that God is, the infinite intelligence that God is, is fully embodied in you as *consciousness* or Mind; that His infinity is fully expressed in you as *consciousness*, Mind.

Now, your ego is not a part of "God's Ego." What we refer to as your ego is the tiny little private sense of yourself that arises out of believing what your eyes tell you -- that you are an infinitesimal and almost inconsequential part of the universe. In the face of such overwhelming size to the universe, you cannot help but feel vulnerable and tiny, and you cannot help but feel defensive. Yet, that need for defensiveness, that fear that one feels, is entirely due to believing that he is what he *appears* to be -- a finite inconsequential creature on the face of a tiny ball in the middle of a vast universe. This fearful, defensive sense of yourself is an illusion, because you have never ever stopped being the infinite or "not finite" Mind in which all conscious experience of planet and universe is embraced.

The word "ego" simply refers to a "body of ideas" that one embraces as being true, which are false! These false perceptions, these false definitions will be released and *never* become a part of God's perception of His infinite Being, or a part of your conscious experience of your infinite conscious Being. This artificial, distorted sense of self will simply yield to understanding. It will be *gone*.

This does not mean that the little 2% area of the Totality of You will fade into oblivion, because the little 2% area which seems to be all of you, is indeed, part of the Whole of You. The ego beliefs relate to the circular line that would enclose the 2% area. So, as the ego dissolves, as it is released, as it is replaced with understanding, it is the equivalent of that line being erased, so that the area inside that line no longer seems to be separated from the area outside the line forming the circle.

QUESTION: I am in the third dimension, and when I am feeling divine Love, which is God-Love, am I feeling this through my mind?

RAJ: You are feeling it with your Soul. Soul is Mind's capacity to feel the Meaning of Its infinite Self-expression.

QUESTION: Can a soul, such as myself...

RAJ: Not *a* soul. There is just Soul. Soul cannot be divided up into bits and pieces. Soul is a synonym for God. God cannot be divided up. Mind cannot be divided up. Soul cannot be divided up. Life cannot be divided up. Truth cannot be divided up. Principle cannot be divided up. It is fully present as the constituting substance of You, because You are the direct and full expression of the Father, and there is no division to it!

Continue with your question

QUESTION: So, there's one Soul.

RAJ: Yes. That Soul is God.

QUESTION: Whom I am in.

RAJ: Which is in and through and constituting all of what You Are. You are not *in* It, because you are not separate *from* It. For example: Your mind is not *in* the infinite Mind of God. Your mind *is* the infinite Mind of God, because there cannot be something outside of That which is infinite. God is infinite. That means at every point within that infinity, all there is is God, being what God is. So, because you exist, you must be the full presence of God *being what God is*.

And you cannot then possibly be this tiny, little, separated, vulnerable entity that your eyes and your physical senses tell you that you are.

Coming into a full awareness of this Fact is what constitutes Waking Up, becoming enlightened.

QUESTION: I find complete joy in Jesus, and I was just wondering if this would be eternal?

RAJ: Of course. But, I also encourage you to find complete joy in a rosebud, or a leaf, or the burnished color on the trees in the fall, and in your children, and in your husband, and most of all in yourself because you see only the Father there. Do not be completely happy in me to the exclusion of any other part of the infinite expression of Life, because all of it is some part of the infinitude of your Individuality, your Self, and all *of it* is to be experienced with complete joy.

Be careful that you do not use a complete sense of joy in me as a means of excluding everything else! If you do that, you make an idol out of me -- a false god -- because you are unwilling to see the God in everything else as well, and you do not want to do that. You do not want to miss out on the joy of every aspect of your infinite Being. And I mean by that the leaves, and the trees, and the flowers, and the *bugs*, and the streams, and the stars, and the galaxies, and even more that you haven't even fathomed yet.

It does no good for you to allow the divinity of my Being into your experience if it doesn't convey to you that this divinity is true about everyone and everything. It does no good if it doesn't enable you to find God in everything. There is no reason for you to deprive yourself of the fullness of your joy by finding it only in me.

You cannot imagine the joy of acknowledging the divinity of the whole Brotherhood. It is bliss. It is heaven. And it is as you extend this recognition to everyone that your war-torn earth will be transformed into the obvious manifestation of God called Heaven. Do not deprive yourself by honoring me so completely that nothing else is fully honored for its *equal* divinity and the *equal* presence of the Father in it.

I am not encouraging you to withdraw your love from me, and I am not scolding you in the slightest. I am intending to awaken you to an even fuller experience of complete joy than anything you have been imagining so that you might have a glimpse of the divine adventure ahead of you.

[The next two questions were asked by the same person with approximately two months elapsing between them.]

QUESTION: You said that those who tried to harm you did nothing to you, and you suffered no pain, nor death. I know that what you say is true for me, yet it is not my experience. How can I bring Reality closer to my experience?

RAJ: Let me put it this way: You will not experience your invulnerability in any circumstance until you are willing to withdraw your condemnation from the one who would point up your vulnerability. In other words, the one who seems to do you harm will seem to cause harm, actually, until you arrive at a point where you will hold him guiltless in your mind. You can see that it is inconsistent for you to hold yourself to be innocent and expect healing of the harm if you are going to hold the one who apparently inflicted the harm, guilty.

It is the act of holding one guilty, who apparently has caused you harm, that will keep you trapped in the experience of being harmed. You must free yourself and your fellow man from the condemnation in order to find both you and your fellow man lifted out of the penalty of guilt. When you do, the one who would inflict harm will find nothing happening to validate his guilt, which would be the "natural penalty" according to the ego's point of view, and you, who would seem to have been harmed, will be released from the apparent effects of that harm. This is simply an expression of the way Love works, because at the bottom line, Love is the absence of condemnation that would call for guilt.

Now, if someone steals something from you, you cannot assume that because you have done nothing to deserve it, you should be able to enjoy the restitution of what was stolen *without* embracing the person who stole it in your acknowledgment of *his* innocence! If you absolve both yourself and the person who stole from condemnation and acknowledge the essential, real divinity of both you and that one, you will align yourself with the return of the stolen item, and you will also have contributed to that other one's clarified self-image. That other one will be in a position of choosing differently in the future. This is a very important point.

If you become ill because of some contagious disease that is going around, be sure when you pray for healing that you include the acknowledgment that the one whom you apparently got it from is also, truthfully, not any more subject to the imposition of disease than you are. Let there be no distress at the carelessness of this other one in terms of his being in public and in a situation where the disease could be passed on.

You will find, whenever you are confronted with harm of any kind coming from another, that if you will embrace that other one in the same acknowledgment of his divinity as you would embrace yourself in, you will come to no harm, or any harm that has seemed already to have occurred will be quickly eradicated from your experience. And there will be nothing remaining to apparently "prove" the guilt of the one who was either careless or consciously malicious.

This is something you can prove to yourself over and over and over again until you finally believe it and feel it unquestionably.

QUESTION: You said to me that in order to feel my invulnerability, I must release condemnation of others and not make them guilty. In the process of trying this on, I realize how much of my conditioning is based on this very negative factor. Can you please further explain to me how I may overcome my tendency toward judgment of myself as well as others?

RAJ: By first of all realizing that the justification for judgment and guilt is an imposition upon your divine Self and the divine Self of others by the ego. The one who behaves in a way that seems to appropriately give rise to criticism, judgment, and the exacting of a penalty, is an absolutely divine manifestation of the Father, whose divinity is being obscured from him by his ego sense. In other words, the ego is imposing itself as that which defines him, and thus obscures from him his awareness of his guiltless divinity.

If you understand that the imposition is an imposition of falsehood, which is placed upon one who is absolutely divine, you may see that that one is most deserving of love, because he is literally being harmed by this imposition of a false self sense. It is easy to have compassion upon one who is being imposed upon to his detriment. However, it is not easy to have compassion on one whom you see as not being divine, but as being exactly the ego sense, which is being expressed.

Now, the easiest way to come to a point of understanding that there is something essentially flawless and divine that underlies an aggressive expression of ego is to connect with your very own divinity. The best way to connect with your own divinity is to move into that centered place within you, that "secret place of the most High," as it has been referred to, that place wherein you can experience the Presence of the Father as inseparable from the presence of your Individuality, that place wherein you experience Reality in peace.

From this vantage point it becomes easier to see that what you have called your personality is nothing more than a collection of conditioned responses, which are the definition of the ego, and that, indeed, the activity of your ego does distract you from your experience of your divinity. It is therefore not your ally, and it imposes upon you an ignorance of your divinity by preoccupying you with falsehoods, with misperceptions, distorted perceptions.

As you become more aware of this at an experiential level within yourself, and as you begin to experience the value of insisting upon experiencing your divinity rather than your ego's false sense, you begin to move into a clearer experience of your divinity. And, as I have said before, it becomes apparent to you that what you are learning about yourself is true about your fellow man

as well. You see, as you begin to make the choice for living out from your Center, you are choosing not to be imposed upon any more by the false ego sense.

As I said, those who would apparently attempt to harm you, or manipulate you without caring in the slightest about you, are coming from a false ego sense of themselves, which is being imposed upon them and is obscuring from them their eternal, guiltless, perfect divine Being. Your own Self-experience, as you go through this Awakening process, will reveal to you that you need to appropriately side with, or align yourself with that essential divinity in your fellow man who is being imposed upon and whose ego is holding sway. To the degree that you hold him guiltless in this way, you join with him at the level of his divinity, and you strengthen It, whereas, if you react to his ego presentation, you are joining him with your ego. And you are strengthening his apparent need to continue to be imposed upon. You do nothing to contribute to his release from this imposition.

I am well aware that there are occasions when it seems fully justifiable to not release the condemnation, the judgment, and even the acknowledgment [confession] on the part of this other one of his or her guilt. But when you understand that such an approach holds you fast to the ego level and that it obscures not only the other's divinity, but your own, from your experience, you will begin to realize that it is totally stupid, unintelligent. It accomplishes nothing, even though it is your hope that it will accomplish the establishment of justice.

I want you to understand that the only thing that will establish justice is truth perceived. The only justice that is worth its salt is the recognition of that which is true in every one you see and the bringing forth of that vision wherein your divine equality is relevant to the divine equality of the one who apparently behaved as an ego and where no divinity seemed to be present at all. You see, the establishment of judgment and penalty because of guilt would hold another in his illusion of himself. And even if he pays a penalty, which seems fair to you, if it doesn't uncover his essential guiltlessness, then justice has not been served because the truth has not been disclosed -- rendered visible in the world.

There is one other factor: If you cannot hold another guiltless, then you are not going to be able to hold yourself guiltless! You see, whatever you know to be fact about you, you spontaneously know to be fact about everyone else. And at the bottom line, you always treat yourself the way you treat others. If you judge others, you judge yourself. If you do not judge yourself, you do not judge others.

Many people believe that they are more lenient on themselves than they are on others. But the fact is that although they may not be as judgmental about the same things, they are as cuttingly and harmfully judgmental about themselves in other areas -- areas where they feel *their* vulnerability.

Truly, if you are going to hold yourself guiltless on the basis of truth, you are going to unavoidably become aware that this other one, who apparently attempted to defile your guiltlessness, *is equally guiltless*. Else you are not claiming guiltlessness but are simply attempting to justify achieving satisfaction, or what the ego is calling "justice." This is an important point to understand.

QUESTION: What areas do you feel I should center on to help me pass my "leading edge," that I may truly reflect the presence of the Father that is Me?

RAJ: Very simply, once you have become relatively quiet within yourself, ask what the Father's Will for you is about any current issue. You can count on it that the disclosure of the Father's Will will put you right up on your leading edge. And then the exercise of trust in what you have heard will move you over that leading edge, and, in Biblical terms, "expand the borders of your tent," expand the territory of your conscious experience of your Being. It is really that simple.

One of the key factors here, will lie in your asking what the Father's Will is. You see, the moment you actually acknowledge that your desire is, "not my will, but thy will be done," you inevitably are brought up against the ego's fear to let go of its will. The most direct "attack," you might say, on the ego's limits, is for you to address your desire to the Father to know what the *Father's* Will is. The ego cannot defend itself against your disinterest in knowing what it thinks or what it wants.

QUESTION: When I'm centered, the personality that is me seems to be different from my Being, and I would like myself to be that Being.

RAJ: Then pay attention to that Being, because it *is* You. And the only thing that makes it seem as though it is not You is the fact that you are less familiar with it than you are with your everyday ego self-awareness -- or should I say "personality" self-awareness. So, pay attention to what you feel like when you are centered. It is you, feeling You. You simply need to become more familiar with your Self at the level of your Being.

As your awareness of It increases, as It does become more familiar to you, It will also feel more secure, more desirable, and the "everyday you," at the personality level, will seem to be less and less dependable, less and less valuable, less and less that you would want to trust. It will begin to feel more and more uncomfortable or shall I say, unsafe -- because it will be obvious from a level of experience that it is a sense of self that has no stable basis. As you continue to pay attention to your experience of your Self when you are centered, you will begin more and more to want to come from that Place. And you will begin more and more to recognize that this is, indeed, You,

and you will gradually shift your means of identifying yourself from the everyday personality level to this deeper level of your Being.

QUESTION: In the book of Deuteronomy and other parts of the Bible, it states that you shall not consult with familiar spirits. Would you please comment on this?

RAJ: The Bible also advises you to "test the spirits, whether they are of God." Now, the admonition not to deal with familiar spirits, is a caution for those who do not believe they have the capacity to discern whether what they are hearing is of God or not. And this was at a time when there was a great deal of confusion, generally speaking, *about* God. The understanding of the true nature of God is still emerging. There is still much ignorance about the nature of God, but there is much more clarity today than there ever has been before. And mankind as a whole, today, has the capacity, and even the self-esteem necessary to trust themselves.

You could liken the instruction to an instruction that you give a four or five-year old, "Don't go out in the street." This is an instruction, which is based upon the child's capacity to deal with what is in the street. But when the child's capacity increases, he or she *must be* able to negotiate crossing the street, because it is time for him to go to school. It is time for him to be able to go over to a friend's house and be safe.

Now, I am not a "spirit," anymore than you are a "spirit." More accurately, you are Spirit, because Spirit, God, is what constitutes your Being. I am not a spirit in the context that the word spirit was used even forty years ago when mediums were greatly in vogue, and when spiritualism was also in vogue. I am conscious Individuality, just as you are conscious Individuality, just as every member of the Brotherhood of Man is conscious Individuality, and our communications are the communications of brother and sister, of equals, and it is the most natural thing to do. The fact that it is happening in this way does not mean I am different, any more than that Paul is different from you because you are talking by electronic means, and not face to face.

You do not put something into the hands of a naive child that he cannot cope with and remain stable. But mankind at this time is moving into a level of maturity where greater freedom is appropriate, and where greater clarity and learning can occur. And, as always, the requirement is still for you to test what you hear, no matter what its source, to tell whether it is of intelligence or not, to tell whether it is of God, to tell whether it is contributive to your own expanding awareness of your divinity. And you must dare to trust your ability to recognize Truth.

QUESTION: My career seems to call for me to move, but I'm hearing a lot about earth changes, and it seems like it would be good to move to the Pacific Northwest. I'm finding it hard to be clear as to what to do.

RAJ: First of all, you will find that when you are allowing yourself to be in touch with what you love, and you are not resisting it, the forms which will evolve to identify the fulfillment of that love will spontaneously come to view, and it will not be necessary for you to "figure out" what to do. Part of your problem is that you are trying to come to your best judgment, or your best conclusion, rather than just staying with the desire. So, don't hesitate to get out of your head and be in touch with what you love.

Now, you have been where you have been geographically because that truly met the need, considering what your intent was. Now that your intent and desire are changing, you will find your next steps unfolding. But, do not be impatient about it, and do not try to make it happen when you think it ought to happen.

You are making an inner shift. *That* is going to cause reconfiguration of the structures and forms, which will identify your fulfillment. Things are already being set into motion in that direction at this time. So, be willing to stay with your desire, and understand that that desire includes within itself everything necessary to its fulfillment. Therefore, if you will simply abide with the desire, you will be present with it as its identification in the world emerges, and it will be harmonious, and it will be easy, and it will be smooth.

I want to suggest one other point here. There is a fundamental unity of all things because there is one indivisible Life-Principle. Therefore, there is, as an essential part of the integrity of all Life, a tendency, you might say, toward harmony. This means between man and the earth, man and the animals, animals and the plant life, plant life and the earth, et cetera.

I encourage you not to see the earth as something capable of acting independent of, and even at odds with, any other life form, including man. The very fear, which arises as a result of an awareness of the possibility of major earth changes, contributes to the likelihood of such earth changes. But, when you indulge in the awareness that there is a fundamental unity, and you choose for your peace, and you embrace the earth in your thought as a fundamentally life-supporting life form, you will not introduce into the world's environment the negativity that would manifest as distress for you. And you minimize the degree to which others will experience distress.

It is important to be aware that the general thought of man is inconsiderate of the planet, because man sees himself as unique and special, and somehow not at one with the planet -- *not needing* to function in harmony with it. This state of denial of the unity of life will be reflected back to man as circumstances, which will get his attention and cause him to cease to be so arrogant and thoughtless. Being aware that the thoughtlessness is leading toward "planetary distress" is not something, which should cause panic or fear. But rather bring one to the point of recognizing the

interrelatedness and the need for engaging in a loving, respectful, appreciative attitude about his planet, and an awareness that his absence of fear is what will immediately begin to change the picture and diminish the need for something that will get mankind's attention so that he will deal with his world more respectfully.

So, the point is to cause man to become consciously responsible for functioning in harmony with the earth, and with love for it, and with less arrogance -- more willingness to cooperate with the fundamental orderliness of life. Rather than moving all over the globe trying to avoid catastrophe, I would encourage you to find your peace, just as I am encouraging you to pay attention to what you love, because both of those things introduce into the planetary environment healthy, wholesome vibes, and reduce the likelihood of demanding scenarios that will simply serve to get mankind's attention and cause him to become consciously responsible.

You will also find that when you are at peace, and when you are flowing with what you love, you will be in alignment with the fulfillment of that peace and love, and you will be where safety lies -- or shall I say, where threat will not be occurring, because threat plays no part in fulfillment of Purpose.

I want you to be aware of the part you actively play in what will happen, so that you may play that part most constructively, and so that you will understand that you will not be subject to disaster, catastrophe, plagues, major earth changes that would be life threatening, et cetera. If you are on track with what your Being is unfolding, you will not be confronted with threat. If, on the other hand, you are resisting your Being, then you are creating conflict which will become outpictured in your world, and you will seem to be faced with that which is threatening.

So, I encourage you to live on your planet with love, and with peace, and with respect. And I encourage you to assume that such an attitude will always have you in the place where fulfillment rather than conflict is occurring, and it will also lessen the likelihood of major disasters. It will be the leaven that leavens the whole lump. It will be the element that will be transformational and healing.

QUESTION: I'm wondering how that can be done without going backward to a time past when people lived in hardship off the land? A lot of the work I do, because it is industrial by nature, is naturally polluting, and it seems like I either have to be thinking in terms of polluting the environment or not work -- or go back to some sort of 100-year-old way of living. Are we going to find a way to synthesize the two?

RAJ: Of course mankind will find a way to synthesize the two. It is just that man has not cared to find ways to be "modern" without polluting. Man has not conceived that he has been capable of polluting to the degree that pollution has occurred, and he has not felt it necessary to apply

himself to function in a respectful or nonpolluting way. He degrades his planet because he has not felt the need of cooperating or yielding to the whole. Sheer individualism has constituted the arrogance I spoke of, that does not take into account the whole, does not want to yield to the harmony of the whole -- which actually will provide infinite freedom of expression without infringing upon anyone else's peace or health or well being, or on the planet's health or well being.

The moment man feels the need to be respectful and to cooperate with what he calls nature, he will discover ways to not use excessive energy and not create energy in a way that pollutes, because the freedom to grow lies in the degree to which man flows with the fundamental nature of life, not the way he disregards it.

So, there will be progress. There will be comfort. It will not be a matter of going back in time. There will be greater efficiency and greater harmony and balance to the ways in which that efficiency is manifest. There need be no reluctance to be respectful because you think it will create a state of hardship. Expect fulfillment to more and more clearly come into view in a way that feels fulfilling, and expect it to evidence greater and greater harmony with the whole so that the fulfillment is a blessing to everyone. That is the attitude and the approach to take.

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