

CONVERSATIONS WITH RAJ
JANUARY - FEBRUARY 1990
VOL. 7, NOS. 1 & 2

FROM THE EDITOR

At long last, a Newsletter! It has been quite a year of changes, of yielding, of getting into a new flow. Everyone's patience has meant a great deal. Letters letting us know how much the Newsletter is looked forward to and how much it has been missed, together with gentle but urgent requests for us to put out the next issue have been received and appreciated.

Since we are so far behind, we have decided to begin with the January-February 1990 issue and not try to catch up on the prior eight issues. Everyone's subscription period will be adjusted accordingly, and beginning with the next issue, the expiration date will appear on the mailing label. If, at that time, you notice any discrepancy, please let us know and we will take care of it.

For the balance of this year, *Conversations with Raj* will be published bimonthly -- every other month -- for a total of six double issues.

It is with much love and appreciation that I am able to say that the recent letter dictated by Raj was met with a most wonderful response of financial support for the work that we are engaged in. Although we *are* not out of the red, we are being able to catch up on back orders of audiotapes, books, back issues of the Newsletter, and videotapes. If you are one of those who is still waiting, please know that we have not forgotten and your order will be filled shortly.

In this issue of the Newsletter, I am breaking precedent by including conversations between Raj and myself. As the pieces fell together for this issue and the theme of Creativity emerged, it seemed appropriate (with a little bit of help from Raj).

The first section, *Possessing the Kingdom*, correlates Awakening with yielding to the movement of Creation. The second section, *Creativity*, connects that yielding to Art, experienced three-dimensionally: "One who is creative, humanly speaking, is one who has not held himself separate from that divine Movement, and thus apparently has become the 'channel' for the penetration of Reality into the 'human condition or experience.'" For those who do not consider themselves to be artists, *Setting Aside the Bumbling Oaf* illuminates the fact that when one is Listening and acting out from his Center, his life, *itself*, becomes Art, exalting not only the "artist" -- in the most practical terms of releasing the ego personality -- but those who are privy to the "artist's" life.

It is good to be in touch again, and I trust that the forthcoming issues of the Newsletter will justify your patience.

Paul Norman Tuttle

Possessing the Kingdom

QUESTION: When you were with us physically, you told us that the truth would set us free when we *know* it. Now, right down to the wire, there seems to be a mechanism of knowing -- but a mechanism that is frozen up. The result is that day after day, I find myself idling outside the Kingdom's gate with nothing I want to do but go in and finally possess Life in Its full glory without money and without price.

A great deal of glorious information is being given us, which we are not apparently assimilating, and it feels like I am behind an impenetrable glass wall looking through to that which should have been mine from the beginning, but I'm not possessing it in my emotional energy center.

Part of the trouble seems to be that "goodness" comes to us with a sense of "rightness" instead of a sense of Reality or Truth. If goodness came with a sense of Truth, our realizing Glory would be instant and complete, but frankly this hang-up on the threshold of the Kingdom comes as a real surprise, and sort of a disappointment.

RAJ: First of all, I would ask you: "When you go through the gates into the Kingdom of Heaven and then look back out through them, what do you think you will see?"

QUESTION: I think I will see only the Kingdom.

RAJ: Indeed. This simple illustration expresses the fact that the gate simply represents a threshold of *perception*, rather than defining any actual boundary between that which is the Kingdom of Heaven and that, which is not.

Now, I am going to suggest that you turn your back on the gate to the Kingdom of Heaven and look at the Kingdom of Heaven that you would be seeing if you were somehow able to get *across* that threshold and look back. You see, the movement through the gate is a movement through the belief that one is not in the Kingdom of Heaven. And that movement will *always* occur from and in the place that is identified as "not the Kingdom of Heaven." The willingness to turn your back on the gate constitutes a shift where Reality is not seen as that which is ahead of you, but that which is also behind you, and that which constitutes the spot from which you are

looking. The turning around and the embracing of where you are as the Kingdom of Heaven constitutes the release of the denial of the Kingdom of Heaven where you are, which allows the shift of perception to begin to occur.

QUESTION: This denial is something that we do not understand. It sounds like a willful thing, but we don't know that we're denying the Kingdom, and it seems almost impossible to get a handle on this denial so it can be stopped.

RAJ: That is why I am here in this way, to point out that the dream or illusion of not being in the Kingdom of Heaven is occurring right in the middle of the Kingdom of Heaven . . .

QUESTION: Yeah, I realize that.

RAJ: . . . because that fact, expressed as I am expressing it, uncovers the unconscious act of denial for what it is, and at the same time puts each one who hears it right in the middle of the opportunity to experience what he thought he couldn't experience until some movement out of "this place" occurred. And thus curiosity is awakened.

I understand that this does not occur as rapidly as you would desire, but there is at this time a significant undermining of the belief that the Kingdom of Heaven is ahead of one somewhere and the belief that it is not present to be experienced at this instant.

I also said, "If ye have seen me, ye have seen the Father." In other words, not only are you in the Kingdom of Heaven, calling it "not the Kingdom of Heaven," but you are looking at your fellow man, who is the Christ, and calling him a "human being," thus denying his Christ-hood, because divinity must also be elsewhere.

You must understand that the manifestation of divinity, the manifestation of Reality, *is* the manifestation you are observing. There is not a new manifestation that must come to view. That does not mean that there is not a new *perception* to be experienced. But you must understand that the manifestation of divinity as Christ, as pure conscious Individuality, and Reality as all that you are experiencing as world and universe, is the manifestation, is what is present, is what is being experienced, even though It is being filtered through the belief that It is not divine and It is not Real.

QUESTION: How do we get rid of those filters?

RAJ: I cannot put it more simply than to say, by yielding up all sense of personal control.

Intellectually speaking, it is not easy to give up control, because intellectually speaking, each one experiences himself or herself as the intellectual picture that is embraced, rather than the real presence of Consciousness that one is. And as long as one is identifying oneself as the intellectual picture one has, or the intellectual concept one has, one cannot help but feel vulnerable because one is not experiencing connection with his or her Being. So, what I have shared with you regarding the Kingdom of Heaven and Reality, at an intellectual level, helps one to arrive at justification for yielding.

Now, the yielding is literally a practice of becoming still, going within, going "into your closet," as the Bible said, into the Void, into the stillness within, and *paying attention*, and literally that is the definition of prayer. Prayer is paying attention. It is not petitioning.

When one becomes still, one moves into the experience of himself, divinely speaking, and that is why in the silence, in the Void, there is always an experience of equilibrium, always an experience of peace, always an experience of invulnerability, and always a feeling of joy.

What happens is that one connects with his Being -- that place within -- which has been referred to as the Door, or the altar. That place is the threshold of the Movement of Being -- and always the word "Being" identifies Self, which is indivisible, inseparable from Self that means the Father/Mother. In that place the experience of God's infinite Self-experience as the Movement of Creation is the individual experience. One finds himself or herself knowing the Truth -- not as an intellectual exercise, but as a direct experience of Reality.

One takes with him into this centered, inner place or perspective, none of the elements of personality or ego, none of the elements of the results of judgment. They simply have fallen away as one has yielded into his center. I am not avoiding using the word "meditation" here. It is an excellent word to describe movement into the Void, movement into the silence.

Although the experience of the reality and substance of one's Being becomes available to one, it does not clearly register with that one that that is the only true place of being conscious. So, one vacates it to resume one's activities, not realizing that one can continue to be active "in the world" without forsaking or relinquishing that centered perspective in which the world as the manifestation of Reality is *available*, not left behind.

As a result, it still appears as though there is a choice between one's "normal" perception and one's centered perception. But, by virtue of practicing becoming centered, and by virtue of persistent and consistent experience, and the paying attention in the middle of that experience, one becomes more familiar with what one is divinely. This does seem to take time. But, you see, there must be a conscious embrace, a giving of permission, if you will, to take on this new identification. And, of course, from the old perspective that seems to constitute a loss of the

identification experienced in that old perspective, and so one does not seem to relinquish it rapidly. I will tell you something: In your question, you suggested that the mechanism was stuck. But I will tell you that it is becoming unstuck, and movement is beginning to occur, and all that is being done at the present time to help provide this correct perspective is having its *real* effect in overcoming the inertia of the belief of separation, of the actual existence of an identity separate from the manifestation of the Christ that conscious Individuality is and always has been.

QUESTION: Could you restate that in a little simpler wording, because that's a crucial statement. What is actually happening to me now, as you just put it?

RAJ: What is happening now is a yielding to the manifestation of the Christ that you are, and that you have always been, except that the manifestation, heretofore, has been identified as a "human being," or a "sinner" evolving itself into something better that might arrive someday at a point where the grace of God would honor you for the struggle and commitment that you have engaged in.

Again, it is essential to understand that the manifestation, right there, that appears to be a human being, is, itself, the manifestation of the Christ, *misinterpreted!*

QUESTION: Grasping that, comprehending and recognizing that very thing you just mentioned, is the great challenge.

RAJ: I am being very specific and using very key words here. There is only one manifestation, no matter what it is called. It is imperative to understand that. There is not a *false* manifestation occupying different space from *real* manifestation.

QUESTION: But there is a distorted *manifestation*. Is this right?

RAJ: There is a distorted *perception* of a perfect manifestation.

QUESTION: I see. But is this distorted perception -- apparently it's my misuse of creative energy. Is that right?

RAJ: I will put it this way: It is the result of a belief that you, as the tiny perception of yourself, *have* creative energy. You yield to the divine consciousness, or Christ, that is the presence of the Father and constitutes true Individuality. And in yielding to It, you lose all sense of tiny, personal capacity to be creative, and immediately find yourself inseparable from the Movement of Creation, Itself, that the Father is, and which You Are because you have no capacity to exist or experience separate from the Father's experience of being the Movement of Creation. *And yet*, the shift into that realization does not constitute any loss of identity.

To the degree that you embrace the idea that you have personal creative capacities as the tiny entity you see yourself as, and you attempt to exercise that "creative capacity," you are in a state of opposition. You are in a state of active incongruence with the *only* movement there is, and thus, those acts of creativity constitute the *block* to your ability to experience your unity with the movement of Creation, Itself, which constitutes the real experience of being Conscious.

QUESTION: I realize that the key to transformation and the key to salvation is not seeing myself as limited, physical, or finite. The key to salvation is in waking up and realizing that I am the Father -- perhaps a specific *focus* of the Father, but primarily the Father. This is probably one of the biggest reasons why I'm not involving myself in what I would call "substitute creative techniques" now -- specifically, going out and trying to raise money to bring my dreams true.

I've got so many things I want to give the earth, so many dreams and visions that I want to ...

RAJ: But again, if you go through the gates and look back at the earth you would "do something for," you will see the Kingdom of Heaven, in which everything is already done, and in a constant state of *unfolding* completeness. So, you are absolutely correct in your subtle experience of being free of attempting to create money for an end result.

I want you to understand, however, that that does not mean that in your willingness to yield to the Movement of God, in you, as you, that you will not appear to be active, that you will *not* have money. It does not mean that things will not happen around you. And it does not mean that the gift of creation will not be made! But, when it is made, it will not arise out of any tiny sense of [you] *doing* it. Yet, it will happen inseparably from what [you] *divinely are*.

QUESTION: One of the things that I'm facing now is that I have a tremendous number of ideas for new products, which could make an awful lot of money. And I have a course of study that I've ordered that tells me how to turn those products into money. But, down where my heart is, and where my real love is, there's simply no enthusiasm there at all for any of these classic opportunities. I just have such a hard time bringing myself to doing what's necessary, even though some of it's very simple, to turn these ideas into money, because I feel that it's against my nature to have to use money or to buy anything.

RAJ: How about turning their Meaning into Function -- or Service, and letting the money take care of itself? The ideas are experiences of Meaning -- Meaning relative to what Ramtha has called "valued life."

If you will attend to connecting with the Meaning and facilitating the movement of that Meaning into Function in the world, you will find everything necessary to the fulfillment of that Meaning/Function *manifesting*, because the attention will be where it needs to be.

QUESTION: I guess it's a problem of motivation. A classic example is an idea I've got relative to stacked firewood.

What in the world would cause me to be motivated to produce that, or bring it into materialization or manifestation? The idea, itself, is not particularly lovable. It could make quite a bit of money because there's a big need for it. But, I don't want money. I want my creative power. So, the idea just sits there and I don't have the gumption to get up and do anything about it. I don't have any inspiration. The idea in itself is not inspirational, and the money that would come from it is not inspirational. So, what do I do then?

RAJ: You *feel* the service that it provides. You *feel* the meaning it has. You *feel* the practical benefit of having dry and snow-free wood to utilize for heat, for comfort. It meets a need that is a *feeling*, which is not unique to you or anyone living in a place where dry wood and little hassle are practical and important.

If you will stay with the Meaning -- in other words, if you will stay with that which connects with a feeling of simple humaneness -- you will find the motivation arising, and the ability to follow through, and the means to follow through.

QUESTION: Is this what begins to bring in the love factor?

RAJ: Exactly. You see, it honors you, it honors others, right where they are, right in the middle of their humanity -- which is right where their Christ-hood is. It doesn't require anyone to stand tall and rise to a point of spiritual development where neither clothing, nor heat, nor food, nor warmth is necessary to one's experience of well being.

The Kingdom of Heaven is right where the grass, and right where the trees, and right where the houses are, and right where all of these fleshy, insubstantial "human beings" are moving around. And right where these "human beings" are is the Christ!

So, where is the Christ going to be found? Right where apparently corrupted and corruptible and miserable humanity is visible. And where is Reality going to be seen if not right where an apparently corrupted and sick planet seems to be? So, you start by honoring the feeling, the Meaning, that embodies what the word "humanity" or "humaneness" means -- and yes! That does bring unconditional love into play. And that is what begins to illuminate and exalt, because one is no longer engaged in denying what he appears to be at the moment. He does not withhold from

himself or his fellow man approval and respect and honor. And that is what begins to illuminate the Christ that is there, and Reality that is there, *being* the only manifestation there is.

You see, there is much talk about "manifesting," these days, and mostly in metaphysical circles -- "manifesting this," and "manifesting that." But, every attempt to manifest what is conceived to be good and right constitutes a distraction from discerning that the manifestations that are already in front of you *are* the manifestations of the Kingdom of Heaven, and of the Christ that is the Son or Daughter of God that constitutes Real Individuality. And it keeps one from letting that Mind be in them which was also in me, as the Bible has related it, which means having no other sense of Self but the experience of Self that is the Father's experience of being the infinite Mind, the only Cause and Creator, the only Movement of Creation.

QUESTION: A person who has a creative imagination, though, is in a state of frustration, because, for instance, I can look out my window across the driveway and see a small patch of ground, under the trees, which is bare, and in my mind and in my heart I can see a fern garden there. I can stand right on that soil with that idea in my mind for that soil, and I would like to move that idea into expression and give that gift to that patch of ground. And I feel that as the Father, I should be able to say simply, "Let it be," like you made food with your hands for the five thousand.

I feel that this is my birthright, and this would be my creative fulfillment and my joy to be able to do that. So, manifesting is really important to people who are artistic, who are creators by nature and who have creative imaginations that they want to express. Where does all this come in?

RAJ: You see there needs to be another "Let it be," that happens first -- and that is, *the Father's Will*. To let *It* be what is being experienced, to let *It* be embraced by you.

What you see is not being perceived as the active expression of the divine Will at this instant, but appears to be a plot of earth. And the glory of the Father's Intent that causes there to be a plot of earth to observe correctly *or* incorrectly needs to be allowed before you dare to have any other idea for it, else any idea you have for it will continue to obscure the glory of God that constitutes that place.

Now, this is absolutely frustrating to the acquired sense of self that sees itself as being able to be creative. But that sense of self is also imaginary, and when one says, "Let it be" -- meaning: "Let what I am experiencing here be what the Father is *being* in that spot, and let it be my conscious experience of it," then any presence of an apparent ability to be privately creative, and any sense of self separate and apart from the Father's Will, disappears, and is replaced with the conscious experience of the Movement of the Father, and the glory of Creation in that spot, *together with* a complete absence of any sense of separateness from that Movement of Creation. And thus one

comes into the inherent experience of *real* Creativity that is responsible for the glory of God in that spot, and fulfillment without any possibility of the loss of that experience of fulfillment.

QUESTION: My inspiration for this conversation was based upon a discourse you gave called "the Doughnut or the Hole," and in that, you mentioned that every great idea has everything in it needed for its fulfillment. Can you elaborate on that a little bit?

RAJ: Mind moves, and the movement is experienced as idea. But the movement is also the substance of the Mind, which has moved, and so the experience of the idea is experienced as movement of substance, and the movement of substance embodies the intent of the movement/idea/substance and one could say, "form appears." The substance of the idea is experienced inseparably from the idea.

If every idea, and if every desire, includes within itself everything necessary to its fulfillment, then what is necessary, is not for one to come up with an idea or a desire, but to be quiet enough to experience the idea or desire arising out of and as the movement of Mind, which is the movement of Creation. But, again, we are talking about yielding up any sense of private capacity or tiny, personal capacity to be creative or to manifest, so that in the absence of that expression of willfulness, one becomes, I will say, subsumed by the Will of God, which means the movement of Mind that is all-inclusive, and therefore does not constitute a movement over or against anything, but constitutes an absolutely integrated movement of Intent that is experienceable by Mind as tangibility, but not materiality!

QUESTION: Are you saying that the idea, then, does not come into material form?

RAJ: I am saying that what is called material form never was material form, but has always been *idea*, which is perfectly tangible to the Mind that formed the idea by virtue of Its movement.

QUESTION: So, where do molecules fit into these ideas?

RAJ: I will put it this way: Molecules or, more fundamentally, atoms, which are called "physical," are truly the energy of Spirit embodying the Intent of the Movement of Mind that the substance of Mind embodies as what appears to be structure or form. But, it is energy, and not particles of matter. And this energy is a constituent part of Reality and relates to the one and only manifestation I referred to earlier, which is purely and only divine, which is perceived through the lens of a personal, private, tiny selfhood as self-existent particles of matter, which it is believed have evolved out of a physical Big-Bang of a physical universe that has nothing to do with a divine movement of any kind.

QUESTION: As I say, I feel that the gate I am talking about is inside of me. That it's not in the future. That the movement could be two ways -- it could be that the Kingdom of Heaven is trying to get through the gate to me, rather than the other way around. That it is a journey without distance, a journey of awareness and expanding consciousness. Now, if you have a last comment on that, that would be a good way to close it.

RAJ: I will tell you that the gate constitutes the threshold between That of You which is absolutely divine, which is apparently enclosed within ego structures of ignorance, and That of You which is absolutely divine which is infinitely present beyond these ego structures. And indeed, you are correct. Not only is That in You at this moment, within your limited perception of yourself, which is absolutely divine, desiring to experience Its unity with That which It infinitely is outside of the ego structures, but That of You which is infinitely present outside the ego structures is insistent upon penetrating those structures. So, it is a mutual process of "reaching toward" or "aligning with" that penetrates and annihilates the ego structures, which cause the integrity of Reality and the presence of the Kingdom of Heaven to seem to be unavailable.

QUESTION: Well, let's hope that barrier breaks down very soon.

RAJ: It is in the process, I guarantee you. And we are not talking about a process that may take another twenty centuries. It is imminent. It is occurring. And that is why we are speaking.

Creativity

QUESTION: I would appreciate a specific explanation in regard to the blending of the activity of conscious intelligence and the universal substance, which apparently conceives of an idea and produces or expresses Itself into a form where there wasn't one before. I would appreciate that.

RAJ: You see, what we are ultimately talking about is a unity that does not constitute a process that can be described. Mind moves, and the movement constitutes the Intent of Mind. And that Intent is experienced specifically and, you might say, visually speaking, perception of that Intent *as form* is experienced. That is the movement of Creation. It is not experienced in time.

Now, from the standpoint of human perception -- in other words, from within the three-dimensional frame of reference -- this movement seems to occur in time, and this movement also tends not to be perceived in its Totality. Nevertheless, when creativity occurs in the human experience, it is never a matter of the human mind conceiving of something and then somehow manifesting a form that identifies what has been created.

Rather, when actual creativity has occurred in human experience, it is something, which has happened when the ego has been silent. Or, you could say, it has happened at a point of weakness in the ego structures that allowed the divine movement to penetrate. And it is as though the artist, no matter what his medium of expression, has become the willing point of expression of that Intent. And the result is always recognizable as that which carries the observer beyond the obvious capacity of the medium into a new awareness, you might say -- whether we are talking about sculpture, or painting, or of writing, *et cetera*.

What I mean to convey here is that even the carrying out of the creative movement in what appears to be time, is a matter of the "artist" allowing himself or herself to be used by the Movement. That is not the best word, but it conveys that one yields to the Movement rather than attempting to be creative from a tiny, personal level. And to the degree that this one yields to the Movement, every brush stroke or every movement clearly expresses the divine Intent -- shall I say, the divine *Meaning* -- and the artist even stands in awe, or joyful acknowledgment of the result.

As I say, it is difficult to express this because of the fact that in actuality the Movement and the manifestation of the Movement are inseparable. They are a unity.

You see, you could say that God is the Cause that *is* the Event, rather than the effect. The movement of the First Cause is the Event called Creation.

One who is creative, humanly speaking, is one who has not held himself separate from that divine Movement, and thus apparently has become the "channel" for the penetration of Reality into "the human condition or experience." There is always a great joy accompanied with the apparent process because the artist is being congruent with and unseparated from the divine movement of his Being. So, there is the experience of Integrity, which always produces joy. I cannot answer the question in exactly the way you have asked it, because the question has suggested a separation between cause and effect.

QUESTION: How are ideas conceived of within divine Mind, and exactly where does that idea come from?

RAJ: Again, it is difficult to express in words, but Consciousness moves, Mind is alive. The movement is like breathing is for you -- something, which you do not think about, something that just happens. And, the movement is experienced as the arising of ideas.

Because these ideas are the movement of Mind, they are experienced as Self-awareness -- a movement of Self --, which therefore constitutes an experience of Integrity, or Wholeness. This movement has substance to it from the divine Mind's point of view, and therefore constitutes a

"structure," if you will, which that Mind recognizes as form -- as Self-substantiation -- and at no time partakes of any insinuation of "otherness."

You must understand that the infinite Mind does not contemplate Itself as though it could stand back and observe Itself and "think about" Itself. It is omnipresence being, and it is the observing of that Movement.

In other words, the Movement is the movement of *observation*. And that which is being observed is the "act of observation," the movement of observation, and naturally, what is observed is the coming forth of all that divine Mind is. In other words, Its indivisibility, Its purity, Its intelligence, Its substance -- the Love that It is, the Truth that It is, the Life that It is, the Principle that It is, the Soul that It is, the Mind that It is.

You could say that the movement of Creation is the observation of Creation, because the movement is the observation and the observation is the movement. The statement has been made, "Mind is Its own great cause and effect," and it is more appropriately understood if the word "effect" is changed to the word "event." Mind is Its own great cause and event. The Cause *is* the Event that is observed.

Ideas are the structures of Mind in the act of experiencing Itself, expressing truly the unselfconscious Nature of Mind. It is a paradox. Self-awareness is unselfconscious. In other words, it cannot separate Itself from Itself to observe Itself. The observing is the Self, Itself, experiencing Itself as the infinite unfoldment of ideas.

When you or anyone else is being creative, you are being unselfconscious. In other words, there is a moment when you are not energizing a finite, separated ego sense of self. And in that time of unselfconsciousness you find the spontaneous experience of the movement of Creation registering with you, and although the experience is new and different from your past experience, there is an experience of unity with it, a recognition of Self in it, which lifts you. And if the view is translated into physical expression, it lifts everyone, who observes it, because it is an idea unencumbered by ego distortion.

I am going to say this: A work of art is one that is more apparent as an idea than a form. And as a result, the form does not trap the observer of it, but triggers the observer's movement past it to the idea -- the *divine* idea. And since the divine idea is embraced in the observer because the observer is, in actuality, inseparable from the Mind that is the creative movement, the form discloses the observer to himself, divinely speaking, and the clearer experience of unity is had.

In the absence of human will, the divine Will penetrates the human experience and one is lifted into a clearer perception of All That Is -- a clearer, more direct experience of the movement of

Creation, Itself. And any action that arises out of that clearer perception embodies that clearer perception and stands as that which can penetrate the ego structures of the observer and repeat the experience of clarification which the artist experienced.

Thus, idea and form take on truer aspects. And one begins to be able to know of the immateriality of form -- in other words, not only the divine function of form, but the fact that the substance of form is not as dense and material as it was believed to be.

An idea is a structure, which embodies the Meaning, the Intent, of the movement of divine Mind. The divine Mind does not "get" an idea and then act upon it. It is the unselfconscious, unpremeditated Action of divine Mind, which elicits the idea, the structure, of Mind that embodies the Action, the Movement of Creativity, of Creation.

This is reflected in human experience, because the emergence of Meaning as the simple experience of being conscious occurs -- the Meaning registers in consciousness as *idea!* And the artist expresses it.

The movement of Creativity has already happened *before* it is expressed by the artist. And if the expression is not tampered with, the idea stands forth, and because the idea was the movement of Creation, the movement of Creation stands forth as the experience of that artistic expression for the observer and exalts him, as I have said.

QUESTION: What would the simple, clear definition of creativity be?

RAJ: That which occurs when one steps out of the way and lets God shine through. That is the most accurate statement. One, which does not state it quite so clearly, but one which is certainly helpful is: That which happens when one steps out of the way and lets what he divinely is shine through.

QUESTION: Could you follow that with the description of what an idea is, and what meaning is?

RAJ: First of all, they both arise out of *experience*. And I will tell you that true experience is what occurs in the Void -- I shall say, at the threshold of the formless. And always *Meaning* is what first emerges. And there is no idea yet. And as the Meaning emerges -- and as one does not fiddle with it, but pays attention to it -- the Meaning that it is becomes clear, is self-defined, and it gives rise to a capacity to grasp it as identifiable -- and I am refraining from calling it identifiable "structure." The Meaning becomes identifiable, and that identification is the definition of an idea.

At that point form occurs consciously, but the idea is never confined to the form, and thus the form can be infinitely expressed.

QUESTION: Then, when God said, "Let there be light," where does that enter into what you have been talking about?

RAJ: The moment the Meaning becomes the idea.

[PAUL: The imagery here is that Meaning emerges out of the Void, which is pitch black, and the minute the Meaning provides enough self-definition for it to be recognized as something specific, it's at that moment that it becomes an idea... and then there's light. It's like the Meaning is illuminated, and it's called an idea.]

QUESTION: So, the Will of God has been put in motion, and, for lack of better words, that is its process of manifesting itself?

RAJ: Yes.

QUESTION: But, what is the light and its function?

RAJ: The light is literally the substance of the idea. You must understand that idea and form are inseparable. It is the substance of the form, the substance of the idea.

QUESTION: The individuals, who are conscious in the Fourth-dimensional experience, do they carry out the meaning of the ideas that are forthcoming from the Void? And who knows how to determine who carries what idea out? That sounds like a dumb question, but I don't know how else to say it.

RAJ: There truly is no other way of saying it. Indeed, the Sons and Daughters of the Father are nothing more and nothing less than the expression of the Will of the Father -- what the Father is expressing. So, as you put it, they carry out the Meaning.

However, they do not carry out the Meaning of specific ideas, or specific forms in the sense of being caretakers or even, let us say, specific authors of a particular design, *et cetera*. That, the Father is completely responsible for, and every Individuality shares in the conscious experience of that responsibility without, shall I say, bearing it themselves.

The emergence of Meaning and idea/form is consciously experienced by every Individuality as the movement of their Being -- with no sense of personal authorship of it from a finite

standpoint, but a *complete* sense of authorship for it as though it is the spontaneous, inevitable, and unavoidable movement of their Being.

The Brotherhood carries out the Will of the Father relative to those who are dreaming dreams in order to arouse them from their dreams, because it is the Will of the Father for them to be Awake, because they have never been less than full members of the Brotherhood. And the limitation of the dream is not their birthright and does not express the Will of the Father. But, once awake, the carrying out of the Will of the Father does not have a specific goal to it. That is constituted of the infinitely individualized conscious experience of the Movement of Creation, where the moment there is Light, where the moment there is an idea, the Will of the Father *has* been carried out. And Individualities are not responsible for doing anything further with what the Father has *been* in that particular Movement.

QUESTION: I was wondering if you could please say more about what the Void is and how it functions. Does it interface with Creation?

RAJ: I will tell you that the Void is what I will call an interface between the limited three-dimensional frame of reference and the Fourth-dimensional conscious experience of being. The Void is not Fourth-dimensional. It is not That out of which God creates.

Now, the only reason the word "void" can be used is because there must be a word to describe the apparent experience that one "runs into" as he begins to desire to experience beyond his present level of experience. In other words, as one comes up to the limit of the ego structures that separate him from what he is in his Totality, that seems to separate himself from the experience of the unity of All That Is, one comes to the edge of his knowledge.

You must understand that there is a difference between Knowing and knowledge. Knowing is the direct experience of Reality. Knowledge is limited awareness of Reality that is stored for further use in order to function somewhat successfully within the state of ignorance.

When one allows himself, by virtue of his desire, to come to the edge of his knowledge, the edge of what he defines as his experience, he comes upon what seems to be an emptiness, and this is because what is beyond the ego limit is disowned Self -- Self which has been denied in favor of identifying the limited self-perception within the ego structures as all there is of his awareness. Thus, when one consciously violates the ego limits by desiring to move beyond them, one comes into a profound presence of what appears to be not-Self. Because It has been denied and disowned, even though it cannot have been gotten rid of, it does not register as anything. And this emptiness, this, that does not register, has been called the Void.

You must understand that this apparent Void is already full of the Totality of conscious human individuality. It is not empty at all. It is just that since It has been denied, It does not register in any form. One must let himself into the Void and be willing to abide there relatively consistently in order for his inherently natural sensitivity to what is there to begin to "pick up" on what is there.

Slowly the fullness of Being begins to emerge, as it were. It is not that it "comes into" that place. It is, rather, that one's subtle awareness begins to pick up the subtleties of what one is in his or her Totality. And as this happens, one says, "Oh, I am having a revelation," because, indeed, revealing is what is occurring! The problem is that it is not understood that what is being revealed isn't new, but is as eternal as that Individuality is, as eternal as God.

So, the Void, you could say, is the threshold between knowledge and Knowing. It is the threshold between the limited self-identification called the ego and the infinite Self-identification, which is called Conscious Individuality -- the Fourth-dimensional conscious experience of Being. The Void is what you could call a temporary blindness, while one's spiritual sight adjusts from the grossness of the three-dimensional frame of reference to the subtlety of the Fourth-dimensional conscious experience of Being.

As one stands at the threshold on purpose and simply pays attention to the Void, there is an immediate experience of peace, and, as I have said before, there then begins to emerge a joy -- a joy that has no apparent reason for being. And these two elements constitute the first conscious direct experiences one has of his Being. They are the context in which all of the other subtleties of the Fourth-dimensional conscious experience of Being occur.

As one's eyes open up more, one's perceptions of his three-dimensional world begin to be altered. They begin to change, because the "field of vision," you might say, is not entirely three-dimensional, the frame of reference is not entirely three-dimensional. So, it appears as though one is experiencing Creation *new*, as though suddenly identifiable Creation were beginning to happen. The fact is that it has always been happening, but it is now beginning to be consciously experienced. So, one could say, "Aha, the Void is the threshold of Creation from the Fourth-dimension into the third dimension." But this is not the case.

Creation is a Fourth-dimensional movement. The Fourth dimension embraces the lesser three. The Fourth-dimensional movement of Creation happens *in all four dimensions*. It doesn't move from the Fourth to the third to the second to the first. So, Creation does not flow from the Fourth into the third dimension. Nor does the power of the Presence of God flow into manifestation through man. God includes all that He is -- you could say "at all levels" in terms of dimensions, and also in all forms of His conscious movement called Creation. His movement moves into manifestation, and the entire movement occurs within God as What God Is.

God does not have a *medium* for his Self-expression called "man." Man *is* the movement of Creation that God is being. And to clarify this, you must remember that man is *consciousness*, not body. If you keep that point clear, then you will better be able to understand how man, as Consciousness, can be the movement that God is, because God is the infinite Mind, and God/Mind has not divided Himself up in His movement of expression called man.

The point is that all movement is Fourth-dimensional movement. There is not Fourth-dimensional movement and then a different movement called three-dimensional movement, and then another movement called two-dimensional movement, *et cetera*. There is *one* movement, which can be "viewed" from the Fourth, third, second, or first dimension. But there is only *one* movement, and it only originates at one "level," if you will, and that is the Fourth-dimensional "level."

Now, there is no Void in God, Who is infinite, out of which His infinite Self-expression arises. It is out of the fullness of What God Is that the fulfillment of What God Is emerges. It is out of the omnipresence of What God Is that the movement of God emerges. So, there is no infinite Void, no infinite "womb of emptiness" out of which God creates Himself. The Void is a temporary experience one has as one steps beyond his ego limits to that threshold of what he is divinely. And as he abides in his temporary inability to experience himself in his Totality, he experiences an apparent void, but it is a perceptual "problem" rather than an actual place with actual characteristics.

QUESTION: So it's actually the beginning of truly experiencing one's Self, as It is.

RAJ: Exactly...which is identical to experiencing God.

QUESTION: And this is the way that an individual can be a participant or "be out from Mind" while working on a piece of stone, or whatever the material might be?

RAJ: Indeed, yes.

Taking Up Residence in Your Peace

[This series of questions and answers occurred on June 28, 1990. I had discovered that the Newsletter was two pages too long, which would increase the cost of postage and leave two blank pages. My solution was to delete *Setting Aside the Bumbling Oaf*, which I had begun to have second thoughts about including. In this context, Susan and I became aware of Raj's presence and the following conversation took place.]

PAUL: Are you here, and do you want to say something?

RAJ: Yes, indeed. I am addressing both, you and Sue, Paul. The key is, indeed, getting in touch with your Peace. And when I say your Peace, I understand that it implies that you might each have a "peace" of your own. But this Peace is the *universal* Peace, which is why, when you are in It, everything takes on a concord, a harmony, a unity. It is because It is where the Oneness can be experienced.

Now, you may be in your right place, you may have taken guidance and moved appropriately, but if the movement is not observed from your Peace, Its concord can seem to be absent. The movement will be misunderstood, and you each will feel vulnerable, unsafe, even though you are in the midst of absolute indivisible unity.

It is not meant for you or anyone else to experience the unity, the harmony, the concord of Reality as though It were chaos, as though It were mysterious, as though It were conflicted, as though It were hazardous to your health. And it is even more important for the two of you to be in your Peace because you have effectively forsaken the utilization of your best judgment.

If you are not using your best judgment *and* you are not observing the unified movement of Creation from your Peace, you put yourself in a position of even greater insecurity -- perceptually, but not factually. So, you have a choice -- but not a viable one -- of either returning to the practice of using your own best judgment based upon your memory and experience, or of more significantly and more consistently abiding in your Peace as the state of "normalcy." You might say it is like sky diving. If you are going to sky dive, you had better have a parachute on. Likewise, if you are not going to utilize your best intellectual judgment, and you *are* going to listen to guidance, then you had better be abiding in your Peace, because that is what is consistent with the release of your best intellectual judgment.

My next piece of advice to both of you is, don't chomp at the bit. Don't be impatient to know what is coming. Don't thrash around in the starting gate in anticipation of the gate opening and the race beginning, because, I will tell you something: There is no race!

There *is* life. There *is* the conscious experience of Being. But it is not going anywhere. It is not aimed at a goal. You must understand that fulfillment is a forever-*present* experience. If you are going to be Listening, what you are going to hear is how to be appropriate in the moment you are Listening.

You can see how the human mind, the human conditioning, insists upon creating a time-line going off into the future. It utilizes the now to *set* goals in the future. It utilizes the now to *attain*

the goals in the future. And it is relatively unwilling to relinquish that mode so that the point of attention might be present in the moment and, if I may say it this way, thereby utilize the moment to the fullest of *its* [the moments] movement of fulfillment. The ego cannot understand that, because then the ego has no purpose. It's reason for existing becomes nonexistent.

Now, you are both fairly well open and attentive in the moment right now, and the ego says, "you are getting nothing done." But, Being is complete. Being is whole. And this already-existing embodiment of the whole of Conscious Existence is available in the now to be consciously experienced. You see, there is no need for you to be doing anything other than what you are doing at the moment, because this constitutes the flow of the Creative Movement of the Father.

You say, "Yes, but there is nothing grand going on." And I will say to you, "Isn't that grand?" What the ego would call "grand" takes effort -- personal, puny, limited effort to accomplish more than it can accomplish with undying hope and optimism, and an equal abiding experience of frustration.

The fullness is *now*, and the fullness is What Is. The fullness is in the experience of "being on the tone," and not being sidetracked from that threshold of the experience of Wholeness, the experience of slipping through the "little gap."

As you are aware, both of you are, right now, quite capable of engaging in what you would call specific activities -- listening attentively, engaging in some limited movements, talking, moving lips, making sounds with your vocal cords, *et cetera*. You are able to hear the activities in the neighborhood. You are not unconscious, in other words. And yet, the Peace is present and being experienced, and therefore, you must not make a distinction between what is happening now and what will follow -- whether they are activities in the kitchen or in the office, or whatever.

Again, you must grasp the fact *and the experience* that being centered, being on and feeling the tone, does not in any way inhibit you from any of what you would call the activities of the world or in the world. Once you grasp this fact, your other activities will be no different from the activities of this moment, except that your perception and experience of them will be radically and entirely different. Just because there is movement, just because there is activity, does not mean that there is a requirement to leave the "tone."

There is one additional point, and it is relative to both of you equally. You must be willing to forsake the concept and the practice of holding another responsible for your lack of peace. The simple fact is that you can observe the behavior of another -- erratic or not, centered or not, fearful or not -- from your Peace. If you lose your Peace, it is because of an inner choice. It is authorized by you, rather than the behavior or attitude of another. And the realization of this is the point of access to your sovereignty.

Just as you can hear conversation in the background, so that you know there are other individuals within earshot in the neighborhood, and although the interactions that you are hearing are quiet, they could just as easily be heated discussions with some unpleasantness. Such an event would not constitute a demand for you to listen or be conscious in any other way than you are being conscious at this moment [from the place of Peace], unless a decision were made in you, by you, to become preoccupied with that particular aspect of all that you are embracing at the moment, and give it greater importance than experiencing it all from your Peace.

If the discussion became heated enough to require some interference, it would be quite possible for you to walk to the phone without vacating your Peace and make a call to the police. You see, no matter what is going on, there simply is no actual call for "going out of your mind," becoming conflicted, losing your Peace, because being in your Peace does not in any way limit you from being able to be appropriate *in the world*.

PAUL: *This* is what you had been waiting to tell us?

RAJ: Absolutely, Paul.

PAUL: Continue.

RAJ: You see, you must give up the idea that you know what the subject matter of guidance ought to be. There is much guidance that is missed in the world, generally speaking, because the guidance -- that which is *really* needed -- has absolutely nothing to do with what one conceives the issue to be. Since there is no response addressing the "issue," one does not listen. One does not hear what is being said.

The issue here is not the Newsletter. The issue is not the activity [our work]. The issue is not money. The issue is not the copy machine, et *cetera*. The issue at hand, in spite of your ego chomping at the bit, eager and compulsively stamping its feet in readiness to deal with what it sees the issue to be, is claiming and taking up residence in your Peace and Its non-compulsive, all-inclusive, congruent Knowing.

I am not toying with your egos. I am simply not dealing with them. I am dealing with the two of you. The question is whether or not you each are going to identify with your Self or with your straining ego.

Because of its compulsiveness, the ego's chomping at the bit seems to connote energy, vitality, the elements of Life, Itself! But what it actually constitutes is a pull *against* Life. Each of you at this moment is perfectly aware that life is happening at this moment, and that it has nothing to do

with impatient, lurching, compulsive/aggressive "laying hold of" life to make something happen. Yet, it's all happening!

If you were sensitive enough, you could feel the grass and the trees growing -- *being*. You could feel the movement of consciousness. But, to misconstrue the ego's *impatience to live* as the essence of the movement of Life, Itself would successfully distract you from your innate capacity to feel the movement of Life, Itself.

I have, of course, not used my words carefully, but expressed them exquisitely. It is the ego, which is impatient to live. And only that, which has no life of its own, would be impatient to live. That which is living, *feels* the living, and experiences no *need* to live.

I am discussing, today, the issue of arriving at a point of being willing to experience the Peace -- the effortless, non-stimulating, but ever-fulfilling Peace of the Movement of Creation, the Movement of Being.

Now, *everything fits!* This time we have spent together, has been constituted of the crystallizing of the Knowing that is completely appropriate relative to where you were when we started talking, and also relative to the incomplete Newsletter, because what I have shared, together with the other piece of material which you came across this morning, constitute the completion of the Newsletter, which is what your ego was chomping at the bit to get information about.

What I want you to notice is that the completion of the Newsletter occurred here without compulsion, with Peace, and with the two of you "getting the message" more completely than before relative to your standing at and as the threshold of the Movement of Creation, and what Its characteristics are, which are not at all satisfying or meaningful to the ego. Am I accommodating a need to fulfill a certain number of pages in the Newsletter? That would be ridiculous. There is no obligation. But you must come to understand that there is a congruence of everything -- a fulfillment of purpose in every respect in all areas of one's experience when one dares to be in one's Peace and dares to stay on the tone in spite of the ego's insistence upon doing that which it terms vital, exciting, meaningful.

Now, I wish for you to reinsert the *Bumbling Oaf* in the Newsletter and let go of the ego preoccupation with the idea that it is too personal, or that perhaps the information might not prove to be valid because it might be for your learning rather than for elucidation of actual future facts. The conversation illustrates "being on the tone," because that is what was happening during that conversation, and that is what constitutes being in the flow of the Movement of Creation. And it relates most specifically to what I have just said in *this* conversation. It is to appear immediately following this conversation, and this conversation is to immediately follow

the section on *Creativity*. And you are not to mask the fact that the conversations were with the two of you.

If your egos want to feel vulnerable and distract you from your Peace, and if you wish to identify with that reactionary state rather than staying with your Peace, then so be it. But understand that it does not represent a useful indulgence.

I will tell you also that you are to reinstate the *From the Editor* article as it was originally written. And you are not to be concerned with the length of the Newsletter, but let it unfold *itself* in its Wholeness -- because it is a complete idea, a complete expression -- and every single one of the words that I am still saying in this conversation are to be included in the Newsletter.

When you are allowing yourself to be in the place of Peace, feeling the tone...as I said, you are in the place where the unity, the indivisible Wholeness of everything is available to be experienced, to be Known. And, then you must dare to embrace that Wholeness, even if your limited ego sense says, "It is unreasonable to have blank pages in the Newsletter." "It is unreasonable for there to be an increased expense for postage under the circumstances."

We are operating, *being*, at the level of the Wholeness of things. If you are going to choose for your Peace, you are going to have to take *all that comes with It!* And all that comes with It is the unity of infinity, not the so-called simplicity of finiteness.

Again, this is not an accommodation of any kind. This is you and me being the Movement of Creation because we are not interposing a different point of view upon the Movement of the Father. And this is how you possess the Kingdom. And this is how you find out what Creativity really is. And this is how you wake up!

Setting Aside the Bumbling Oaf

PAUL: I am interested in anything more you have to say about the new direction/emphasis that our work is taking, so that I am not continuing to try to "reestablish" the old pattern, but may be congruent with the new pattern. So, whatever you have to say, I would appreciate hearing. Thank you.

RAJ: As you have begun to discern, Paul, this shift is not just an outward shift, but an inner shift as well, in which you are willing to *be* on the spot, as I have said, in which you relinquish any further sense of a self-hood present to analyze the Movement of Creation that is occurring and which becomes your experience when you have relinquished the observer/analyzer vantage point and are just willing to *be*.

We will be exploring that particular aspect, much as we did last evening -- not so much as an intellectual process, but an experiential one. But, that is not our focus this evening. Our focus right now has to do first of all with your giving permission for the new configuration, the new structuring.

Willingness does not involve analysis for the purpose of *justifying* willingness. As you know, from the inception of our conversations, the conversations themselves did not begin when you were attempting to bring judgment into the process before the process began. They did not happen until you were willing to be completely in the now, irrelevant of the future or the past. We are at a similar threshold, as you have discerned, where the requirement is for you to be willing to be so completely in the now that what emerges does not have to coincide with the past, nor does it have to conform to any preconceptions you have about the future. In other words, I am encouraging you to be brand new in the moment, *yourself* -- not awaiting that which is brand new in terms of information, but brand new in the sense of your being the presence of purity and innocence.

PAUL: Very well.

RAJ: [Responding to an unspoken thought.] Yes, you are right. You can pick it to pieces afterward, if you are so inclined. But, in order to have something to pick to pieces, you must be willing to be nonconceptually present in the now -- yielding, unconditional.

You understand quite well that in spite of everyone's busyness and preoccupation with their daily affairs, there is always part of their attention which is on the alert for the first indication of "The End," "Armageddon," "The Second Coming," *et cetera*. In other words, there *is* a ready audience. It also happens that everyone is even more alert than usual because of the historical evidence of significant world change approximately every 2000 years, and there being an anniversary of that sort pending within this next decade, there is -- even if it is not discussed widely -- the increasing alertness to any such potential. I will tell you that this is true regardless of religion. It is true, also, because there is a stirring, an awakening process that is being felt by literally everyone.

Do not take the apparent obsession with life-circumstances and drama and trauma, of politics and economics, as an indicator that no one is listening, that no one is available to discern not only the signs of the times but the movement of Awakening. Absolutely everyone is, in some corner of their conscious experience, alert and ready to drop that which preoccupies them to pay attention fully.

We are going to begin to give them something to listen to -- not by design, not as the accomplishing of a goal, but *as* the simple movement that is already occurring, an aspect of which is the alertness that is felt. In other words there is a unity between the information and the experience of the information, a unity between that which is communicated and the one who hears the communication. And that unity will be manifest as *communion* -- the integration of the *sense* of self with the Self.

Now, this is not a responsibility, and it will not be an accomplishment, simply because we, you and I, will not be functioning from the standpoint of ego, of personality, of human beings being communicators. Rather, it will be a matter of your being the experience of communion *within yourself*; thus being the evidence of nothing other than the Father's Will, being absolutely appropriate under any given circumstances.

The time has come to set aside, as someone put it, the "bumbling oaf." It is no longer becoming or appropriate. It is not congruent. It is not that at one time it truly *was* appropriate or congruent. It was that you were not at a point of disidentifying with it and releasing it in favor of *being* on the spot.

You can see, then, that the first step is essential. You must give permission for, and make commitment to, being What You Are, being the threshold of the movement of God, being no other presence of mind but the infinite Mind that is God -- and I would ask, "Why would you not want to make such a commitment to the experience of your Self, and therefore your absolute indivisible Integrity?"

PAUL: It sounds, then, as though the commitment is not a matter of decision -- intellectual decision -- but one of *being* on the spot *at all times*. Is that a broader interpretation than you are implying?

RAJ: No, Paul, it is not.

PAUL: Does that mean that we will not experience forward movement until I have literally turned over a new leaf completely, unequivocally?

RAJ: No, indeed, Paul. But it will become obvious to you that complete commitment will be necessary because anything less than that will be so unfulfilling.

PAUL: That implies, then, that a certain enjoyment or feeling of fulfillment will naturally promote increased motivation to commit fully.

RAJ: That is absolutely correct, Paul.

PAUL: So, then, it is not essential for me to make a perfect irreversible commitment once and for all?

RAJ: Again, Paul, that is correct. But let us not dwell upon "not waking up." I understand that you are clarifying the fact that *perfect* commitment is not the prerequisite, so that you do not bring into your willingness a sense of success or failure, of hitting the mark or not hitting the mark, and that is wisdom. But you are what You Are, and thus this commitment is not a commitment to something unlike you, unrecognizable or strange, even though at this moment the fullness of it does not ring of familiarity to you.

Nevertheless, as you engage in yielding, as you engage in listening, and as you allow the expression of what you are hearing, you will begin to feel *your* presence in it, *your* fullness, *your* divinity, *your* invulnerability, and *your* unchangeable, uninterrupted, indivisible Integrity *as the movement of Life, Itself*, in light of which the *expression* takes on less importance, and therefore becomes susceptible of exquisite and perfect clarity, beauty, and Meaning. As you pay attention to this experience and let the *feeling* of it, rather than "what emerges as a result," become the *tone* -- the homing beacon, if you will -- and you abide with it regardless of the movement of structures of form around you, you will experience the Meaning of being on target, of being on the spot, of being that point of illumination which illuminates You to yourself, and your world to itself.

PAUL: I get the feeling.

RAJ: Yes, you do, Paul.

PAUL: So, we are talking about a more and more consistent experience of the perfect equilibrium that occurred in Southport, Australia at the workshop during that forty-five minute answer?

RAJ: That is correct, Paul, except that even the degree of self-consciousness that you *did* experience with equilibrium will be absent, and there will be no end at forty-five minutes, after which you return to the expression of "bumbling Paul." That perfectness of everything, and that unchallengeable safety that you felt, will continue, whether you are apparently conducting a workshop or not, whether you are engaged in a "Conversation with Raj," or not.

Now, as you are experiencing at the moment, there is no effort to this, even though your body is not engaged in any particular activity. Yet, you also know that if the motion of your body were appropriate, as you are being the movement of the expression of these words, you would be able to do it without being distracted. You see, I am pointing out to you, as you discerned this

afternoon, that you already have been doing this. It is not something new to you. But, you have maintained a sense of "bumbling Paul" continuing to be present while Paul/Raj/the Father has been being the ultimate of intelligence, and then it has seemed necessary for you to "return" to the vantage point of "bumbling Paul," else you get tired. I will tell you that in the release of "bumbling Paul," you will find *being* on the spot forever vital and fresh.

PAUL: It seems as though I must come to a point of not channeling you, as though "channeling you" constitutes an absence of me, and that it is appropriate for me to be present also.

RAJ: Indeed, Paul. But you have not come to realize yet that when you *are* being you, as you are at this moment, you *are* being me, and I *am* being you, and all of the Brotherhood is focused and expressed right where you are, just as you and all of the Brotherhood is focused and expressed right where I am, because it is God -- it is all the indivisible unity of the infinite Presence of Intelligence moving, *being all*. Therefore you have been being you, and you have not been expressing me -- not as a separate source of separated consciousness or thinking.

Both of us have been being the threshold, the Door, if you will, of the movement of the Father that constitutes true Identity, true Individuality -- the Christ -- and I could cease talking, and your mouth could continue to move, expressing exactly what I would have said if I hadn't stopped speaking, because it *hasn't* been me speaking as a person, nor has it been you speaking as a person. It has been the infinite creative movement of the Father in the now, being the *only* movement there was, even though, from a separated standpoint, your ego could seem to interpret it differently, and suggest to you that based on its interpretation, you were sacrificing yourself for me, or for some purpose I have -- again, separate and apart from the Father -- and that therefore you were engaged in giving your power away. This is not the case.

You are the flow of the movement -- of the tone, the substance, the *Meaning* of the movement of Creation -- the activity or Action of the infinite Mind. That is your true identity. That is what you are experiencing right now. That is Reality.

Agreed, you are not experiencing It in Its fullness yet, but you are on the tone, and you understand the Meaning of "being on the tone," and you understand the feeling. And I encourage you to desire and be willing to stay on that tone with the understanding that there is nothing else as important or as meaningful. Therefore there is no justification for withdrawing your attention and your intention from feeling and being on that tone.

You must pay attention to the fact that even though you are moving [I changed my position in the chair], you are not losing that tone, and even though you are on that tone, that feel, you are not unconscious of where you are. Even though you are not focusing in on anything specifically, you are conscious of it without vagueness. No incapacitation is occurring. If "being on the tone" does

not limit you in any way, does not separate you in any way, does not render you unconscious in any way, then there is no justification for vacating or withdrawing your attention from the tone.

The fact is that you *will* leave the tone. But, we have put a brick in place, you might say, in the foundation of your commitment. This point will not escape you, and it will serve to remind you, when it seems ridiculous to be on the tone, to get on it anyway.

The sensation in your head that you are experiencing is constituted of a little bit of resistance -- the ego's attempt to distract you and pull you back into a sense of "bumbling Paul" doing a "marvelous" thing called "channeling the Voice for Truth." But, Paul, you are being you. I am being me. The *being* of it is inseparable and indivisible, because it is *not* an expression of personality or ego, but is the perfect expression of the movement of the Father at this instant. That is what you must remember when you are not "on the tone."

You are capable of hearing what I am saying without misconstruing it, and so I am saying it.

Now, I insist upon your not *thinking about* this, because thinking will take time, and thinking will distract you from connecting with the tone and experiencing you being You as the movement of Knowing.

God is all-Knowing. God is the movement of Knowing -- the infinite, unrestricted, *unprecedented* movement of Knowing. That movement is You. That movement is your Being -- not your possession, but your constituting Presence.

Indeed, you are losing the tone, withdrawing your attention. You recognize that you are still able to hear me, and now you are bringing your attention back, and you feel its apparent increase in presence (the tone, that is). There will be more and more of this experience, and I encourage you to pay attention to it. I also encourage you to realize right now that although you hear the noises in the kitchen, and you know that there are others in the house, your being of what you are "doing" at this moment is not conceived to be relative to them, as though any of it was for them. There is absolute allegiance to your Self, the tone of your Self.

You will find that in your willingness to *be* on the spot, you will be able to apparently respond, interact, as it were, with full meaning with everyone, without being either self-conscious or other-consciousness, in the sense of withdrawing your attention from your Being.

We will be exploring this much in the way that we explored my speaking through you to Susan or others, when doing that tended to be unsettling to your capacity to be centered. Indeed, you must come into the full comprehension of your capacity to be "in the world" out from your Center, to be the Presence of God, the presence of your conscious Individuality as the Christ,

right in the midst of the infinite manifestation of form without gathering your sense of identity, your sense of worth or worthlessness, from it. You must, rather, allow that verification of realness to come from the experience of the tone, the experience of your congruence with your Self.

Now, we will stop here. Good evening.

The "Act of Faith"

PAUL: [In response to Raj's indication of some up and coming changes.] Are these changes really appropriate and necessary?

RAJ: Yes. Now, wasn't your tricycle a way of getting around? Did you stay with it just because it was a way? Wasn't your Pablum good enough for you?

Being flows! That which identifies Being changes, reconfigures. Is the amount of Reality that you are presently experiencing good enough? Why do you fight for a limit? Why the distrust of the *continued* existence of Good to the point that you would hold onto the little of Good that you have allowed for fear of losing it? That is the way the ego traps you, causing you to freeze-dry Reality in order to preserve it.

You are going to have to learn to let go, let go, let go. And then let go even more, in order to let in the experience of You, the experience of Reality that transcends the ego's *captured good*.

I will tell you: The clarification, the Wisdom, the Truth that you allow yourself to access and marvel at does not tell you of what is to come. It only tells you *how* what is to come comes!

If what is to come is indeed a revelation, it will require you to trust into it, just as you had to trust into the little bit of Good you are so determined to hang onto. Heaven is beyond your preconceptions, beyond your present grasp, and you must allow the forward movement into the Unknown.

Your little perception of Truth does not constitute an anchor of unchanging experience in Reality upon which you may build an unchanging dependable structure. If you throw your anchor into Reality, you release yourself into a *flow* of fulfillment called Creation.

Being appropriate in the now means not dragging the past into the present and cloaking the movement of Creation with what is familiar. Waking up is constituted of entrusting yourself to

the flow of "Behold, I make all things new" -- Creation! It isn't the marvelous revelation that is important, but *the allowing of its occurrence*, which I have referred to as standing as the Door.

What is the Truth finding expression in the world if it is not the practice of standing as the Door -- *being* the threshold of Creation? Creation isn't the Truth finding expression in the world. Creation is Life being all there is. *Truth is the process of allowing Creation to be what it is.* It is the entrusting of yourself to Creation. Truth is embodied in the act of being unconditional awareness. It is not what comes as a *result* of unconditional awareness. Truth is a verb meaning: the "Act of Faith" which requires nothing of the past to be carried forward or stand as the basis for what is to come.

So, you say, "I do not see what this form means." Thank goodness you don't see what it means! *Because* you don't see what it means, it holds the potential for fulfillment beyond your present sense of fulfillment. Don't be afraid of Reality. Be afraid of its freeze-dried, useless, captured, familiar, has-been form. Don't think that a little bit of experience at allowing enlightenment is going to reduce the need for trust. *Trust will become the eternal constant of Conscious Being.* Get used to it.

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.

Conversations with Raj is published bimonthly, by Paul Norman Tuttle, P.O. Box 1362, Hanalei, HI 96714. Ph: (808) 826-7060. Subscription price, prepaid, one year \$36.00; single issue \$6.00. Copyright Ó 1990 by Paul Norman Tuttle. All rights reserved.

You are welcome to copy and share these Newsletters with friends.

[I'm including the following as it appears in the Newsletter, so that people will have an idea of how the work of the Foundation has unfolded over the years. - Cecile]

FOR YOUR INFORMATION

PRIVATE CONVERSATIONS WITH RAJ

Private conversations with Raj began publicly in February of 1983 and have continued to this date. They occur over the phone or in person. Appointments may be set up by calling (808) 826-7560 Monday through Friday between 12:00 and 8:00 p.m. Pacific Time. *Please note that this phone number is only for setting up appointments and obtaining information!* The number to

call for the appointment, itself, is (808) 826-7060. The cost is \$60.00 an hour or \$ 1.00 per minute. A quality tape recording of both sides of the conversation is provided at no extra charge.

AT&T telephone rates for one hour from the East Coast and Midwest are approximately \$13.20 (weekdays) and \$10.20 (weekends). From the West Coast they are \$10.19 (weekdays) and \$7.80 (weekends).

HEALING SESSIONS

In 1986 Raj revealed that not only does each one of us have a Guide, we also have what has come to be called a "healing team" which works under the jurisdiction of our Guide for the purpose of revealing our physical health. As a means of validating this, and so as to encourage each one to try out his or her healing team, Raj has made the healing team under his jurisdiction available to whomever asks for help. One simply needs to call (808) 826-7560 to arrange for a healing session. There is no charge made for this, however donations are accepted.

WORKSHOPS

Since August of 1985 we have held thirty-six afternoon, evening, and weekend Workshops. These Workshops consist of interactive dialogue between Raj and the members of the group, in which Raj's wisdom is rendered pertinent to our daily lives. With the exception of one Workshop they have all occurred at the request of someone in the area where they were held. The cost of a weekend Workshop is \$150.00 per person, and if there are a minimum of thirty people who are interested, we will consider accommodating that interest.

NEWSLETTER

A bimonthly newsletter, *Conversations with Raj*, is published containing nitty-gritty questions and answers from the many private conversations as well as Workshops which are pertinent to everyone in general. Publication began in November 1983, and the first issues are as relevant today as those being currently published. The subscription cost is \$36.00 a year, and back issues are available at the same price.

AUDIOTAPES

Audiotapes of all thirty-six of the Workshops are available. Their cost ranges from \$10.00 to \$45.00, depending on the number of cassettes, and come in a binder that makes them convenient for use in the car or at home. A catalog of the Raj material is available on request.

BOOK

My first conversation with Raj took place on February 7, 1982. At the time, I was going through a personal crisis. I recorded the conversations as they occurred, and at the end of the first six months, Raj said, "It's time to publish your journal." It was not until 1985 that it was published, unedited, under the title, *You Are The Answer*, by Kairos, Inc. Raj has described the book in this way: "This book is a series of triggers which, if you will allow them, will spontaneously snap you out of traditional theories, concepts, and beliefs, which presently bind you to the three-dimensional-only frame of reference." This book not only chronicles my movement through the crisis, but also the difficulties I encountered in believing such an active form of inner guidance.

VIDEOTAPE

Finally, we have one videotape, two hours in length, in which Raj revealed his identity as the Individuality who was known as Jesus and the one who dictated *A Course In Miracles* to Helen Schucman. The members of the group were all veteran students of the *Course*.

NOTICE

Although the recent gifts of financial support greatly reduced our debt, we still have an outstanding expense of approximately \$3,000.00 to clear past-due monies on the purchase of our photocopier and the service contract for its maintenance. When this is paid, we will own the photocopier, thus assuring the ongoing economical publication of the Newsletter, and we will be current on the service contract. Your loving support is greatly appreciated.