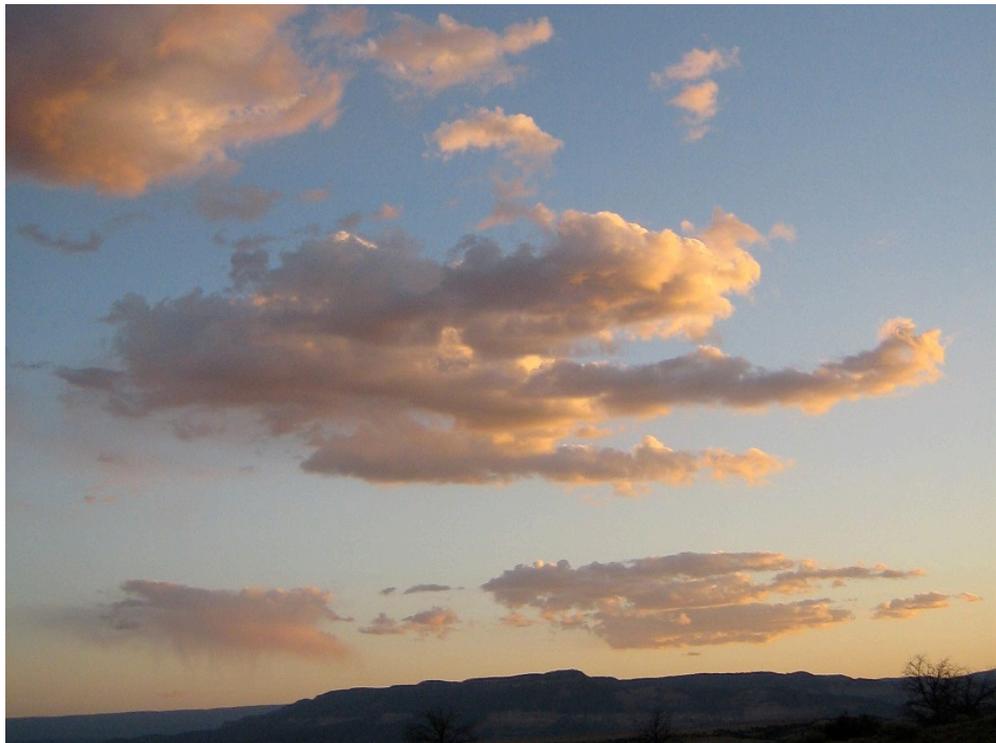


Where Would I Go?

The Last Workshop of Bartholomew

Ghost Ranch, Abiquiu, New Mexico

February 5-9, 1995



Transcript of excerpts, edited by A. Claassen

Introduction

February 5-9, 1995. One-hundred sixty-six people gather at Ghost Ranch, a beautiful retreat center near Abiquiu, New Mexico, for the last workshop given by Bartholomew.

Bartholomew, or Bart, was the name used for an entity channeled by Mary Margaret Moore, then of Taos, New Mexico. That entity was not a he or a she or even an individual, but a certain consciousness on “the other side,” existing in realms normally not perceived by humans in earthly incarnation. That consciousness could be considered to be the expression of a collection of beings; therefore, the pronouns I use for Bart are “they” and “them”.

Bartholomew had begun speaking through Mary Margaret nearly eighteen years before, originally when she was under hypnosis by Dr. John Aiken of Belen, New Mexico. Since then, those receiving Bart’s teachings had grown into hundreds attending Mary Margaret’s channelings in private sessions, monthly group sessions in New Mexico, and workshops held throughout the world. Cassette tapes, transcripts of sessions, and books with collections of edited transcripts reached thousands more, touching them with Bart’s simple, good-humored, and loving spiritual message. Bart’s teachings were not tied to any specific religion or philosophy, but were inclusive of all paths to enlightenment. Their formulations are the most gentle, non-judgmental, and compassionate of any this writer has encountered.

The Ghost Ranch workshop was recorded, and excerpts were then compiled onto eight cassette tapes. A few years after Bart stopped channeling, Mary Margaret Moore began teaching in her own voice. This included two workshops a year – one in January in Albuquerque, and one in September in Kalamazoo, Michigan. I attended four of the Kalamazoo workshops, from 2010 until the last one in 2014. (The Albuquerque workshops continue.) Two of the beautiful workshop attendees, Joan and Maria, gifted me with their copies of Bart cassettes, among which was the Ghost Ranch set.

This is my edited transcription of the eight tapes. My editing philosophy has been to try to stay true to what is spoken on the tapes, while also having text that will flow for the reader. My test has been whether my mind stubbed a toe against any word or phrase as I read. This of course meant editing out “ums” and stammers and the like, as well as some asides related to meeting logistics or other superfluous matters. Bart often started a sentence, cut off midway through the thought, and began another sentence. I have either deleted the first start or integrated it with what followed into a single sentence. I’ve corrected grammar and very occasionally a malapropism or portmanteau, except when I found the result delightful.

Listening to Bart is like listening to a symphony. A heavily notated music score would be needed to capture the incredible range of volume, tonality, pace, pitch, non-language utterances, etc., all of which convey meaning beyond the words themselves. Very

occasionally I've altered the words to what I think is truer to what Bart was conveying, as indicated by that acoustic meta-data.

Bart was full of humor, and often the words were joking or teasing or ironic in a manner that does not come across from reading just the words. As a result, some of Bart's teasing of participants might seem downright insulting or mean when read, and a few of their statements made sense in context but are jarring or puzzling without hearing the tone and the audience response. "You had to be there." So in a few cases I've deleted a sentence or two altogether.

In some places, despite listening to the tape over and over, some of what was said was indecipherable by my ears. This was particularly true for many of the audience questions. In those cases, I've made deletions, insertions, or rewritten to convey my best guess of what was said/asked, extrapolating from what I could make out. And I've had only the phonetics for names, so apologies for any misspellings.

Because all this means I've put the filter of my own interpretations on this edited text, I've also made a transcript in which I've tried to be true to every last utterance on the tapes. It is available for review by anyone who thinks when reading the edited version that I must have got it wrong. If you were there and are sure I got it wrong, I'd love to hear from you.

All section headers are mine – they are not in the tapes except to the extent I used words on the tape for the header. Most often, a new section is a new excerpt on the tape and/or a new question-response. Sometimes Bart's monologue was very long, and might segue from one topic to another, and so I broke those up with section headers if it seemed appropriate.

All in all, this workshop was high-spirited and playful. As indicated, Bartholomew frequently made jokes, teased, and said things with amused irony, always showing the greatest respect and compassion for the human dilemma while at the same time trying to get the participants to ease up on themselves and others. It is near impossible to convey all that in writing, so please read this with a light heart and a readiness to laugh, as did the audience, often.

Ann Claassen
Washington, DC
June 2016

Foreword

As I read Ann Claassen's beautifully edited transcript of excerpts of the last Bartholomew workshop, just reading the words brought back the deep love and clarity that I felt as I delivered his sharings those years ago. Thanks, Ann.

To those of you who are already familiar with this body of work, it is my belief that you will have the same experience I had---a deep remembrance of how it was to sit in the midst of that alive, humorous wisdom and feel the truth of the words somehow transform our limited understanding into clear, life-changing knowing.

For those of you who want to know more about these teachings, just go to:
www.highmesapress.com.

In love, Mary Margaret Moore

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DAY 1



Shut up and relax.

NO NOTES

Good morning.

AUDIENCE: GOOD MORNING

Can you hear me?

YES.

I'll stand up anyway, because I'm about to say something that's going to make some of you really angry, so I want to stand up and take the full force of it. *No notes.*

Now why? Not because I enjoy making you unhappy. But this is the last time that some of you have to allow yourself to stop pretending that you are a body-mind connection and need to take notes to find out who you are. What a silly thing it is to have to take notes to find out who you are. What a silly thing to have to write it all out: "Oh, let's see, what did that windbag say about how I am and who I am and how will I be who I am?" You are who you are; you will never be anything else. And when you begin to take notes you are identifying with the limitation of the body-mind that you are not. When you put it down on paper you are saying, "Oh, I have to get it through my mind and through my body so that I can know my own true self."

How can you forget who you are? The notes keep you from remembering. It is exactly that kind of activity that separates you from the letting go. The only way you will awaken is if you will just let go and let the Truth of Consciousness come forward and ignite what is already present. You do not need one word. You do not need one idea. How many more ideas do you need? You're filled with ideas, and they are not the answer. The answer is: You *are* the answer. *You* are the answer. You are also the problem. Which presents the problem, doesn't it?

Understand what it is that these days are all about. Understand, deeply, that all that we are asking, all that we have ever asked from the beginning, is: Are you willing, for just a few hours each day, to relax your mind, to stop trying to think it out? You will not think yourself to Bliss. You will not think yourself to what you're looking for. You cannot, you will not. There is that incessant idea, "I have to hear it, I have to get it, I might forget it." Forget what? Forget who you are? How can you forget? What you have to do is to stop pretending that you don't already know. And in order to do that, you have to do only one thing: Shut up and relax. That's it. We could finish the workshop now. It's finished. All the rest of the time we're just playing.

Some of you have been coming how many years now? Seventeen years? Whew! Why? Only because each time you are in the presence of this energy. And not just this energy—from the very beginning we have stated there are endlessly wondrous, exciting, dynamic ways to be who you are. Whatever your path, whatever it might be, whatever it has been, it does

not matter. All that you are doing each time you go to any activity like this is to begin, as you did years ago, to permeate this compact conceptualization—the conceptualization in your mind of who you are. Your mind has told you, “I am a body-mind mechanism through which consciousness moves.” And that is not true. You are consciousness within which body and mind arise, and then disappear. You are consciousness within which thoughts, emotions, whatever you want to call them arise and then disappear. You’ve got it backwards.

The greatest misconception that you have is that you are the subject of your life. You are not the subject of your life. You as small, limited body-mind are the object, of which Awareness, God-consciousness, is the Subject, of which you are an ever-changing object. Your body-mind has objectified an outside, external world with you as the Grand Subject, the Grand Subject out of which all of this is for your pleasure, or your displeasure, or for your self-pity, or for your I don’t know what. But the truth is not like that. When you begin to become more deeply aware of the idea that you are, as limited self, an object, and that there is *something* that is the Subject, it would be hoped that you would have some interest in discovering the nature of this Subject, of which you, as limited self, are an object, ever-changing. How can you call yourself a subject? You are constantly changing, constantly, moment to moment to moment. It is a misidentification. It is a conceptualization. You have conceptualized, through body-mind, a world, and all of you think you are the subject and everybody else is the object. What a joke, because they look at you, and they say, “Ah! I am the subject and you are the object.”

It’s so simple! You are the Subject, of which all of this, including the me of you, is an ever-changing object in your awareness. When you continue to identify with yourself as subject looking at object, you are going to suffer. The way to stop the suffering is to just relax into the ever-present Subject of your being. It is the *Subject*—which is God, which is Consciousness, which is Awareness, whatever you want to call it—it is That that sees through you and breathes with you and hears through you and thinks with you. It is *That* that is doing it all.

Your relentless identification, “I am the subject”, causes you *tremendous* guilt. I agree, you have occasional good times; I’m not denying that. But in the end, the way to true freedom from this kind of bondage is to realize that the bondage lies in this identification of yourself as something that you are not, something that is constantly changing and will continue to change. All of this is an objectified world. Objectified by what? By you? By your tiny little self? No. Objectified out of the Subject of Consciousness itself, which is the Source, which is God, Awareness, Life—any of the words that you choose to use.

Do you understand? Please hear this with your Being. Why should you take notes to remember such a simple thing? You thought you were the subject; you’re an object.

SUBJECT AND OBJECT; CONSCIOUSNESS AND AWARENESS

Ladies and gentlemen, you understand the dilemma. When you were first born, you did not see or feel yourself to be the subject. As you began to grow, your parents said “You are the subject; the name of your subject is Emmy. You are the subject of this whole world and your name is Joy, and your name is Phyllis, and your name is George and Judith and Dan. That is who you are.” Every morning: “That is who you are. That is who you are. You are real. You are real.” And finally, after enough times, you say, “I’m real! I’m really this. I thought I was the Vastness; I thought I was everywhere.” You know, a little one looks around and doesn’t see differentiation. It looks at its hands and it says, “Whoo! How nice!” It has no idea that it’s their hand and doesn’t say, “Oh, what a lovely hand I have.” There’s none of that. It is just this open delight of experiencing the vast Allness of Consciousness. And then, as the months and the years go on, the identification is made—that you are a particular person, that you are very, very separate from other people—and you begin to believe. If you’re told something enough, you believe it. There’s nothing wrong with believing for a certain span of time that you are the subject of your universe. The problem is, don’t die like that.

The problem comes when your ego begins to believe that what you do is to your greater glory, but what’s the other side of that? That what you do is to your greater guilt. And then, in floats this idea of karma, so now are you not only guilty in this lifetime, but how about the lifetime before that? And then Buddha says 2000 lives and you go, “2000 lives of guilt.” A part of you is internalizing all of this. I am not objecting to the game that you have set up. I am just asking, are any of you ready to play a bigger game? The bigger game is to drop this identification of yourself as guilty, that which performs guilty actions, that which needs to be good. You know, “Good, better, best, never let it rest, ‘til the good is better and the better best.” (That was Mary Margaret’s mother’s favorite mantra.)

Gail, you asked the question out of your heart, and I answer from the same space. What is necessary is to keep remembering, just for an instant, now that the idea is clearly in your awareness: You’re an object.

That is a very strange thing to go around thinking, that you are an object of some magnificent Something that is the Power and the Source and the Subject of which you are an ever-changing object. I want to make something very clear. These next days, I am not talking to your limited body-mind. I am talking to your Consciousness. I’m talking to Consciousness within you. I am not talking to your limitation, I’m talking to Consciousness. Your body-mind will not like the idea, and will not stand up and rejoice, that it is an object. It delights in being the subject, because if you are the subject then you’re in charge. But have you looked at your lives, with honesty? You must have contemplated this amazing statement: “I have created all of this?” Just stop and think about it. Think about it from the deepest part of your being. Freedom comes with truth.

The truth is, and you *know* this, this is Consciousness speaking to you as Consciousness. Nothing else. That part of you that is Consciousness knows *preciously* what it is. It knows this, and, please hear, this is very simple. There are two words that we need to deal with. One is Awareness, and one is Consciousness. I have insisted from the beginning that these are different. Now let's understand simply in what way.

Awareness is that which is total potentiality but without any movement or motion whatsoever. Let me say it again. Awareness is total potentiality that has no motion or movement in it whatsoever. It is that which we refer to when we speak of the Silence, when we speak of the Stillness—that's Awareness. Arising out of Awareness, with the beginning of the first movement, we have Consciousness. Out of that movement, that motion, there comes more and more motion, and you have this incredibly beautiful, manifested, multi-dimensional, complex world, which is the life that you are living of Consciousness.

HOW DO I DO THIS?

This question comes out of Darcy's mind. (Dearest One, I love you, if anybody would ask the question, I would answer the same way.) Darcy's mind is saying, "Good grief, how do I do this?" She's a very sincere and lovely seeker, and so her question is: "How do I do this?" And I'm saying that it's coming right out of thinking mind. The thinking mind just continues to say, "How do I do this? How do I do this?" Go ahead and say it, *but*, all that you know now, Darcy, which you know absolutely, is that there is such a thing as absolute still, quiet, total potentiality that is Awareness itself. You know that. It is as if you found out one day, clearly, that there was the greatest treasure of your life located somewhere in the Himalaya. You would amass yourself and you would get there, I know you. I also know you will find this. If it interests you, ladies and gentlemen, to find Awareness itself, you will find it. If you are not that interested, then you won't find it, but don't blame Awareness. And for heaven's sake, don't blame *me*. Ha-ha-ha. (We have to have fun.)

Any questioning of "How?" comes from motion. Whenever you find yourself thinking or emoting, you are in motion, which means you are in consciousness. And that is not where the Bliss lies. The Bliss does not lie in your consciousness. If it did, you would all be totally blissful. But bliss lies in Awareness, which is of course a part of consciousness. How could it be separate? But by this incessant identification with consciousness, what is missing is the deep, still silence of Awareness itself, which is present every moment.

So my answer is: If you really believe that there is a treasure called Awareness, and if you really, without fooling yourself, want to rest in it, to merge yourself with it, then you will. You will find the desire rising spontaneously in your mind and heart. This is why Ramana says, "Who are you?" He knows you are Awareness itself, without any movement or motion or idea of who you are or have been or could be. Ramana knows this. And I know it. All I'm

presenting you is the opportunity to allow yourself to want to experience the Source of your being. That's all. Just to be willing to want.

When you begin to look at your lives (and now Darcy, I'm not speaking about you individually at all anymore), when most of you say you want Awareness, you don't mean it. What most of you mean is, "I want a happy life." Well, I can't help you. Look at Mary Margaret's life—some happiness, some unhappiness, some of the deepest sorrow, some of the greatest joy. She has no guarantees. But I can promise one thing: If there is even the slightest excitement inside of you to discover what you really are, which is this Awareness, if there's the slightest desire, then I want you to know, *that* is the absolute knowledge that *you will receive it*. You are never given, *never* given, that kind of a desire and not have it met. Because that is the desire that comes from the heart. That is the prayer that must be answered.

But don't fool yourselves. Look carefully at your life. Do you really want it, or do you just want a better life? And be honest. If you want a better life, go out and get it. But Awareness isn't going to give you a better life. Look at the history of the ones that have it. Buddha dies of poisoning; Rama Krishna dies a terrible illness. Look at what happened to Christ. Look at St. Francis filled with tuberculosis of the bone. Look at Krishnamurti and Ramana Maharshi with cancer. A better life is not what this is all about.

So ask yourself. It's a deep question and you really must have the depth to ask yourself the question, and then don't fool yourself. If you want a good life then get yourself a *great* therapist.

HAPPINESS OR BLISS?

I don't know what you're going to have to give up. I don't know what any of you are going to have to give up. I told you at the beginning, don't start this if you're chicken-hearted. Don't start this if you are not willing to go all the way, if when you say, "God, Thy will be done," that is not what you mean. You say, "God, Thy will be done, except please I want a good life, and I want a"

I don't know what your destiny is. I don't know whether yours will be a sweet and gentle and prosperous life. My job is to just make sure that you know that when you want Awareness itself, you will have to do whatever it is that you will have to do. You will find as you go through this that you go through the valleys and the mountains, and sometimes you will feel very, very exalted and other times you will be very, very low. You know all of this. But in the midst of all of this, all I'm asking, if you want the Bliss of total awakened Awareness, then you have to lay down your life.

I'm sorry. I would love to give—

Did you hear what he said? He said, “That’s bad news.” Now look. He might end up in total Awareness, with the most bliss-filled life, far beyond his expectations as far as the manifest world is concerned. But I want to tell you all something. Whatever happiness you have in the manifest, conceptualized world is *nothing* compared to what Awareness is. *Nothing*. You want to make a bad deal, you make a bad deal. I’m not going to encourage you. I encourage you to only one thing. I *know*—this is a knowing, this isn’t a Hope, a Think, this is a Know—I *know* that any happiness you get from any kind of idea of how your life should be or look is *nothing* compared to the explosion that is possible for you of total Bliss. *I am talking about Bliss*, not happiness. Happiness comes and goes. The minute you have a happy life, the next minute you’re terrified that you’re going to lose your happy life. The only way out of suffering is to know that you cannot possibly suffer because *there’s nobody there to suffer*.

This is a very, very difficult teaching, and if any of you want to leave after lunch, go right ahead—just let Ms. Franklin know. But this is my last chance at some of you. So I’m just going to say it. For years we hoped that you would have a happy life. You know why? We gave you hints—Do this, do this, do this—why? So you would *finally* be a little bit happy, so you would start relaxing, so you wouldn’t keep searching, searching in the wrong place, so you’d sit down long enough that Awareness could break out in your life and you’d be in Bliss the rest of your life, in the midst of your misery, in the midst of your pleasure. I will tell you something. The greatest curse that you could have is that you will be happy from now until the end of your life. That is a curse. “May I be only happy from now until the end of my life.” That’s a curse.

Why? There is intensity of Being in acknowledging that whatever happiness is there rises and falls and is replaced by pain and suffering. *That* is the reality of your life, if you’re honest. Some of you are very good at making the best of a bad deal. People are really wonderful at that. They’re able, in the midst of very difficult circumstances, to be humorous, be courageous, be helpful, and not implode into self-pity and whining and throwing rocks at other people because-it’s-after-all-their-fault-anyway-isn’t-it. I applaud that. But that is not Bliss. My question is, do you want Bliss? If you do, then just remember your basic true nature is Bliss itself, which is another word for Awareness, for God, for Light, for whatever you choose. Use your word.

BE WITH THE PAIN

You know, this is why people hate to meditate. Because when you really begin to meditate you run right into what George calls the chains around his heart. Others of you might call it the misery of your life, or the sorrow, or the grief—all of those things that are just waiting below the surface to be experienced. And there is no question that they’re all there. But George, my statement to you is, there is *not one thing* that you can do about that.

GEORGE: BUT THAT ISN'T WHAT IS THERE—THAT'S NOT WHAT IT IS. IT'S THAT THE CHAINS WANT TO BE BROKEN SO I CAN FEEL WHAT YOU'RE TALKING ABOUT.

How are you going to break them, George?

I HAVEN'T A CLUE.

I know.

AND I DON'T WANT TO KNOW; I JUST WANT TO DO IT.

You don't even have to do it.

OH.

How, George, can you break these chains?

I DON'T THINK I CAN.

There is no way. You mind can't conceive of it, because it is the nature of the mind to conceive of the chains and then to destroy the chains. And then the mind conceives of another set of chains and it destroys those chains. And we go back and forth, and back and forth. Someone asked me once, "If you become an angel, are you always happy or are you ever unhappy?" It's the same game, only on a bigger level. All I'm trying to tell you, George, is, you cannot do one thing to break the chains. You didn't consciously build them. Did you sit down and say, "Now let's see. I'm going to spend the next 30 years building chains around my heart so that I won't feel love"? No, they grew. They accumulated.

Here's the dilemma: George says, "I want to get rid of the chains," but as long as you conceptualize chains in your mind, then you will have chains. Then you will have to break them. I'm saying to you, when you feel that feeling of chains around your heart, just sit and allow yourself to feel deep, deeper, ever deeper into that pain. Don't conceptualize ideas of change, don't try to figure out how to get out, just shut up and sit down and *be that pain*. Be the heaviness. Chains are in the mind as chains, but in the body they are experienced as a feeling of heaviness. How are you going to dispel this? You don't have to. All I'm asking you to do is to be willing to sit with the heaviness. And George, without moving either way—to get away from or to understand—just stay with the heaviness, and in the middle of that heaviness, I promise you, George, I promise you, you will find what you're seeking. But the minute your mind picks it up and says, "Well, I have to do this; this will make me feel better," you're lost. There's just you and the heaviness, and in the middle of that heaviness is the Bliss that you're looking for. I promise you that, George.

It takes getting out of your thinking, conceptualizing mind and dropping into trust. Trust of what? You don't know what to trust. Your mind tells you what to trust. And then your mind says, "I'm not going to trust." Then the mind says, "I'm going to trust." "Don't be crazy, you can't trust." "I'm going to trust. I'm going to trust God." Those are minds games, played by

the mind. Just stop it! Stop the thinking, stop the looking, stop the finding, just be with that heaviness—totally, completely. Just sit down and say, “All right! Here!” Let it be.

No more running. That’s what these whole few days are about. No more running, ladies and gentlemen. No more running to your mind. No more running to your body. No more running to the great scriptures. You have to put it all behind. This is why I say to you, the minute I say something, it’s dead. When it’s finished, it’s finished. Either you get it, or you get it in the next minute. But you don’t get it and then think, “I’ve got it; I’m losing it; where’d it go?” It’s not like that. It’s moment after moment after moment. It doesn’t *matter* whether you remember *one thing*. Because your mind will forget it. It will trick you; it always does. “What did she say? I remember he said something really important. Oh God, I can’t remember what it is. Oh, I’ve got to look up my notes. No, I have to buy the tapes. If I buy the tapes” The mind is trying to trick you out of your Bliss. And I say, Stop it!

THE INTEGRITY OF AWARENESS

You have a choice. Either your nature is Bliss, or your nature is humbug, problems. What do you believe? Do you not, every one of you in this room, some place in you absolutely know of the beautiful, blissful integrity of your Being, whether you can name it or not? Why do you get up in the morning? Why do you do what you do? Why not just blow your brains out? Because you *know* that there is a basic integrity of *Being* that you don’t want to violate.

One of the reasons for all this hullabaloo over abortion and so forth, when you get down to not taking sides and get very quiet about it, what is *really* happening is that there is a knowing in all of you about the integrity, not of living a life, but of something far deeper. Somehow you know that you don’t want to in any way damage Awareness. I want to tell you there’s nothing you could do to damage Awareness. You can have a thousand abortions (good thing I’m ending; Mary Margaret could get killed here), you can have participated in every war this planet has ever faced, and it has nothing to do with your Awareness. It is pristine. It is perfect. It is not capable of any kind of darkening; it is *not* capable of it. They confuse the two, because they are so attached, as most people are, to body-form. They identify with body. They say, “We have to preserve all these bodies.” But that isn’t what they *really* mean, but they don’t know that because they haven’t woken yet. What they’re really saying is, “I want to cherish this thing that is Awareness, “ because they feel it in them, this wondrous integrity of something that they want to hold pristinely. They’ve confused it with body-mind.

So do you. You say to yourself, “I’m so sorry about all the things I did, this and this and this, blah-blah.” When you awaken from the blahs, you will understand that Consciousness has done endless things, through endless ways, through trillions upon trillions of forms and ways and thoughts and ideas. All of that is Consciousness, and it has done *nothing* to Awareness

itself. Awareness is pristine *exactly* as it is. That is a cause of so much of the confusion. What you are trying to protect is Awareness itself. When you say, “I want to be good; I want to be goodness,” when the Buddhists say that they want you to practice loving-kindness, all of that is pointing to this basic truth in all of humanity, which is a knowledge that there is something incredibly magnificent that is worth everything. It is not the ever-changing face of Consciousness in its many forms. It is Awareness itself.

You cannot violate Awareness. You cannot offend Awareness. The ego would like to usurp that idea and have you as subject say to your world, “Be good. Be good, World.” That isn’t the point. All of that comes and goes, rises and falls. Do you have more happiness if you are more loving than if you’re not? Well, obviously. People are more loving to you if you are more loving to them. Therefore, you have a limited sense of happiness. That’s all true. But that has nothing to do with Awareness.

DO WE CREATE OUR REALITY?

Laurel, I’m trying to have fun with you. You’ve got to loosen up. It’s a wonderful question. Now listen to the answer.

The trouble comes, Laurel, because you have identified your limited body-mind as the creator. And therein lies a lot of trouble, and you go to a lot of trouble to create this way and create that way, to do this and to be good and to do it right and to not harm people, etc. You make endless trouble for yourself. Now you’re asking a wonderful question, which is, *Who* is doing the creating?

Can an object do the creating? Can an object be the creator of itself? No. An object cannot be the creator of itself. Obviously! It is the Subject of Consciousness, Awareness, whatever word you want to use. Consciousness is what creates. The power to create comes out of Awareness.

It’s so simple. Just realize the problem is that you have identified endlessly: “I am doing it;” “I’m doing it;” “I can’t do it;” “I can’t do it right;” whatever. What I’m saying to you, Laurel, is: You’re on to it. The question arises in your mind: Alright, the object cannot create itself; what is that which has created the Laurel that you know? What is its nature? Where does it arise from? What is it? And when you begin to *really* dwell on this concept, what you’re going to realize is that there is a Power that is constantly creating through your body-mind, and you have almost nothing to do with what it does. In fact, if I wanted to be *really* outrageous, I would say you have *nothing* to do with what it does. But that displeases people very deeply, so we leave them a little fragment.

She asks, “The idea that you create your own reality, is it true?” Who is the you? If you are talking about the me, I would say no. If you’re talking about the I, which is the vast I of Consciousness, my answer is, Yes! Yes!

Laurel, when you came into physical form, there were certain characteristics that *are* you, that are the limited Laurel. Some of them you like, some of them you don’t. Through that configuration there moves this incredible, dynamic, creative power called Consciousness, which gives rise to and creates your life. If you’re asking me, does your little body and your little mind do all of it, what would you answer? Just with a moment’s contemplation you realize it’s *helplessly* limited. I’m asking you, Laurel, to start looking for the Power that moves through your limited body-mind. Look for it. Answer your own question. What makes you speak? What makes you see? What makes you do what you do as Laurel?

AUDIENCE MEMBER: NOT WHAT IS LAUREL DOING, BUT WHAT IS MAKING LAUREL DO IT?

Yes.

THE TROUBLE IS WE GET HOOKED INTO WHAT THE DOING IS?

Yes. You’re looking at the wrong thing. You’re looking at this conceptualized world outside of yourself. You say: “I do it.” “I did it.” I’m saying: You’re missing the most obvious thing of all.

It’s in all the scriptures: Without God you can do nothing. What does that mean? It means *exactly what it says! Without God you can do nothing.* Nothing good, nothing bad, nothing boring, nothing exciting, nothing, nothing, nothing. It means what it says. Without that magnificent ever-moving life of Consciousness, you can’t do anything. The misidentification is, you have said, “I’m doing it,” forgetting that you didn’t plan your characteristics. Did your parents sit down, say, “Now let’s see. We’re going to get a Laurel, we’re going to name her Laurel, it’s going to be a girl, she’s going to look like this, she’s going to have this kind of thing, and be like this”? What happens? Two people make love and there it all is. They may never even have spoken.

WHY PAIN?

Do you understand what I’m driving at? Laurel says, “I really want to think that I have something to do with the life I lead.” There’s nothing wrong with that, because it’s true. The only thing that’s not true is your thought that you thought it up. You think that little Laurel’s body-mind thinks this idea up. You didn’t. This vast, wondrous, thundering Awareness has inspired you—and this is where people get *very* upset—to do what you do, to follow your life, to do this and that. People get upset because it also inspires you to do things that you don’t like, and this is what angers people. How can Awareness possibly inspire anyone to do

all of the heinous things that are happening on this planet? Isn't this where the problem lies?

AUDIENCE MEMBER: AND WHAT IS IT THAT FEELS THE PAIN AND SUFFERING?

What is it? It's your cells. It's the cells of the body. If you are unconscious, and your body is going through all kinds of things, you don't feel them. You don't awaken and say, "I was in terrible pain." This happens under operations all the time. You come out of it, you don't remember. The body-mind mechanism has been put to sleep. Your pain and suffering is in your body. When your heart breaks, you never say, "Oh, my head breaks." You say, "My *heart* breaks." Why? Because here, in the solar plexus, is all the pain, all the tension. It is your physical body that suffers, by an idea in the mind that hits the body and contracts the body. The result is pain. Someone could say to you when you're unconscious any number of nasty things about you. They can take away everything you possess, and when you're unconscious, it won't bother you. The minute consciousness returns to body-mind, then you will be in pain. It is the body-mind mechanism that hurts.

We have a very big question to answer. Let's answer the bigger question; then we'll get to the smaller question. I think this is *the* question of Consciousness, which is: If Awareness gives rise to Consciousness, and Consciousness gives rise to the manifest world, then why is there so much pain and suffering? Why does not Consciousness simply create that which is good and true and beautiful? Do any of you intuit the answer? You are Consciousness. You know exactly what you're doing. Stop pretending. You know the answer to this question. Just think a minute, feel a minute, be aware for a minute. *Please*.

Back to the beginning: Awareness—silent, unmanifest—gives rise to Consciousness. When Consciousness arises, it arises in time, it arises in space; therefore, we have objects. *Why* would Consciousness pick, or choose, or select, or be impelled or compelled to give rise to pain, when it could give rise to only happiness? What do you as human beings intuit is the answer?

AUDIENCE MEMBER: SO I BE THAT, AND YOU BE THAT, EXPERIENCE.

Thank you. Did you hear her? To experience.

Ladies and gentlemen, as I've been trying to tell you from the beginning: You do not want a totally blissful life. You do not want to sit around happy, happy, happy—it's no fun. Pure happiness is no fun. What is fun is the excitement of, "Now I'm experiencing pathos." You're all drama kings and queens, you know that. You are! You love it! But, when you're in the midst of it, you forget.

I'm talking about humans. I'm not talking about the angelics, I'm talking about human beings. You created a duality, because there is tremendous excitement in overcoming your obstacles, in overcoming your fear, in creating ever new ideas, some that win and some that

lose. It is exciting—can't you feel it in you? The excitement of living. Not a sweet, happy little life, but an empowered life that's filled with contrasts, that's filled with win and lose, and sanity and insanity, and health and illness, filled with it all. That's what gives the juice, the power. That's why you're here, because you love it. Do you understand? That's what it's about. That gives you, if I may use the vernacular, the juice of your life.

People who are in the *worst* condition are the ones who are boring themselves to death. They're so frightened to try anything new that they can't move. They can't move here; they can't move there; they stay rigid; and they decay. They might as well die. You have created your life to experience. You have come into body form to experience! To experience consciousness in a human body, with all of its multiplicity. If you'd just quit feeling sorry for yourselves, you'd enjoy this much more. When you get up in the morning and you have a difficulty in front of you, and everything starts to move, even though it's something difficult, you're alive. There's life!

Even in the midst of tremendous grief (where's Ellie?), as hard as that is, it is *love* experiencing that grief. Without the grief, where would you know your love? Do you understand, Ellie? I'm not saying that you have to applaud and be happy. I'm simply saying that the integrity of the grief, the truth of the grief, puts you into direct contact with the love that makes the grief happen. If you didn't care about this young man, there would be *no* grief, and there would be no love. They come together, in human form.

Yes, Midge?

MIDGE: ISN'T THIS ALSO BECAUSE OF THE COSMIC PLAY?

Of course it is the cosmic play! The Hindus had it right, thousands of years ago; they called it the Dance. When I say that to people, they throw rotten tomatoes, because some dances are more fun than others. But yes, Midge.

You know the integrity of your own life, or you would have given it up a long time ago. You know how to get out of this game. Don't you? Just go kill yourself. I'm serious. This is why whenever someone would come to Rajneesh and say, "I'm going to kill myself," he'd say, "Good!" and clap his hands. They would react, "What do you mean, good?" and he'd say, "Well, if it's that bad, go kill yourself." Do they? No. And if they do, they'll come back.

YOU HAVE NOTHING TO DO

You are Awareness itself! You are that. All the thinking, all the talking, all the striving is just moving you away from the constant beating heart of your own blissful being. You are Bliss itself and any rising of Consciousness to the contrary is a lie. At any moment you can remove yourself from that motion of Consciousness and drop quietly, even for a moment, into the Bliss of being, *now*.

I have made great humbug for people, because I've given them things to do. Why have I given you things to do? Because each time you come, in your beautiful, sincere and loving heart, either through the tapes or through your presence or through your love and kindness to Mary Margaret, however it happens, every time you do this, Fegele, you are closer to that which is your true nature. It is permeating deeper and deeper, until one moment, you will know in a flash. Anything that is in a thought, in an emotion, anything in the mind that arises in Consciousness, is a conceptualization.

So what is your question?

FEGELE: IS IT NOT ALSO A THOUGHT TO DROP?

Of course! All you have to do is continue to try to remember to drop, and you'll realize that it's just a thought. It's just a thought, darling. You have nothing to do. This is what the whole weekend is about. You have nothing to do, none of you! And anytime you start to do something, you've moved away from Being.

But I encouraged you to try to do for a long time, all of you, deliberately. If I had delivered this seventeen years ago, would any of you been here? No. (Many of you maybe wish you weren't here now.) Dearest one—I say this to all of you in this room with the same intensity that I say this to Fegele—as long as you think you have to do something, go ahead and do it. Do it, and do it, and do it, and one day you will say, in some vernacular, "*I can't do it anymore!*" Not just a victimized, "*I can't do it anymore,*" but, out of being, powerfully: "*I can't do anymore!*" And that's true. You cannot *do* anymore. And if you cannot *do* anymore, what's left? Being.

So, keep on doing, doing, doing, doing. Go ahead. Do it! Do it! Do it with intensity, very seriously. Become the best doer in your town! And one day, in a clap of awareness, you will get it.

AUDIENCE MEMBER: WHEN?

Look at this intense look on everybody's face.

I'M TIRED OF—

Well then go home. Get up and go, and go drive your car, and maybe you'll find it down the road.

YOU SAY IT'S RIGHT HERE RIGHT NOW.

I don't say that. *You* say that. I am you. Who do you think I am?

YOU ARE ME.

No. I am Consciousness and so are you. At one moment, you as Consciousness will decide to be aware of yourself as Consciousness. You're asking yourself the question. I'm happy to

answer it. But you're asking yourself the question. "When?" That's your question. I'm not the answer. You are. *You* are the answer. When you are ready, you as Consciousness will become aware of yourself as Consciousness. Until then, keep on trying. If you don't like this way of trying, try that. Try whatever you want. But who do you think this is? This is Consciousness speaking to itself. When you speak, you're Consciousness speaking to itself. That's it. When you say "When?", if you believe that there's something extra outside of yourself that will deliver you that gift, you're wrong. If you mean, "How long?" and you really mean it, then you will stop thinking, you will stop searching, you will stop crying, you will stop wailing, and you will shut up and you will find it, beloved one. You will find it!

TELL ME WHEN I STOP.

Just when you're ready. You see, this is the joke. Everybody says: "I want it now! I want it now! Oh, what's for lunch?" Not just you my love, everyone. Do you understand?

YOU SAID THAT WE CAN FIND IT RIGHT NOW!

Yes! Right!

WELL WHERE IS IT?

Some people have it in this room, right now. Look, who are you going to blame? Who's to blame for you not being awakened?

ANOTHER AUDIENCE MEMBER: HE'S BLAMING EVERYBODY ELSE.

FIRST AUDIENCE MEMBER: NO, ME.

We're going to have quite a few days here. This is good. Thank you.

I think the truth, if you look inside yourself, really quietly and deeply, is that you believe two things: one, that it's all your fault, and two, it's everybody else's fault. I think all of you believe this way. Because you have looked out at other objects, and you have experienced pain and loss and confusion, you have a part of you that has blamed the external world. The other part is the part that's within, that looks inside and sees all the attributes you don't like about yourselves, sees it and feels it inside. So I think, my dear lady, you are right, and, my dear friend, I think you are right. I think you are both right. If you are honest with yourself, you alternate, do you not? Sometimes it's them and sometimes it's me.

This is just duality! You've set up the game so that there are objects. The problem is you're an object, too. You're an object in their awareness, and they're an object in your awareness, and my question is: What Awareness are you both in? What Awareness are you both objects in? I don't mean just physical objects. I'm talking about mental objects, emotional objects. Those are all objects in Consciousness itself.

You're staring at each other, saying, "Tell me the truth; give me the truth," and you look at this face, saying, "Tell me the truth." No. You will tell yourself the truth, one moment,

without question. All I can say to you is: *Don't stop trying*, until you can't try anymore. Then trying will cease. Not by, "I will stop trying"—have you tried that? "Well, I'm going to stop trying." Two seconds later: "Oh yes, I remember, I'm going to stop trying. I forgot to stop trying." No! This is a falsity! At one moment, because you want the Bliss of your being, *trying will cease*. Can you bring it on? Can you keep it from happening? Is it inevitable? Especially if you spend a *beautiful* day like this in here.

THE ONLY PRAYER: REVEAL YOURSELF

Do you know what that whole thing was? Remember, long ago, "Be still and know that I am God?" All that we were doing was trying to simplify, simplify, until all you had left was "Be". That is still a conceptualization in the mind, but at least there's only one conceptualization in the mind. It's a big improvement over: Be – Still – And – Know – That – I – Am – God. From eight words down to one. And then one moment, this one will dissolve. When it dissolves, it will happen. If you believe that you need to try, I ask you to try and try with as much integrity as you have. But realize that it is not the trying, that it is not whatever you are doing. The secret is so simple.

Whenever you are trying anything, whatever it is, what are you saying? No matter how confusing the words and how difficult the yoga postures, whatever it is, what are you doing? What are you saying? At the basis of your being you are saying to Being itself, "Reveal Yourself." Aren't you? When you sit to meditate, when you do yoga, when you do walking meditation, when you do whatever it is that you do, what are you saying? You're saying, "Being, reveal Yourself." That is the first and last and ultimate and only prayer: "Being, reveal Yourself." The joke is, you are the Being. But at this moment there's this sense of separation.

That is the only prayer: "Light or God or Whatever, reveal Yourself." And whatever way you try—Tai Chi, whatever—I honor all of the ways. Why? Because the heart of every true path, or even an imperfect path, is "Reveal Yourself." People say, "What happens if I have a bad teacher?" There have been so many people who have come to full awareness with really silly teachers. They transcended their teachers. Why? Because the intensity in their heart was, "Reveal Yourself. Reveal Yourself." All ways are saying one thing, so I honor all of them, without exception. Good, bad, indifferent, it doesn't matter. The intensity of the heart says, "Reveal Yourself." And that is the only prayer that I say is necessary—to say, as being to Being, as consciousness to Awareness, "Reveal Yourself."

So, I don't worry. Someone says, "Well, all trying has fallen away from me and I still haven't felt that." And my answer is: Even in the midst of your not trying, your awareness, your consciousness, is still sending out the prayer to Awareness, "Reveal Yourself." Why is that? Because, if I could be very frank with you, you are the few people on the face of this planet

that know that there is such a thing as pure Awareness that can reveal Itself to you. And once you know that, Consciousness will find its way back. Consciousness will find its way home, because you've asked the right question. The question is not, "Make me happy." It is not, "Give me everything I want." There's only one question, and the question is, "Who am I? Who is this Awareness? What is this Awareness? Where does this spring from? What is its nature? How does it feel in me? Where are You?" Ask it with intensity: "Where *are* You? Please reveal Yourself." In whatever way, all ways lead to this. Whether it be singing, or whatever—I don't care what. Once you have asked the right question, it *must* be answered. "Who are You?"

You cannot as an object create yourself. You cannot give life to yourself. "Who are You?" Ask the right question, you will not be denied the answer. This is why I say, don't bother me about wanting to be happy. I don't want you unhappy; I want you awakened. That's all I've ever wanted. You've all asked the question. The return home is inevitable. Some of you will take the short path, some of you will take the long path—it doesn't matter.

WHAT THE PATH SHOULD LOOK LIKE

Ellen says she's lost. Why? Because Ellen believes that to not be lost looks a certain way. Understand? Ellen says, "I'm lost." Why? It's based on the idea that not being lost, or being found, or being on the right path, looks a certain way, feels a certain way. That means whatever it means in Ellen's mind. For some of you it means that you meditate with great religious intention, or it means you only think beautiful thoughts, or I don't know what. Whatever it means, Ellen feels that whatever path she should be on, she's not on, because she has an idea. I imagine, knowing Ellen as I do, that it means that she doesn't have certain feelings that she thinks she should be having. Do you understand, all of you? You're all Ellen, don't pretend you're not.

When you run into this path, it means that you probably think, "I'm full of doubt, I am full of boredom, the whole path bores me to tears, I couldn't care less anymore, I don't know. I don't know." The statement "I'm lost" presupposes that there is a right way to be herself. There's a right way to be Ellen. And she's not doing it right, because if she were doing it right, she'd feel bliss. Can you hear the trap in your mind when I say that? How do you know, Ellen, that the very thing that is happening to you right now is not the *most* perfect, magnificent vehicle for your total awakening? How do you know that?

She thinks she's doing her life. Ellen thinks she's living her life. Ellen thinks that her body and mind are living her life. And I'm telling you that they aren't. I'm telling you that a vast immensity of energy is using the body-mind of Ellen to create certain forms, certain ideas, certain beliefs, certain responses, in an externalized world.

STOP FUSSING

And then the New Age comes along and says, “If you’re not happy, you’re not doing it right.” The New Age says if you’re not healthy and happy and loving then you’re not doing it right. Those are concepts in the mind and have nothing whatever to do with it. Ellen, you are what you are because your body-mind is not in control and this energy that is Consciousness itself is. Just relax. Ladies and gentlemen, again we are back to it. If you would just relax into your life as it is, quit trying to fix it, quit trying to change it, quit trying to make it better, quit trying to make it whatever way, just relax and let this incredible Vastness live through you—as it is anyway, then you will be relaxed enough to be aware of the Bliss of your Awareness. You are so tense and frenzied, all of you—not only you Ellen. It’s like the fish, swimming and saying, “God, there’s got to be water somewhere. I know there’s got to be. Oh, oh, ack.” It’s swimming so fast and it’s never stopped to know the reality of its environment, of what it is.

You’re thinking too fast. You’re moving too fast. Stop it!

You believe that all this you’re going through is somehow not the path, that you should not be feeling this way. Who is to say, Ellen, that your very misery over these tendencies is not precisely what is necessary for you to awaken? If they took it away from you tomorrow and you were sweetness and light and bliss and everybody loved you to death, would you be any more awake? No! You would just be sweeter and nicer. But *this* feeling that you have of yourself, constantly, is what has fueled your rocket. Your feelings of inadequacy, Ellen, have fueled your rocket to God. And that’s one reason that you don’t give up your bad tendencies, because you know it.

Haven’t you ever met someone who thought they didn’t have any bad tendencies? Do you understand? It is your inadequacies that fuel the rocket. Honest to God, if someone could take them from you right now, you—the deep part of you—would hang on with all your might. That’s true for all of you.

You got a hand to play, certain cards. So you’re playing them. But they have nothing to do with anything. They’ve nothing to do with anything! When you finish the game and put the cards away, do you go home and say, “Let’s see, it was the queen of spades and the queen of diamonds—“? Unless you’re an addict, you say, “Well that’s it.” It’s the same thing. You were given a hand. These are your characteristics, smiling ones and frowning ones. Put together, they’re you. They’ve nothing to do with Awareness. *Nothing*.

ELLEN: BARTHOLOMEW, I BELIEVE THAT—

I don’t believe you believe that. You want to believe me. If you believed me, Ellen, you would stop it, and accept yourself, joyously, exactly as you are. With all of these ideas you have about yourself, you would accept them and stop it, and just be who you are. Just be.

Stop trying, ladies and gentlemen. Stop trying to be different. Someone says, “That’s a *terrible* thing to say. *Terrible* thing to stop trying to be different. Why this human race would just disintegrate into nothing if we all stopped trying to be good.” My answer is: If you’d stop trying to be good, you would be goodness itself. *You would be goodness itself!*

What is so wrong with accepting yourself *exactly* as you are? What would happen if everyone in this room accepted themselves *exactly* as they are—relaxed from ideas of how they should be, and allowed themselves to feel what they really are? All of this trying to be good is in your mind. It’s all a mental game. It’s in your brain. It’s a conceptualization. It has nothing to do with the Heart and the Love of Being. The only thing that you can do is to just say, “This is me! Alright, World, this is it. Take it or leave it.” And then forget it! Look, I’m not talking to a bunch of people incarcerated in San Quentin for mass rape and murder. I am talking to a group of people like you. I would not speak this way to everyone. But I’m speaking to you.

What would happen if you said, “This is me. That’s it, World. Take it or leave it. This is me.” What would happen inside of you? You know, your world doesn’t like you half the time now. So don’t think it’s going to work; the world isn’t going to love you better when you try to get better. You are mostly already what you’ve always been. You hide it better, you pretend better, you keep-quiet-so-nobody-will-notice better, or you talk-a-lot-so-they-will-miss-the-obvious better. All we are asking is for you to realize, you’ve got to say, “This is it; this is me, world.” That’s harder.

You are trying to perfect an object that is going to die. What’s the big deal about that? What is the big deal about trying to perfect something that is going to die? You have an idea that this object, when you die, is going to go blissfully to heaven, or to hell or whatever your idea. I’ve told you again and again, that which is your awareness has never been touched; it is totally untainted; it is as it is. It is as it is. Consciousness, which gives life to this object, which you are, is what it is. All of your little idiosyncrasies, when life ends, they finish. The object dissolves. The subject, which is Consciousness and Awareness, remains. You’re trying to perfect something that is going to die, and in so doing, you are missing *life itself*.

AUDIENCE MEMBER: IT’S THE COSMIC JOKE.

Yes, it is the cosmic joke, lovely lady, yes! It’s not funny when it’s painful, but it is the cosmic joke. And when you waken—why do you think all those Buddhas are smiling? “Oh! Look at that! That’s wonderful!” They get it.

What is wrong with saying, “This is who I am. *This* is who I am.” To yourself! To yourself, deeply within you. I’m speaking to every one of you. Ellen is always courageous with the hot seat. But I say to you all the same thing. One of the reasons you don’t want to say it to yourself is you don’t want to say it to other people. Because you want them to get better. Don’t you? Don’t you want them to get better? If they get better, then you’re happier. But

the problem is, they get better over here, and then there's always that over there. Stop it. They are as they are, you are as you are. The me of you goes on and on endlessly changing, moving, shifting ground, now this, now that. And what are you missing? The Eternal. The Bliss of Eternity—what your being is. You're missing it, because you're looking for it like the fish furiously trying to find the water: "It's gotta be here somewhere."

It's a very serious moment for me. Stop it. Stop scolding yourselves, changing yourselves, recreating yourselves. Fix this up, fix that up, fix this up, endless, endless, endless. Endless pain and suffering. Stop it. You are as you are. Whatever changes you make are so small.

When you take birth you have the characteristics that you follow for the rest of your life. You either identify with them or you don't. I'm asking you to stop trying to change your characteristics that came out of chromosomes and all of that infinite beginning time, and find out what was present as the chromosome came into being, what was present before the chromosome was formed, what has always been present, will always be present, and is obviously present in you or you wouldn't be here. The first and last step is to totally say, "This who I am," and *stop fussing*. In that stop fussing, you will relax. And in that relaxing, you will allow That which is ever present to be clearly experienced. But you are so busy experiencing separated experience that you've forgotten to experience That which is experiencing it all.

WHO IS CREATING?

There is a stage of spiritual awakening that has to do with strengthening of the ego. It has to do with deciding that you want your life a certain way, that you are going to focus your energy on getting it that way, you're going to put your whole life into it, whatever it might be, whether it's getting a motorboat, or a job, or whatever it might be. And because the ego can only concentrate on one thing at a time, the ego has this very definite idea that it is doing it, that it is creating. "Through your power of concentration," says the ego, speaking to you, "you will be able to manifest X."

I've told you from the beginning, those of you who have been so patient all these long years, that it's important that at a certain stage you have a strong ego. Someone with a very weak ego will never, ever relax enough to become god-realized, because they are too frightened. I'm speaking of someone with a very weak ego—I don't mean ego-less, but a weak ego—one who is always worried about if they're liked, if they're not liked, about this and that, the things egos worry about. When you begin to be stronger in yourself, you begin to have the sense, "I can do this, I can set a goal and I can complete it." On that level, I understand that the ego thinks it does it. *Thinks* it does it. Fine, that's a stage. Then there comes the stage when you begin to realize, "Alright, I achieved X, Y and Z, and things happened that I was

trying to get, but then how come my car got in a wreck and I got paralyzed? Who did that? My ego wasn't focusing on that. It never occurred to my ego. Where did that come from?"

That's a creation, created in your life. Usually when hard things begin to happen, you start to question, and you start asking the big questions: "Who creates this?" Of course, the first and obvious answer, in the religious sense, is: God did it. And you may believe God did it to punish you, or to make you humble, or whatever. If you happen to come from the East, then you say reincarnation did it. "My past did it, past lives." All of which are very unsatisfactory answers. So the question of who does what becomes extremely important. You just keep on with it, trying to figure it out, and then you decide, "Well I made up my mind before I came into this life," and other such ideas, which are all mental answers.

But finally, Jerry, when you are just quietly alert in your life, moment to moment, without trying to do anything, without anything other than just being awake, watching, listening, being alert, there comes this very definite feeling that endless numbers of things happen to you that you hadn't the foggiest idea about. And then there comes a sense that things seem to just happen. You have coincidences, you meet people, endlessly, we could go on forever. Things happen that people call coincidence or good fortune or luck or bad luck and all of sudden there awakens this idea of, "Wait, something else is going on. This is much bigger than it appears to be."

And so then you go into the search. That's all the spiritual search is, isn't it: trying to figure out who's doing what to who and why. That's it in a nutshell. You keep working it lifetime after lifetime (if you believe in lifetimes, or you just keep working it), and finally, there begins to settle down in you the awareness that you don't have the *foggiest* idea of what's really going on. You don't really know how events take shape in your life. You don't really know why you act the way you do, why you speak the way you do, why you respond the way you do. You finally give up. And that's when the ego begins to lose its tenacity. It begins to be less in control. It is relaxed enough to begin to say, "Show me. Show me. What's really happening?" And that's when the Big Prayer starts, the big, deep prayer we talked about earlier, the prayer, "Show me." In spiritual terms, "Reveal yourself to me. Reveal the reality to me. Please." That is when the prayer deepens, and gets deeper and deeper.

The ego begins to let go when it begins to observe that an egotistical person is bound to the idea that all of the good things that happen to them, they do. They say, "I have a brilliant mind." I ask you, honestly, what did you have to do with getting a brilliant mind? What did you do to be beautiful, if you are? What was it you did, if you make friends easily and move in the world with grace? What is it that you did, if you've accumulated mass good fortune financially? What is it you did? You didn't do anything. A man and a woman made love—or whatever you want to call it—and the result was you. That's all you know. You make up stories, but in the end, the truth of it is, something absolutely unseen has been pulsating, creating, and living through the body-mind that you call you.

Do you see how dangerous this is for the ego? The ego wants to think, “It’s me! It’s me!”—when it’s the good things, “It’s you, it’s you!”—when it’s the bad things. Very selective. But the excitement comes when you’re beginning to let go of the grip, when you’re beginning to ask, to say with all of your heart, “I don’t understand. I’ve constructed a world around me of ideas, and those ideas change all the time.” There is a willingness to say, “I don’t know. I don’t know.”

Have you ever tried to teach someone who thinks they know? It’s impossible. So is it with Awareness and Consciousness. It cannot teach the body-mind mechanism if the body-mind mechanism keeps insisting that it knows. Once you are willing to just face what good fortune you have, you say, “Thank you, thank you, thank you, Whoever or Whatever.” Whatever the difficulties, you say, with as much courage as you can, “Thank you, thank you, thank you.” This is the willingness to let go of the bondage of believing that the small body-mind has created the vastness that you experience. It’s called humility. It’s called deep, true, humility. In the face of all of the Created-ness, what do you really know?

I think there’s only one thing you do know, which is that you are sitting in this room. I think past that you know nothing. You know this, and this is *all you need to know*. This is all you need to know, that you are here. Without knowing how you got here, without knowing where you’re going, you are here. You don’t have to ask the question, “Should I be here? Is it right that I am here?” All you have to do is be silent just for a moment, and you will find, in an instant, the integrity of life. You will find instantly the integrity of *Living*. Not living a certain life—just Life itself is right there, breathing, alive. “I am alive. I am a living, breathing, part of a Vastness—mysterious, unknown, unseen, subject to change at a moment’s notice,” wherein comes the excitement. In the silence, just for a moment, the integrity of consciousness is clear.

Why do you think people jump in very dangerous rivers to save someone, instead of standing on the bank and saying, “Oh dear”? Why? Because there’s a deep knowing inside all of you of the tremendous, important integrity of this that is your life. You don’t know why, but you know. “Why” is a mental answer. *Knowing* that the spark that is your life is absolutely, uniquely, magnificently *special*, in the midst of the confusion, in the midst of the whatever, *you know this*. Do not separate yourself from that basic knowing. Do not get lost in the activities. Stay with the simplicity of the knowing.

It’s a mystery beyond the ability of the mind to comprehend. So please don’t use the mind. Don’t use anything. Just be in the moment as still as you can be, and let it bubble up through all of the layers of your being. It will reveal itself. Where would it hide? Who has the key? You. It is revealed in those silent moments. I don’t mean you stop talking and living and loving; you just learn how to drop out of the noise of the mind into the silence of the moment. So simple. So very, very simple.

So, Jerry, it's a matter of understanding the stages of consciousness, and it's a good question. Now all that remains is for all of you to face, deeply, what you don't know and to allow knowing to arise. It can only arise in a consciousness that has admitted deeply that it does not know. An awakened one, when asked, "What would you answer to X, Y, and Z?" would say, "I haven't any idea." Because that's the truth. They don't have any *idea*. When the moment arises, spontaneously action takes place. Unthought, unweighed, unmeasured, action just takes place. What bliss! You're holding onto: "I'm doing it! I'm doing it!" Instead of that is the bliss of "It is being done. It is being done." O! What bliss! Then arises, "Nope, my turn. My turn, my turn." Fine! And then, "It is being done." Understand? With your heart do you understand? Your mind will *fight*! So what? It has to do something.

FEELING AWARENESS

There was another hand. Yes, Midge?

MIDGE: SO ONE CAN PERFORM ONE'S NORMAL TASKS WHILE IN THIS STATE OF BEING AND CONSCIOUS OF BEING IN THIS STATE OF BEING?

Totally. You lose nothing. See, the fear is that somehow one is going to lose oneself. But the joke is that there is nobody there in the beginning to lose. It's just like a little child looking at a sand castle and saying, "It's real, and I'm going to live in it, and I'm going to have children in it and grandchildren, and my dynasty will go on," and here comes a wave and poof! With that same of intensity of making up stories about the sandcastle you've made up stories about this limited body-mind. And in thinking that, then the thought is, "My goodness, if I lose this body-mind control, then I'm going to be out of control. I won't feel anything." Do you know what it is that you feel now? You don't feel your body-mind. You feel Awareness itself. That is what you are constantly feeling.

What do you think you're feeling? Do you think that Awareness is something later? "Oh, I'm not feeling Awareness now; later on, when I awaken, I'll feel Awareness." What kind of talk is that? What kind of *trash*: "I'm going to wait until I awaken to feel my awakening"? What are you feeling now? As Ms. Franklin would say, chopped liver? What are you feeling *now*? You are feeling Awareness, moving as Consciousness. That's what you're feeling. You happen to feel it inside a body, because you happen to, at this moment, be manifesting a body. Where are you going to find this feeling? Is it that here is one feeling, and then when you awaken you will ascend to another feeling? Well, what are you feeling now? What is this moment? Is this moment of feeling any different from another moment of feeling? It's all the same experience. It's Awareness experiencing itself as Consciousness. *That's* what you are experiencing. You have misnamed it, but that doesn't make it true. A child says, "This is my castle;" that doesn't make it true, doesn't make it real. You've misnamed it, no question.

The truth of it is, some of you are ready to quit playing games and some of you aren't. Admit it, and play with all the fun and zest you have in you. I'm not worried. Someone asked me once, "Why are you so patient," because we have been saying this, lo, for 17 years. And the answer is, What's to be impatient about? If you, as Vast Awareness, are enjoying playing limited consciousness, why should we possibly care? Just go ahead and play. My only job is, if you have decided that there is something else you would like to experience, then we play. That's it. Is there anything wrong with feeling yourself as limited consciousness? Of course not. If you like to suffer, go ahead and suffer. But it is true that out of the total compassion of Consciousness, if there is a prayer, it's "Let them be at peace. Let them be at peace." Which is why we come. Which is why we talk. "Let them know peace, all the way." Because we know its potential; we know it's real.

IN THE LETTING GO

Do you understand? She's simply saying that she has learned through the process of a very difficult life that, in the letting go—instead of trying to make it right, trying to make it good, trying—that in the letting go, the goodness begins to come. The other side of this is, sometimes when you start letting go, you forget about even caring about the good things. All of a sudden it just feels so good to have let go, that you don't much care if you get that job, or if you get that love affair, or if you get whatever.

ESSENCE, PREDESTINATION, AND CREATION

Let us make a distinction for now and for the next three days. I would like to make a distinction between two words: "I" and "me". I'm going to use "me" without any grammar, which is very difficult for Mary Margaret, being an English teacher. "Me" refers to body-mind mechanism. "I" refers to Consciousness itself. And then the third word that we will use is Awareness.

FERN: I'M SPEAKING OF "I".

Ask the question again, please.

HOW MUCH, IF ANY, OF THIS DID I CREATE PRIOR TO INCARNATION AND CAST INTO MY BLUEPRINT IN ORDER FOR IT TO MANIFEST IN THE PHYSICAL?

It's a good question. The answer is very simple. It is exactly the same as an oak tree. I love that one because of John Aiken, who loves the oak tree story. You begin with a little tiny seed and phoom! there comes this oak tree. Oakness is already in that seed and its basic nature is there. However, it does not program how many storms it will go through. That little seed doesn't say, "Now let's see. In 1979 there'll be a large storm, I'm going to lose half

of my acorns, they're gonna drop on the ground, and the next year I'm going to get a blight and the blight's going to eat up my leaves on my left side, and then those little maggots that are going to" No. But the essential essence of its oakness is in the seed, as is in all of you—the essential, beautiful, essence. As to all of the rest of it: it's a marvelous, ongoing, dynamic, alive, present, magnificent creation. Everything is created in the Now. This is an exciting, dynamic, alive Now. There are some things, such as in the seed of the oak, that are predestined. It will have a lot of trouble giving peaches. But within the marvelous parameters of oakness, there it is. So is it with you, within the parameters of you as Fern or you as whoever you are, there is an essential person. But, because this is a dynamic and alive creative process, which you all create together simultaneously, then it's a marvelous, exciting, expansive, organically breathing, living, singing, humming, magnificent creation. Please, can you *feel* that in you?

One of the best analogies, I think, comes out the East Indian tradition. When they ask, "Well, then, how does consciousness play into that mold?" what they say is, "Well, it's like you grow sugar cane, and consciousness is the sweetness of the cane." Can you sense it? The essential sweetness that will always permeate every particle, every aspect of sugar cane makes it what it is. If you don't get it, forget it, it's just a little idea—the sweetness that is absolutely within the cane itself.

THE TOOLS YOU NEED

ERIC: IT'S A JOURNEY THAT WON'T GO AWAY, THAT STARTED MANY YEARS AGO, AND WANTS ME TO FIND SOMETHING, DO SOMETHING THAT I CAN'T DO. AND YET IT'S STILL WITH ME.

Eric, let me ask you to do something. See if it works for you. When that comes on, would you with all of your power say to yourself, "Who is making me feel this yearning? Come on, show yourself! Who is making me feel this yearning? Where does this yearning come from? What is its nature? Where is it? Where are you!?" Ask with that kind of power, Eric. You have it, you can ask it. Do you understand? Not a meek, "Oh, I really wish sometime if you ever thought about it you'd get around to telling me what my true nature is. Please, please, please. Don't forget." Let the question come right out of your frustration: "Where does this yearning come from!? What is it!? What will satisfy it!? Don't give me any answers in the mind; *I want to know!*" Boldness, not rudeness. Not rudeness; never. Boldness. Not, "Oh you stupid god, you keep frustrating me." No. Straight up boldness! "I want to know. I need to know. I going to *die* here." (I don't mean soon, but eventually.) "I need to know! I need to know why I am here. Who put me here? What's going on? I *need* to know. *No* ideas—I want to *know!*" Like that.

That's the intensity of the head under the water, only in this case no guru is going to put your head under water. You have to put your own head under water and hold onto it

yourself. There's no guru who's going to come and put a foot on your head. I would have done it years ago if I could have. I'd have done it to all of you, wouldn't I have? What do I have for you except total love? Why would I not take you and put your head under water? But you can do it for yourself, with that same intensity. "*What's going on? I want to know. I want to know now. And since the only tool I have is silence and listening and watching, then I will use the only thing I have, which is silence and listening and watching.*" It will be revealed. Thinking will not do it. Crying and yelling and beating the chest—that's a lot of fun, and it's absolutely useless. It's that amassed consciousness that turns back at Consciousness itself and says: "*Show me your face.*" Those are the only tools you have, Eric—the intensity of the moment, the ability to be silent, even for a moment, in that moment, and to relax into whatever is present. That is all any of you have ever had. Everything else is an idea and is subject to change. That's all you have. And that's all you need.

BEING OF SERVICE

In just one moment you have created a suffering world and someone who needs to be saved. "How do I do it? How do I do it right? Who am I going to serve? What's the name of the job? What's the ultimate destiny?"—all of that. I'm not at all saying anything about your question, except that it has no relevance. My job is not to make a bunch of world servers. You will do fine on your own. I want you to be absolutely free of any illusion so that you can serve totally, completely and spontaneously from the moment, from the heart, as God would have you serve (if you like those words), rather than overlain by mind. An enlightened one doesn't think of serving, because there's nobody to serve, and it doesn't matter, they just do whatever is the next thing to do. They don't say, "Ah! Today I am going to awaken and I'm going to serve all of my disciples." With that kind of a teacher, just get up and leave. The real teacher is the one that knows there's nothing to do but sit there. They do whatever spontaneously arises to do, and then they drop it.

So when you talk about service, Ida, of course I understand, on one hand. But my answer is ruthlessly the same. The only service that any of you will ever truly give is that which comes out of the spontaneous moment of non-identification with what you are serving! As long as you are identified with what you're serving, you have a hierarchy. *You are serving it.* "This poor world needs to be served." Well, what if the world is saying, "You know, those poor people need to be served. Let me give it one good shake and see what happens." You don't know. So, my dearest one, I understand the questions, but every time they arise, just stop it.

You will serve in whatever way it is your destiny to serve. The people who are yours to serve will be right under your nose. Or you will be inspired to serve in a different way. Whatever. All of that is irrelevant, because what is relevant is only the continuation of the One Truth. You have to get away from this idea that there is anybody there to serve. You have to really

understand that you are Awareness itself and that all of these objects, yourself being one, are just objects moving around in Consciousness itself. And Consciousness will do *exactly* what Consciousness wants to do. If it wants to motivate you to serve, so be it. If it motivates you to do nothing, so be it.

Most people in this room serve as best they can, from the deepest part of their heart. *But*, as long as you are identifying something to serve then you are in a lesser state of service than when you are just naturally service itself. Otherwise it's: "Look what I'm serving;" "Oh, I didn't do it right;" "Oh, I shouldn't have said that" or "I should have said that;" "I should have gone;" "I shouldn't have gone." Have you walked through New York? "Should I give to the beggars, should I not?" You can drive yourself nuts. The greatest service is to know who you are. That's the very greatest service.

Totally inadequate answer, Ida, but that's the best I can do. Dear one, you're not in control. The people who need to be there will be there. When they no longer need to be there, they will go. That's it. Just give yourself fully, completely, and utterly with all your love, your humor, your compassion, your excitement, and when it's finished, it's finished and go on to the next. That's my best advice. Don't look back. And don't say, "What did I do wrong?" when they leave. You did nothing wrong. Just do what's next. Remember, Ramana Maharshi says clearly, "You are in bondage, because you believe you are the doer." If you don't believe us, believe Ramana. He says you are in bondage because you believe that you are the doer, and thereby are subject to the guilt, and the sorrow, and the frustration, and the inadequacy that comes from that.

You are not the doer. You *are not* the doer. Know that for one moment, and you'll never be deceived again.

You may fall in and play again. You see, most of you have had your moments, already. You can't fool me. Why would you be here, for five days? I'm not fooled. But you forget. You are not the doer. Thank God! What if all these tales were really true, such as karma, that for every bad thought you had a bad action take place? Do you *want* to believe in karma?

KARMA, KOANS, CONFUSION, AND AWARENESS

How about you, Jim, do you want to believe in karma?

JIM: WELL, THERE IS A VERY BASIC TENET IN BUDDHISM; THERE IS AN ISSUE IN BUDDHISM.

Dear one, how can there be long tedious reincarnations, in the way that it's depicted, when there's nobody there to reincarnate in the first place? You see, it's a puzzlement. All these are great, wondrous spiritual koans. Every great religion has their own set of koans. Christianity has theirs, Buddhism has theirs, the Muslims have theirs, and so on—everybody. All these are, are mental puzzlements. What they're meant to do is to so entrap you that

you become single-pointed in finding out the answer, and try and try and try, so that finally one moment it crashes in upon you: “I can’t do this! I can’t live a life without negative thoughts. I am bound on this wheel until eternity past eternity, because I cannot stop having evil thoughts. I cannot stop having thoughts of superiority and negativity. I can’t do it!” You can meditate 18 hours a day, but you’ve heard that famous story, that a yogi orders his dinner then goes into 18 years of Samadhi, then comes out and says, “Where’s my dinner?”

Don’t worry about it. *Don’t worry about it.* These are conundrums, meant to confuse and confound the mind, so that you *finally* stop it. You cannot stop having selfish thoughts. Not only you, James, I’m talking about everyone. Is it surprising to you that enlightened ones also have negative thoughts? There’s only one difference: They know they have *nothing* to do with reality, that they arise in the moment because they are *conditioned responses*. They just arise. “Ah! There’s a negative thought. Poof! Go away. Finished.” “Oh, there’s a blissful thought. Poof! There.” It doesn’t matter. They are aware of Awareness itself, within which all kinds of objects arise in Consciousness. They know that every object that arises in Consciousness is simply that. It has no ultimate meaning. It rises, it lives, and it dies. Finished. It does not in the slightest taint their Awareness. So they are the ones who truly play the part on the stage of the villain and so forth. Otherwise, every enlightened one would act exactly the same and you know they don’t. They are very, very different. Some are very rude; they just throw rudeness at you, because they hope that rudeness will wake you up. Others love you. Others buy Rolls Royces. Everybody does something. It doesn’t matter. Don’t you think Rajneesh was wonderful in the confusion he created? What a magician! One thing you can’t do is dismiss him. You can dismiss some of the sweet ones.

ONE MOMENT, YOU WILL KNOW

AUDIENCE MEMBER: I FEEL WHAT YOU’RE SAYING IS, WHY DON’T WE ALL TRUST YOU?

Here we go again. When you say, “Why don’t we trust?” you’re talking about your body, your mind. Your body and mind will never trust me. They don’t need to. Your body-mind is programed to have an ever-continuous flow of dialogue. It is conditioned for positive/negative—it’s a world of polarities. So you will trust, and then you will distrust. You will trust, and then you distrust. I don’t worry about that. I don’t worry about anything, because what I *know* is, one moment, sometime, someplace, whether here, or outside, or in another place in your life span, in one moment, something will happen and you will absolutely *know*.

You know all those wonderful stories of the Zen monk walking along and, clunk!, the tile falls off the roof and he’s in enlightenment. The one I like to tell is about the monk who has been a great renunciate in Zen for years and years, and finally he says, “This isn’t working.” So he leaves and goes out and the first thing he sees is a prostitute, and he says, “Well, haven’t

done that for a while, let's do that." And in the midst of his orgasm he becomes fully enlightened. That's a true story. He became one of the *greatest* of the Buddhist arhats of all of Buddhism. (Now there's a path to follow! But don't forget the first 18 years of renunciation.)

You see, my dear one, it's just a matter of one moment in time-space it will be so clear. There's such a truth about the veil getting thinner and thinner. Your veils are so much thinner. Do you remember our first years? They were very, very difficult for you. I really admire you staying with it; they were long, hard, difficult years. But over time the veil gets thinner and thinner—and not only with this work, but all the other work you do, all the other things you experience, it gets thinner and thinner—and one moment in one time something will happen, whether it's when you are hitting a high note in singing and are so filled with it that it cracks open the illusion—I have no idea what it will be. But it will happen. I ask you just to concentrate on the immense gratitude that there is such a thing as *full* awareness of God. If you're going to be grateful for anything, be grateful that it *is* that way. Be grateful that that *is* your destiny, that no matter what you do you *will* awaken—you can't stop it! Be grateful that there is a Bliss underlying all of the seeming confusion and doubt, that it is there! That is what I ask you to be grateful for. And in its own moment, in its own time, it will be fully obvious.

All you can do is walk on. But you can walk on dourly, or you can walk on excitedly. Remember, I've told this story about Ramana. When he was 17 he would spend months and months wandering around his little village. They said, "What are you doing?" He said, "Well, I know Shiva is going to reveal himself to me, and I'm waiting." He just wandered around like that. I ask you to do that. Just wander around waiting, waiting, waiting.

LIGHT BODIES

The question is: What about light bodies?

The difficulty with the term "light bodies" is it really is just another way of entrenching the idea of "body." So now instead of a human body, we have a light body. This light body is lighter than this human body. But if it has a shape and a form, it is still subject to birth and death. Maybe it's on a larger scale—maybe we now have 10,000 years or something, I don't know—but anything that has a form is subject to birth and death. A light body is the same. What I imagine they are referring to is that their consciousness is getting lighter, they are aware of more of the light and the marvel and the magnificence that is *non*-physical. But because mind likes to put things in patterns it understands, it puts it in the form of a light body. And you can experience light bodies, yes, of course. But, don't stop there. *Don't stop there!* Be aware that if it's a body of any kind, it is subject to birth and death, and *you* want to know the truly eternal.

You see, if you can expand into a light body, you can also contract out of one. People don't like to think about that but it's the truth. If you can expand into one you can contract out of one, and there you are again—now we have another set of rules. Before you had to be good and not be bad. Now you have a light body or you have a denser body. We have another set of hierarchies, which is fine, but they only point, once again, to the tremendous frustration: How do you stay in your light body, and not contract back into a less light body? Well, you have a certain set of rules—everybody has their own set of rules. Maybe it has to do with what you eat or with what you do—I don't know. But it's subject to rules, and what you can expand into you can contract out of. What I want for you is to blast *all* of those parameters so you know what you *are*—absolutely, consistently, totally consciously, now—which is Awareness itself, which is Consciousness, *absolutely*, in all places and in all times. That's freedom. No fear of, "What if I dim my light body?" It's just as big a problem as trying to be good in your human body. I'm not putting down the people who want to do this light body work. I'm just saying that eventually you're in the same dilemma. You are subject to the laws of diminishment and expansion, and I would want you please to be in the place where you don't *worry*. I want you to stop *worrying*! And the only way is to know who you are. Do you understand, dear one?

AUDIENCE MEMBER: I GOT IT.

I know! You had it before you asked the question.

CONSCIOUSNESS AND AWARENESS

Yes, my friend.

AUDIENCE MEMBER: FIRST OF ALL, I WANT TO THANK YOU SO MUCH. YOU HAVE GIVEN ME SO, SO MUCH. AND I WOULD LIKE YOU TO STICK AROUND SOME MORE.

Thank you. You know, it's always good for a lover to leave when they're still really loved.

THERE ARE THINGS THAT YOU SAID THAT MADE A HUGE IMPACT IN MY LIFE, THREE PARTICULARLY. ONE WAS IN *I COME AS A BROTHER*—TO LOVE YOURSELF NO MATTER WHAT YOU DO. EVEN WHEN YOU'RE HATING SOMEBODY, TO LOVE YOURSELF. THE SECOND CONCEPT WAS TO KEEP REMINDING YOURSELF AS MUCH AS POSSIBLE: BE STILL, BE STILL. AND THE THIRD ONE, SIMILAR TO WHAT THIS LOVELY LADY IN FRONT OF ME WAS SAYING: YOU CAN GROW EITHER THROUGH PAIN AND SUFFERING, OR THROUGH JOY, ABUNDANCE, BEAUTY, AWARENESS. THOSE THREE CONCEPTS HAVE REALLY ALTERED MY LIFE TREMENDOUSLY.

HOWEVER, I AM STILL BEING CHALLENGED: WHEN I MEDITATE, OR WHEN I'M EATING, I WANT TO BE AWARE. I WANT TO STILL MY MIND AND THE THOUGHT PATTERNS JUST BOOM-BOOM-BOOM-BOOM. SO, AS MUCH AS MY LIFE HAS INCREASED IN EVERY WAY, IN MY HAPPINESS, MY WELL-BEING, IN EVERY LEVEL, I STILL FEEL A CERTAIN FRUSTRATION THAT I STILL DON'T HAVE THIS AWARENESS.

I understand. Good. And thank you for your kind words.

I think this is a good time to talk about two different things. There is a difference between being conscious and being aware. You are always conscious, unless you are in a state of unconscious, meaning deep sleep, anesthetic, something that has put you unconscious. Otherwise, you are conscious, are you not? That is not the same as awareness. Can you feel the difference between being conscious and using awareness? Can you sense it? Isn't there a difference? You're always conscious. Somebody talks to you, you're conscious. You're seeing, you're conscious. But are you aware? You get in your car and you drive to Safeway when you meant to go the opposite direction. Obviously, you were conscious. Somebody was driving the car; you got there. But were you aware?

Having said that, now we have a tremendous problem. Now I have to learn how to be aware instead of just to be conscious, which is what's reflected in your frustration of wanting more, knowing there's more. *Knowing* there's more. Don't you all know there's more than you are at this moment experiencing? So, one of the things I wanted to say this week, and I'm so very pleased that you let this arise, is: I do not want you to worry about the difference between Awareness and Consciousness. I just want you to be aware that there's a difference, and Awareness will take care of it. All you have to be aware of is, there is a difference between being conscious and being aware.

If you make this into a problem—"I have to be aware, I have to be aware"—then you're finished! You might as well say, "I have to be good, I have to never think bad thoughts." We're back to trouble. I am not asking you to consider this as a discipline or an exercise. You are Consciousness. I'm speaking to Consciousness. And as Consciousness, I'm saying, don't forget that there is a difference between Awareness and Consciousness, and Awareness and Consciousness will take care of it!

I'm just mirroring back the truth: As Consciousness you know absolutely that there is a difference. You also realize—as a human, limited body-mind—that you are not able to do anything consistently. It is not possible! You do not breathe the same way, you do not think the same way, move the same way, do anything the same way. One day your kidney does this, the next day it does that, you know all of this. You are never consistent. So how could you possibly say, "Now I'm going to be consistently aware"? You are setting yourself up for a nightmare! You cannot train yourself to be aware. I am talking to you as Consciousness, saying there is a difference, and now that that you have re-remembered (having pretended to have forgotten) that there is a difference between Awareness and Consciousness, the process will take care of itself! So stop worrying.

You can't do it; you can't be aware. But as the mirror of your Consciousness, I can say to you, "Don't forget, there's a difference." Now you've heard it. That may be the only thing you came to hear: There is a difference between Awareness and Consciousness. When Consciousness decides to return to the heart of Awareness, it, metamorphically, turns inward and begins to ask the important questions that we talked about this morning. In so

doing, it gets deeper and deeper, more and more away from the manifest world. Not that the manifest world goes away or isn't interesting, but a part of your Consciousness is always pointing inward. This is what it means to be on the path. Without you doing anything, once a part of Consciousness remembers, "My God! I'm not who I think I am. I'm something different than this body-mind," the minute that arises—which happened to you *years* ago—the process begins, back in. Now you cannot ever forget it. There is difference between Consciousness and Awareness, and there will come a point when Consciousness will merge with Awareness, and you will be Aware. You will be Awareness itself. And there isn't a thing you can do to stop it. Not a thing. Not one thing.

THE RETURN HOME IS GUARANTEED

You are not in charge. When Consciousness has heard Truth, it never, never forgets. There is no way for you, ever, to stop the ever-deepening, the ever-deepening, until that moment when Consciousness—as we described this morning, that first motion—falls down into the stillness of Being, of Awareness itself, and you become aware of yourself. Not any longer in that small way, but as Awareness itself. You will have lost nothing and you will have gained everything. When the first honest question is asked, the return home begins.

If I were speaking to your body-mind, it could take a long time to undo all of the concepts. But I'm not. What is speaking is the same thing that is listening. What is listening is the same that is speaking. One Consciousness. Just as there is one ocean with many forms, all the way from the surface to the depths, all one. The return home is absolutely guaranteed. So just relax. When you start to struggle, laugh at yourself. You didn't create the idea of awakening—it just came upon you in a flash of yearning. You cannot create your awakening, because in truth you have never been asleep—but that is irrelevant. At this stage, it seems like that. You didn't create the problem and you cannot create the solution. Just relax.

DAY 2



What helps? The silence.

The silence of being silent, as many moments as you can.

AFTER THE PHYSICAL PRESENCE: RAMANA AND BART

Well, good morning my friends.

AUDIENCE: GOOD MORNING.

I'd like to start off speaking a little bit about the Ramana film. Even for those of you who didn't see it, I don't think you'll have any difficulty understanding what this point is all about.

There are many of you who, when this work together is completed, will have very little difficulty with it ending and will go on—I hope—to vaster, deeper, brighter lights, whatever that means to you. You will only use that time to deepen, to expand, to become more of what you are. But there are some of you who have stated that it may be a little hard, in the sense that you feel, perhaps, that you are losing a friend, perhaps as for the people who loved Ramana and after his death had a sense of loss. It's really to you that I'm speaking this morning.

What needs to be understood very clearly, as was stated in the film: After the physical body that was called Ramana Maharshi no longer was present, there were interesting, documented cases of total awakening, as a result of people who loved him so much, that when he was gone they dwelt upon him far more than when he was alive, and in that dwelling deepened their connection, deepened their understanding of the finer points of the teaching. As I've stated from the beginning, speech is the least important way that I can reach you. When I speak it goes through Mary Margaret's wording—obviously, she speaks the way she speaks. It goes through her wording, her idea of words, because she has a vocabulary, and then it moves out to you, and it hits your dictionary. So it's really one dictionary talking to another dictionary. The only problem is that you don't have the same publisher, therefore you have different meanings for the words that are spoken; you have different backgrounds. When someone says "the self" or "love" or "god" or "let go" or "be still," you come out of a very different place within your being, and you hear it through the translation in the mind. When there is no voice outside, then there's only the opportunity for the Vastness that this teaching represents to enter through the nonverbal, which is where the real teaching will be and has always been.

I've told you from the beginning; it is in silence that you meet me. It is in the quiet heart. Every time that you yearn for love, we meet. Every time you yearn to not despair, we meet. Every time you yearn in any way to help anyone, we meet, in the silence of those moments. And for those of you who have cherished this teaching, I ask you to cherish the truth as we speak it now. There is absolutely no way you can be separated from this teaching. The moment that you turn to it in your mind in any way, the entire teaching will be there. The *entire* teaching. Not in its diversified speech, but in its integrated power. Just as with Ramana—when they say, "Don't leave me, don't leave me," he says from the depths of his

being, “Where would I go?”—I’ll say the same thing to you who care. Where would I go? What is it that I am that I could go someplace? Am I a jolly, purple giant somewhere beyond Neptune that you have to reach me?

Many of you have expressed having felt the love and compassion of the teaching. It didn’t come from the words. It never will come from the words. It comes from a relaxed open heart that says, “Love me.” That’s all you ever have to say, “Love me,” and the response will be there. It doesn’t mean in the next moment your life will be filled with happiness and joy and prosperity. I don’t know about that. But I know what will be there. What will be there, if you are silently watching for it, is a sense of “ahhh.” And the more that you yearn for this, the more that you turn toward it, the stronger it will be. There’s nothing to lose on the word end, but there’s everything to gain.

It is my prediction that more of you will reach total awakening when I have silenced, because it is your love and your intention that will find the Truth, whether the Truth is represented in this teaching or any other. I have stated, and will state again: This is not The Teaching; it is *a* teaching. All teachings that inspire are a part of this teaching. There are no separations. There may be in the minds of human beings many separations, but that is not so on the side of Truth. So every time you sit with anyone, or think of anyone, or read anything that inspires your heart, this is there. No separation. There is but one Truth. There is but one Love. There is but one Light.

Ramana is an absolute example of it, because in his lifetime, when he died in 1950, he was a little known sage, with very few followers. In India, if you just have 2000 followers or so, that’s nothing! How many does Sai Baba have? Hundreds of thousands. So we’re talking about a very small following, and yet, watch—in the next years this teaching is going to spread. You will find it everywhere. Why is that? Because it states the Truth with all the simplicity.

What did Ramana say last night? “You are that.” *You are that*. The only thing that confuses you is a misidentification that you are something else. The gift and the glory of the Beloved, in whatever way you picture the Beloved, is: Seek the Beloved and you will find the Beloved has been seeking you all along. For every movement you make, just part way, I assure you the Beloved strides forward ten times, a hundred times, a thousand times to meet you. All that is required is that sweet intentionality to be silent and to feel and experience what is there, what has always been there and can never be anywhere else. It is the nature of your Being.

Someone said, quite angrily, “I think it’s very, very unloving of you to leave us at the time when we realize that the world is going through such chaos.” My answer to you, once again: Those of you who *really care* about this teaching will find that your understanding of it will intensify, that your connection with it will deeply intensify, that it will become a living,

breathing part of your life, *because* this physical presence is not there. Any true teaching lasts beyond time-space, because any true teaching is not locked into time-space and does not depend at all on form. Mary Margaret has stated from the beginning that she cannot deliver this teaching perfectly. No teaching through a physical body, no matter who is giving it, can be presented perfectly, because it must be filtered through the process of that human being. Mary Margaret knows this well. *But*, when there is no intermediary, there's no need for anything but you and your willingness and that silent letting go into the silence of Being. That's it.

Other questions about this? Yes, Steven.

RELATIONSHIP OF BART AND RAMANA

STEVEN: WAS RAMANA ONE OF YOUR INCARNATIONS?

What a question! Let's answer it as sneakily as possible. That which is Ramana, that which is the immensity of Ramana, is an absolute, integral part of this teaching. But if we say that Bartholomew was an incarnation of Ramana, then we limit it. What we can say is, that which you call Bartholomew was at all times a part of that life that is called Ramana. But I refuse to speak in terms of this being an incarnation of anything. To say this body was that body—nah, we're talking about limitation. Ramana's body was his own. Ramana's awareness was his own. But what was absolutely true is that this which you call Bartholomew was present at all times and in all places, and, *very* fortunately, was part of the awakening of it. Yes, it's all together, but it's not like, "Bartholomew was Ramana." It's just as you would never say that St. Francis was Jesus, and yet how can you separate Francis and Jesus? The inspiration for the awakening of Francis was the power of Christ. There are many vast energy fields which were part of the process of the awakening of Ramana Maharshi, and with *great* joy, this was a part of that. But only in those general terms. Do you understand? Let's not lock anything down into "this body was that body," alright my friend?

RECONCILING BART AND NEW TEACHINGS

Yes?

AUDIENCE MEMBER: AFTER YOU'RE GONE, I WILL HAVE TO READ OTHER BOOKS TO GIVE ME INSPIRATION. AND SOMETIMES I FIND A CONFLICT.

Ah! Amazing!

THEN THE THING IS, I JUST HAVE ALL MY BEGINNER CONFUSION.

That's what you call yourself. That's not what I call you. A beginner that comes five days to listen to a windbag in another country? No, I don't call you a beginner at all.

Now, her question is wonderful. I love it. She says that when she's through reading all of this, she's going to go start reading other things. I say, Yes! Yes! And she says, "But there's going to be conflict." Of course, there is! There already is—don't you pick up one, go "Oh!", then pick another one, go "Ohhh!", because they're totally different. How do you reconcile? You can do it one of two ways. You can make it a problem, fretting: ""Oh, woe is me! Which is the truth? Which is the true teaching? Which is the real one? Oh, my God!" That's one way to do it. And some of you, because you enjoy that, will do that. But there is an easier way, another wonderful way to do it, which is this: As you read all of this—and many things will be coming—as you read it, if your heart rings and you think, "Oh, I like that! I like that," don't ask, "Oh, what would Bartholomew say?" Remember I said that when this is finished you never say, "Bartholomew said." After the last day, "Bartholomew says" never passes your lips. At the moment that happens, if you say it, it is you saying it, meaning it becomes your truth, or your hope. It doesn't have to be your absolute knowing, but it can be your hope. So, as you begin to read these things, understand: Many things are written, and this teaching is the same way. It is multi-layered.

Some of you in this audience today are very angry at me for yesterday. I can feel it, I can see it. Some of you just plain old didn't like that teaching yesterday. And some of you just plain old didn't understand that teaching and didn't know if they wanted to understand that teaching. And I say, Fine! There is *no* problem with that.

There are many teachings that deal with how to get along on the Earth plane, for example, what's that wonderful Hugh Prather title? *How to Live in the World and Still Be Happy*. Great title. There are going to be many books that deal with "how to." Now because we don't do "how to", does that mean that you don't do "how to"? You will do whatever you want, whatever makes you happy, whatever clarifies your mind. You are mind, and you are body, and you must address those. Because I don't talk about your kidneys doesn't mean that somebody shouldn't talk about your kidneys. It is just not my interest, but please, embrace kidney therapy or whatever.

Be excited about it, because I tell you in the next few years many exciting things are going to come forward. Let's just say that Bartholomew is a certain flavor in the soup, and so can other flavors be present to make a wonderful soup. Broth without carrots and potatoes—how boring. So, put everything in—what works and what fits and what excites you and what grabs ahold of your awareness. Pursue it deeply and *never* compare. *Never* say, "Well I wonder how it lines up with the past." Please, that will only limit you.

There are some wonderful new teachings coming in. New not in the sense of new to Awareness, but new to human awareness. And this is the doorway. This is why this doorway will be presented *ad nauseum* for the next few years, until you finally get it, until you finally understand that you are not the victim of some kind of a diabolical karma or god or whatever, until you really *grasp* just the *hem* of it. Did you see Whoopie Goldberg in

Jumping Jack Flash? Lovely Ms. Goldberg is standing there and, all of a sudden, her very short skirt gets caught in the paper shredder. In an instant, her skirt is caught and is part of this paper shredder, and then there goes the skirt and there's lovely Ms. Goldberg. Now, this is the same thing. All that has to happen is just the slightest part of the hem of your garment has to get into the machine and the machine will take care of it. Awareness will take care of it. All that you have to do is get the hem caught, and the process continues itself.

This is why I have every hope and every expectation, for all of you, for full, complete awakening! You have gotten caught in the machine! You cannot stop it. There is no one there to push the stop button because there isn't one. And you will be literally standing there bare, bare in the sense of stripped of false concepts, stripped of false identity—as in “I am this” and “I am that” and “I am not this” and “Who am I” and all this confusion. You will just be there, and what has happened for all of you is that you have gotten caught up, and that is all that is necessary. Now, what was necessary for Ms. Goldberg was to have gotten close enough to the machine to get caught, otherwise it would never have happened. Well, ladies and gentlemen, you've all gotten that close or you wouldn't be here this week. That is a promise. Therefore, what else can happen but what must happen, which is the total annihilation of your false identity, a total embracing of your true identity, and the incredible bliss and wonder that goes with that stripping away.

ANGELS

AUDIENCE MEMBER: TALKING ABOUT OTHER TEACHERS AND THINGS THAT ARE COMING UP, WHAT COULD YOU TELL US ABOUT ANGELS?

Angels exist. Totally, fully, completely, and utterly. They are *magnificent*. They go all the way from very, very small to hundreds of thousands of miles tall, in your terminology of measurement. *Hundreds of thousands of miles tall*.

They're wondrous. And the wonder, for you as human beings, about the angelics is that your life strands are next to each other, which means that you undulate in and out of each other. There are some forms of consciousness that you do not undulate near; if they were to appear, you'd be terrified, because they don't undulate with you. But the angelics do, and this is, I think, one of the great blessings of being in a human form, that they come in and out, in and out. For those of you who feel the love and being drawn to them, by all means. Of course. Wonderful.

They have a way of popping in and out. They don't respond to calls much, such as: “Come here tonight at 6:30. I've got an appointment at 7:00 so be here on time.” They may not appear in visual form, because, you know, how are you going to visualize any figure hundreds of thousands of feet tall? The chances are you might see the toe, if they have such

things, which they don't. What do they need toes for? They don't walk. They drift, they move, they flow; they don't walk. *You* need toes.

But they're wondrous, my friend. Wondrous, wonderful, dependable, reliable, and their basic component is light. They are light! We were speaking yesterday of light bodies. Well, the angelics are *light*, in liquid motion, fire, sound, power, vast wonder. They are magnificent. And once you leave body form, all these shapes will be available. It's hard to see them through these little peepers. But once you lose the peepers then all of that is there to be seen. They're wondrous—all this and more will you see. All this and more. I don't ask you to hasten your ending at all, but I just tell you that there are glorious things to be observed with your awareness once the body is finished and your awareness moves into other realms of wonder. Beautiful! Beautiful. Beautiful.

IT'S ALL LOVE

ERIC: CAN YOU TALK ABOUT WHAT HAS HAPPENED IN THE LAST 17 YEARS WITH DORIS AND DOROTHY AND THE CHANGES THAT YOU HAVE MADE IN THE LAST —

That's his mother. His mother was one of my heart's beloved. Well, your mother's grand.

I KNOW! SO ARE YOU. SO IS THIS TEACHING.

She's wondrous. She's fine. All's well. Very light. Very far. She went very far. Before her death she became aware of love itself. And when Justin and Mary Margaret went to visit, in spite of all of the tremendous pain, all that was visible through her eyes and through her speech was the same thing: "Mary Margaret, it's all love. Mary Margaret, it's *all love*. That's all there is, is love." In the midst of her pain, she knew it clearly: it was all love. That's what I would wish for all of you. In whatever moment you're ready, just know that's the truth.

Some of you were angry yesterday, because you felt that, if the body-mind was not in control, somehow you weren't in control. When we say the body-mind is not in control, this does not mean the I of you is not in control. The I of you *is* in control, and that is your true identity—the I of Being. The body and the mind are—if you want to put it this way—the servants to the great vastness of your I self. And so there's nothing to be worried about.

There was another hand. Where was it? Yes.

LETTING GO INTO HAPPINESS

AUDIENCE MEMBER: I JUST WANT TO SAY THAT YOU'RE SUCH A DELIGHTFUL ENERGY, I THANK YOU SO MUCH FOR BEING SO HUMOROUS.

Thank you. One of the most difficult things to do is to awaken someone who is very serious. If you're being serious your body is very tight and you are tense and you can't hear anything

because you're so serious. And then one day somehow, somewhere, you run into something that lets you relax and you start to laugh and laugh. How can you think when you're laughing? When you are laughing a real laugh, where is the thinking mind? It's gone. You're laughing! You're not thinking. What is there but the joy of the feeling and the moment and the wonder. And then we get very serious again. I'm trying to break that.

There is a sign that John and Louisa Aiken had in their home, something about the sign of the presence of God is joy. Well, that's half true. The sign of the presence of God is also lack of joy, meaning that God is present no matter what you're doing. You can be laughing or you can be crying, but that does not in any way increase or decrease the presence of God. The difference is, in laughter, in happiness, in gamboling down hills in Porlock, England, having a good time splashing in the sea, or just laughing in the middle of the streets of New York City, *that* is the *closest* you can get in that letting go into the happiness of the joy. Because that's when the tension is gone, that's when the seriousness is finished, it's when for a moment you've ripped it apart and seen the glory of the possibility of being *happy*! What did Ramana say last night? Your *basic* nature is happiness. Happiness. And it creeps through all the time.

So, whoever's mad, what should we talk about?

WHAT IS TO COME

AUDIENCE MEMBER: I'M NOT MAD, BUT I HAVE A QUESTION.

Fine.

I'M AFRAID THE ANSWER MAY MAKE ME MAD.

It's possible.

I THINK THE CHANGES ALREADY ARE COMING—THE NEW ENERGY AND THE CHANGE IN THE WEATHER, AND I THINK THERE ARE WONDERFUL ADVENTURES AHEAD. DO YOU CARE TO SPEAK ABOUT WHAT'S TO COME?

Everything! Everything, everything, everything. Everything you've feared will come upon you, everything you've hoped for will come upon you. It's all going to come! Oh! It's a wonderful time. This doesn't mean it's a calm time. You know that. You're not idiots; you all are very intelligent. Look around—you already have seen it. And don't try to fix it. Do your best to help, but don't go in as a fixer. Go in as a companion, a friend, someone that says, "I'm here and we work together," but don't go in and say, "I am going to fix you." They'll say, "Please go fix somebody else."

In answer to the question, I would not deceive you. There are going to be tremendous ups and downs. But I want you to keep focused on the essential reality. The energies that feed onto this planet know a lot about the human condition. One of the things they know, whether you like it or not, is that it's easier to get the attention of someone when you knock

them over the head than when you whisper in their ear. They've tried everything, and most of you are walking so fast, talking so much, thinking so much, that they can't get through with a whisper. If you did a lot of quiet time, if you were very quiet, you would get it more directly, with the quietness of being. But your lives are very complicated, and they don't seem to be getting less complicated.

Now, remember what Ramana said last night as well. It doesn't matter *at all*. Didn't he make that very clear? We're talking about a traditional Indian saying, "Go ahead and have a family. Go ahead and have a wife. Don't you dare leave your wife!" They come to him and say, "Oh, let me leave my wife and family. I'd love to come and live with you." "Go home. Take care of the kids." "What do you mean?" "There's as much God taking care of your children as there is sitting here with me." He stated it again and again and again. What does all this mean? All of it means that in the midst of whatever is happening there is, if you are willing to grasp it, the potentiality to just *get it*. Just like that. It's not complicated! It is the mind that incessantly complicates.

Remember the Zen story—I tell it all the time, because it's true—of the woman who wakes up one morning and she says, "I've lost my head! I've lost my head!" She goes running out in the village and says, "I've lost my head!" Everybody says "Lady, it's on your shoulders. What are you talking about?" She's bereft! She's mad with terror. Finally she's making such a pain of herself that they sit her down. (I'm totally paraphrasing this; any students of Zen will be very upset—never mind.) They finally decide they had to do something with this mad lady, so they sit her down and tie her to the bedpost, so that she's seated on the floor, tied up. Well, she sits there long enough, and all of a sudden, one morning, one night, sometime, she thinks, "My goodness. My head has always been here. It never went anywhere. It's just that I ceased to believe that it was there. It's always been there."

What is the deepest meaning, I'm sure you've already intuited: That you awaken one morning, somewhere along the line in this lifetime, and you say, "My God, I've lost my God. I don't have it anymore. I've lost my contact with my God." And you run out into your life, and you start screaming, metaphorically and sometimes literally, "Where are you? I've lost it. Help me find it." You stop everyone on the street, everyone in the village, everyone in the temple, in the synagogue, wherever you go, "Help me find it. Help me find it." Finally, that which is the wise part of you is the one that sits you down and ties you to the bedpost. That which is the Wisdom within you says, "Shut up!", takes you and puts you down by the bedpost and ties you there until you are silent enough to recognize clearly what has always been there. But it is only in tying yourself metaphorically to the real question that you will find the answer. I do not ask you to sit in meditation for eight hours a day. It is not the time in history for that, at least not in the Western world. But I do ask you to tie yourself metaphorically to the question that we dealt with yesterday: Who are you? Who is running

this life of yours? Who speaks when you speak? Who hears when you hear? Who breathes into your body? Who is it?

You have been told that you are the object of an Awareness. What is that Awareness about? *That* is what I ask you to tie yourself to. In so doing, you *will* awaken to the reality that you have never lost it, that it has always been present, that it could not have been anyplace else. Where would it be? Where would she find her head? Down in the well? On the top of the mountain? In some special ravine? Where is it? Where it's always been. So where is this God, this connection with this God that you say you have lost? It's where it's always been. Just stop doubting it. Stop doubting. Just stop it! Doubting is a thought. It's an idea. *The integrity of the reality of your true being is present in you every moment.* Do you want to know that you are absolutely connected to, never have been ever separated from that? Do you want to know the Light and the Truth of your Being? Well, if you do, then tie yourself to the bedpost of that quest. It's a simple quest. Ramana states it very clearly: "Who are you?" Turn the question inward. The minute you ask that question, your mind stops. The minute you stop thinking and ask the question—"Who's thinking this?"—the mind stops, because the mind cannot answer a non-mental question. But Being can answer.

All you have to do is ask the question. In the question everything freezes, just for a moment. "Who am I really?" Everything freezes. In that freezing, in that cessation of the constancy of your ongoing busy-ness, what is discovered?

"COME UNTO ME ALL WHO ARE HEAVY LADEN"

In the most tumultuous times, more people become caught up in the necessity to find a safe haven. They want to know Truth so that they can ease the pain around them. There are many people like that, who want to find Truth not just for their own "Let me get it." See, there is this "Let me get it, get mine, and get out of here" attitude. You've all experienced that haven't you? Most people start the path that way. "I can't stand it. Let me get mine and get out of here."

But then as you mature as a psyche, as you mature in the path, you realize somewhere along the way that that is not what's going to do it. Somehow it no longer fits; it's like a snake skin that's too tight. Then you become really desirous to help. I don't mean in some silly altruistic way—"Oh, I want to help others"—not like that. But there comes out of Being that which says, "You know, there's a lot of pain around. It would be wonderful to be able in some small way to ease some of this pain that I see around me. So please God, give me some light so I'll know what to do." Aren't a lot of you in that place? It's not, "I need it for me." It's, "I want to ease this pain, and if the only thing that eases the pain is the clarity of the Truth of Being, then please, give me Truth of Being. Not so I can tout myself as a Being

of Truth, but so that I can ease my neighbor, my friend, my enemy, someone I don't even know, so that I can be somewhat useful here. If I'm going to be here, let me of use."

God says, "Fine, come along, let's do it, whatever the motive." Some people come because they are in such grief that they cannot bear to live. Not disgust of life, but grief, deep, deep grief, and it is the same. "Come unto me *all* who are heavy laden, and I will refresh you." Nothing's changed. Same thing. God will take it anyway it comes. The Truth will embrace you, no matter what your motive. You are all as different as you can be, but the Truth is one. There are no favorites. So come on your knees, come on your face, come standing strong on your feet, it doesn't matter. In the end, it's all the same.

EXPANSION, TIME-SPACE, AND THE FORMLESS

PAUL: YOU COMMENTED ABOUT JOHN AIKEN TO SOMEBODY ELSE. JOHN RARELY SAID, "GOOD-BYE." GENERALLY HE SAID, "KEEP ON EXPANDING." IN INTEREST ABOUT MARY MARGARET AND JOY AND BARTHOLOMEW—NOT JUST ABOUT OUR EXPANDING, BUT YOUR EXPANDING.

What's the question? Am I expanding?

NO. IT'S JUST INTEREST IN ALL OF IT, AND OUR EXPANDING ALONG WITH YOU, BECAUSE I FEEL THAT AS YOU EXPAND, THAT WILL CATCH US UP, IN A WAY THAT THE VERBAL COMMUNICATION LACKS.

Well, when we started out in the beginning, there was Justin, there were John and Louisa, and then there came Joy, without all of whom none of this would have happened. But what's interesting here is that *you* have created the Bartholomew experience. Who do you think created this? You created this. This is your creation. As more and more of you decided that you wanted more and more, you created a space that says "Let's have more." And as soon as most of you got to a place of saying, "Alright, we *really* want more and more" then you created a space where more and more could happen. It is you who created.

This space is infinite. You can expand as far as you want with it, or you can get as small as you want with it. As the first nucleus began to get it, those first few people who really got it said, "I want something bigger." So then they pulled in other people that said, "Yes, let's play bigger," and then more people, bigger and bigger. We're big! That's why we're quitting, because there are no words to go further—now it's up to you. There are no words that go farther than the truth that says, "You are that." There's nothing bigger than that, because it's everything. So there's nothing more to say.

So, you're absolutely right, Paul. From now on it's up to you. And it's also true that as you drop your ideas of smallness, you can get larger and larger and larger. There is infinite space in this space, because there is no such thing as time-space, so where could the limit be? The only reason you have time-space is because you like form.

Let's talk about that a minute. The only reason you have time-space is you like form. In order to have an object, it has to be slow enough that you can observe it, so you have time, and it has to have something to sit in, so you have space. But if you don't have form, what do you need time and space for? What is the possible reason to have time and space, when you don't have any forms in it? This is why it's called The Formless. There are no forms in it because there don't need to be. There doesn't need to be time, there doesn't need to be space, because there's no form in it.

There is a part of you that is formless. It is a part of you that is absolutely form-less, that is infinite light, wonder, total, silent Potentiality; and it is also what you are. Within that, there has risen that which we discussed yesterday, which is Consciousness, which has forms within it—but they are not separate. They are not separate.

You only need time-space when you're thinking about objects. When you are not thinking about objects, what do you need time-space for? This is why I say to you and mean it: you can burst into realization *now*, because there is no time-space when it comes to God. The infinite God is formless. Why would it need time-space? Your minds create time-space to have all the fun that you have. But that's unessential when it comes to the God-realm, which is why I ask you to be silent and to get in touch with That which is formless.

This is why Mary Margaret has such trouble with time, working with me, because there is no such thing as time-space in the realm that she's working. It does not exist; it is not necessary. It's just a nice little mind construct that you've put in here so that you could enjoy things for a little while. And then, as is the nature of time-space, and objects in time-space, they disappear. Therein lies the suffering, because that which you love disappears in time-space. The only way out of that pain is to know that everything is grounded in timelessness. In timelessness, you are one with whatever you had perceived, temporarily, as being separate from yourself. That is the only enduring happiness. Everything else is subject to loss.

So the more that you love, the more that you fear the loss of love, the more that I ask you—the more I plead with you—to find the timeless, the space-less. Your heart will not grieve anywhere near as much when you know the timeless, spaceless reality, where nothing is lost.

SILENCE, NOT FAITH

In the end, the words do nothing. What helps? The silence. The silence of being silent, as many moments as you can. There is a hidden mystery here. The way to understand the mystery is to be silent as much as you can be. That is the answer; that is the highest truth I can give you. The mystery is there. The thing that keeps the mystery from revealing itself is the constant agitation of the mind and emotion and so forth. If you are not really wanting to

know the answer to this mystery—no matter what the answer might be—then don't fool yourself. But if you really want to know the mystery—Who are you? Who's wanting this? What's happening? What is this source? What is this deep source? What is it?—if you really want to know that, then be still enough so it can show itself.

If I told you that there was a wise one in the room next door, and that if you went every day and just sat there quietly, and then even if the other one didn't speak you'd eventually get it, you would be there every day. You'd be there every day. You would do everything. My goodness, you even would not go to the Caribbean. You'd stay. But I tell you something simpler than that, something less exotic, something so mundane, it is such good news, you can't believe it. It is such good news you can't believe it.

You have been trained to not really believe what you've been told. You pray for something, you don't get it. "God doesn't care." That's the answer, isn't it? "God doesn't exist, he doesn't care, I pray and pray and pray, nothing happens, so forget that." So I'm saying to you the best, most wondrous of truths I could tell you, which is that in the silence the mystery *will be revealed*, but most of you do not believe me. I do not fault you for not believing me. It's not like you're bad: "Bad, bad, Leecia, not believing big mouth Bart." I understand the conditioning, I understand the conceptualization.

Yesterday we dealt with the conceptualization. You have conceptualized the world outside of yourself. You have forgotten that you are part of that conceptualized world as Leecia. You have forgotten that you are the Power that lives, breathes and moves and gives all being to Being. You have forgotten you are the Being that gives being to Being. And you only re-know this in the mystery of the silence of your heart. So stop it. Every time a question arises, know you're off the track. Sit down and write a poem. Get out of your mind; get into your creative being. Stop it. Your mind will never, ever be satisfied, because it is not a mental answer. It is in the silent heart. Each one of you has a silent heart, and it's the same size. Nobody has a bigger heart, a better heart, a deeper heart, a truer heart, a purer heart—those are conceptualizations and they are lies. No one has a better chance at knowing the mystery than anyone else. Just the belief that the mystery is there and the doorway is the silence of being—that's all you need to know. And in that silence it will come, Leecia.

I don't want you to believe. I don't want you to have faith. I want you to be silent. That you can do. If I said to you, "All of you just have faith," well, please leave. Just leave. Have faith in what? In some conceptualization that someone has fed you of the nature of God? And they're all different? I don't ask you to have faith. I ask you to be quiet and find out. I'm not interested in faith. In fact, the ones who have no faith and have a lot of intensity usually shut up faster, because they have no mental idea of what it's like.

YOU CANNOT GET OUT; THIS IS THE PROMISE

DARCY: HELP! IN FRUSTRATION, IN DOUBT, IN HEARING YOU SAY STOP TRYING, I DON'T TRY ANY MORE. I DON'T ACTIVELY DISCIPLINE MYSELF TO SILENCE, TO MEDITATE, TO REMEMBER. AND WHAT'S ON MY LANDSCAPE NOW, ALL THE TIME, IS THE TYRANNY OF MY MIND. EVERY DAY, ALL DAY, I JUST GO WITH MY MIND. I BUILD HOUSES OR THINK ABOUT MONEY OR WHATEVER I'M DOING. HELP.

Help. Well, I'm not asking you to stop thinking, Darcy, but I am saying that, in the midst of thinking, there are spaces between thoughts, there are spaces between sentences in the mind. And I'm just asking you to fall in-between the sentences.

Let me put it this way. If you are excited by building a house, then it's going to be on your mind all the time. If you are excited about the mystery of some peace-filled, bliss-filled lake of consciousness/ awareness within yourself, if you're really excited about that, it will grab you and pull you into it, just as does the concept of building a house. What I'm saying to you, Darcy, is that it is a process. Your interest in the mystery deepens all the time. You are not aware of that, because you are looking at it from the inside. But from the outside I can tell you that your interest in deepening, in really getting the mystery, is getting deeper all the time. You may not perceive it that way, but I do. And you can believe either of us that you want.

Please understand, there's nothing that Darcy can do to increase her wanting to know the mystery. It will deepen as her life moves through all of its spaces. In its own magnificent patterning, it's very much like two magnets that are far apart and are coming closer and closer; they have free will, and then, all of a sudden, they get into a force field and they no longer have any self-motivation—they move toward each other. As I've told you before, all you're doing is working for that moment where they come together and there is no separation. Then you become neurotic thinking about the mystery. And then everything rises out of that, with other people saying, "You're too neurotic about this mystery, why aren't you thinking about the house?" (You can't win either way.)

Your ego mind wants to say, "I'm in charge of this process of my awakening and I am going to do this and that, and that will make me wake up," and I'm telling you that isn't so. Go on thinking it! But the magnets are moving, the magnets are getting closer and closer and closer. And one moment, which is what you call waking up, is the moment that you then become absolutely addicted to the idea of this mystery that lies within you. That's all you're waiting for isn't it—the moment that you go, "Well that's done. Phew!" And it will be done. But until that time, this is why we do these things. This is pulling the magnets closer and closer together. Can it be very frustrating? Of course it can. At the same time, it is inevitable. Once you are in the force field of this power, *you cannot get out*. You cannot; this is the promise.

How do you think I have the audacity to say to you, those of you that care about this particular energy, “Don’t worry because we are already committed to your awakening.” I’ve stated this to you. We are committed. We are in a committed relationship! This is a commitment. It isn’t just human beings that make commitments. Awareness, Consciousness, the Powers of Creative Wonder make commitments. All of you, all these years, all this time, all this struggle, all this *money*—this is a commitment. You can forget about it as soon as this is over. That doesn’t change the power of the commitment on this side. If you never think of Bartholomew again, it doesn’t matter, the commitment is there. This is why we say, when you forget, we remember. The commitment is there. You can’t get out. Just like the prodigal son—he had to go home. No matter how far afield he wandered, he had to go home, because the magnetic power would not let him do other. You cannot do other.

FEAR, POSSIBILITY, COMMITMENT

I want to say that that is one of the finest things I could have heard. I want you to know, Robin, that is one of the deepest, finest things that I could have heard. And that is why Mary Margaret chose the film on Ramana, because, of all of the films on so many people, it shows you the very deepest possibility. It shows you that this is not some little thing that you do in-between lunch and dinner, this is something that takes your lifetime. It is your life, and that’s the truth of it, and so there is fear. With someone like Ramana, there’s even more fear because of the tremendous, total, absolute commitment. There wasn’t a moment he was not committed to others; he never removed himself from their presence, ever. He was there for them at all times. He said, “Any time day or night I’m here.” The body guards wouldn’t let them in, because of his health. But it was his whole life, Robin. And when you see a selfless, truly selfless life, you understand, so of course there’s fear. There’s fear that you might not make it; there’s fear that you will make it. I’ve said often, most people start the path with great naiveté. “I’ll just tread the path of God; I’ll sing happy Sufi songs.” I love Sufi songs, but if you stop at the Sufi song

Another one who can frighten you is Rumi. Want the pants scared off you, or the skirt as it might be? Read Rumi. It’s not a game. It’s a life. It’s a way of being.

But I’m happy that you’re frightened. I’m happy because that means that you awoke that part of you that saw the total potentiality of what can happen. There’s nothing to say, my dear, except if you felt the compulsion of the eyes, if you felt the pull of just the small fragments that he was onstage, then know that the question arises now. Take it the next step, Robin, and ask yourself, “Am I willing to just hold to his one basic statement,” which is: “Quest inside. Who are you really, Robin? Past your body and past your mind, who are you

really?" The moment that you really believe, as he exemplified so perfectly, that there is That beneath all of the rest, then the question becomes real.

I'm very pleased, I'm *very* pleased for your fear, because then you're no longer a child in a nuclear reactor. Because that's what this is like, ladies and gentlemen, wandering around in a nuclear reactor. Probably even more power than in a nuclear reactor. Mature seeking understands. This is why when people say, "Well, I want God, but—", I know inside it will be awhile. It's fine! "I want God, but: Don't ruin my life; don't wreck my household; don't take my job; don't take my bank account; don't take my good looks; don't take my whatever it is, don't take that." Whenever there's a but, then there's a pause. Last night, that's finished. I'm pleased, very pleased. You can't do any better on the earth plane than Ramana Maharshi in the simplicity of his teaching.

I'm not at all saying he's the only awakened one. Not at all.

YOU ARE IN THE OVEN, BAKING

You can't make it happen. You just have to say, "Right now, I'm half-baked. Right now I'm a half-baked seeker." State it! "Right now, that's where I am, I'm half-baked." And that's the truth. Don't worry about it; know that you're baking. You're in God's oven—if we take this all the way to the silly ending of this. In God's oven you're not in control of the heat, you're not in control of the frequency, you're not in control of any of it. But you're baking; that much you know. As you begin to be aware of the bliss of the heat of the God-love, that's what's going to get you. When you finally get the bliss of the heat of the God-love, then you are really caught. Then that love is stronger than the desire to please, or the desire to be loved, or the desire to be embraced, or the desire to have money, or the desire to be considered normal. Just ask Mary Margaret. If you want to be really weird, look at Mary Margaret's life—she's had many people absolutely turn on her because she's a freak. This has been going on 17 years, and she started out when she was one of the few freaks on the screen. There are a lot of them now, so it's easier.

How did you get in the oven in the first place?

AUDIENCE MEMBER: JOHN AIKEN PUT ME IN THERE.

No, he did not. John Aiken did not put you in there. You walked on your own two feet right into his living room, and he was sitting there, baking himself. But you walked in.

YES.

Ladies and gentlemen, that's simply the way it is. You are undergoing an intense process. And when I say an oven, I think it's much more like, much more realistic to say, a nuclear reactor. You are in there, and you are going through a process. Your anxieties and your

worries and your fears, I understand them all and at the same time I say, you are in the process of baking. You are increasing the heat of the absolute compulsion to know either the love of God, if that is what you like to say, or the presence of God in your life, if that's it, or what your true nature is, if that is your way. You are already in there. It is happening. I ask you to let a part of you relax and not to worry about it.

CONSCIOUSNESS IS IN CONTROL, AND THAT IS WHO YOU ARE

If it is your destiny to live out the rest of your life with your family, that is what will happen. You heard it last night—Ramana says, “That which is to happen will happen, that which is not will never happen no matter what you do.” That is why some of you are so mad today. Because there is this part that says, “I want to be able to do it my way.” But what you're confusing, ladies and gentlemen, is that when you say “my way,” that's small me. What is really the wonderful exuberance here is when you start realizing that you will get your way, not because you are body-mind, but because you are Consciousness Itself. And Consciousness will have its way. *Consciousness will have its way, and that is what you are.* So when you say, “I want X,” and Consciousness wants Y, you are totally confused, because there is no such thing as Consciousness *plus* you. There's only Consciousness. If you want something, that's what Consciousness wants. You want to stay with your family, Consciousness wants to stay. Who is it that wants to stay? Your body-mind, which changes its mind every time somebody leaves their socks on the floor? Who is it? It is Consciousness. Consciousness is selecting what you do. You say, “me.” Consciousness says, “I.” You will do precisely what you want, as Consciousness. Whether you do precisely what you want as tiny little body-mind, I don't know. But as Consciousness, you will do precisely what you want, and that is who you are, and that is why I say, this is the freedom. This is the statement of your freedom, ladies and gentlemen, not your bondage. When people get mad and say, “I am not in control of this force that's outside of me and I don't like it and da-da-dah,” they are speaking out of a misconception. Consciousness has its way because it is The Actor. Consciousness does the doing. And you are that, so what you deeply want, *you will get!* Body-mind says, “I want to lose 25 pounds in two months.” If Consciousness doesn't want that, you will not lose it. You will *not* lose it.

AUDIENCE MEMBER: WHY WOULD CONSCIOUSNESS NOT WANT THAT?

Because it is probably totally irrelevant, unimportant, and limiting to become lovely, thin, handsome, evocative, provocative, charismatic. Look at the whole mess you get into. Consciousness knows the goal. Consciousness knows your goal. Limited body-mind gets confused and says, “I just want to be happy.” And Consciousness says, “No you don't. You want to know *fully*, totally, who you are.” You want Bliss. You don't want “Happiness.” You want Bliss. And Consciousness knows that, my dear friend. Consciousness will override your

momentary desires for this, and that, and the other, because it never loses sight of the true goal, which is your total awakening, your total happiness. Body-mind forgets. It gets caught up in its little game of mirroring images back and forth. “Ooo, I want that. Oh, I want that! Nah, I’m tired of that, I want that. Oh no, I want that,” endlessly. If Consciousness paid attention to all of that, where would you be? You would be in a mess. But Consciousness, which is ever-present, never fluctuating, totally single-pointed, doesn’t listen.

Those of you that have children know that every child comes up with something like, “I want six pieces of cake for dinner.” Do you say, “Yes, dear?” They say, “Oo, I’d really like to eat my whole bag of Halloween candy tonight.” Do you say, “Yes, dear?” No. So you understand the model. It’s very easy, but you have misidentified. The little one that says, “I want, I want, I want,” and doesn’t get it has forgotten that it is just this temporary, little voice, and Consciousness will do exactly what it needs and wants and knows it must do. And that is your freedom! That is not your bondage.

People come and say, “Well, I don’t like that.” I say, well then, don’t listen to this teaching; go listen to something else. Consciousness will do what it wants. Because it is what it needs. It is what you need. It is what your absolute happiness depends on. Ramana was so clear: “That which is to happen will happen and what is not will not.” What does this mean? It means that Consciousness is in control, and that’s who you are. So now you say, “Oh, you damn Consciousness.” (Or God, depending on your word.) “Consciousness, you’re a pain. You don’t give me what I want. I want this and I want that, and you take this away, you make me miserable. Consciousness, pooh on you.” Don’t you say that?

You know what would be such fun? If for one 24-hour period, your little ego got everything it wanted. Every thing, every tiny little thing it wanted. Of course it’s impossible, because what your tiny ego wants, somebody else’s ego doesn’t want. You’ll want, while their ego is saying, “No, I don’t want what your ego wants,” and oh boy! won’t you have fun.

In the end, don’t even trust. I don’t care if you trust. This hasn’t got to do with trust. Do you think Consciousness comes up and says, “Hello, do you trust me? Do you trust that I’m going to do the right thing for you here?” Are you getting a sense of what I’m driving at?

You know you got mad yesterday. Some of you were so cute; some of you went “Ahgrrrrrrr,” stomping your feet inside, “Hrumph!” That is because for a moment, or whatever span of time—

AUDIENCE MEMBER: ALL DAY LONG.

Was it all day long? Then my prayer for you would be that, for one day, you got everything you wanted. You say, “I want God.” But, you know, that’s maybe one thought out of, what, two thousand? And the one-thousand nine-hundred and ninety-nine are something else. You forget—not just you, everyone forgets. This is why—aren’t you glad—your awakening

does not depend on your body-mind remembering, on your body-mind wanting it. Aren't you grateful?

You are Consciousness, you are not your body-mind. Consciousness plays through your body-mind; yes, I will agree to that. But the misidentification is deadly. What we're asking is that you be willing to shift from the idea of yourself as this tiny little body-mind and realize the bliss and the wonder and the liberation of knowing that Consciousness, which is your true nature, is the primary mover in your life. And so all of these other little things coming and going, wanting, not wanting—all of that—is all the flickering. It is not the continuance. It is not that which carries from moment to moment. The Consciousness of you has never, ever lost its focus. It could not. Body-mind loses focus constantly. It is totally unreliable and will never bring you happiness. Why? Because it couldn't remember long enough to get you there. It gets distracted by everything that moves.

The reason you get angry is you really think that you, Big Self, are somehow not doing it. You feel, some of you, you're being done unto. And therein lies the *tremendous* fallacy. Consciousness is doing it all and that is what *you* are! You cannot be free until you are willing to make this shift—just for a moment to drop this continual addiction. You think you people have been addicted to other things? You know what you're really addicted to? Being a body-mind. That is your real addiction. I'm asking you, as you try to drop your other addictions, do this one, the others will go. If you want to really stop being addicted, then stop being addicted to body-mind.

How do you do that? The only way I know to stop being addicted to body-mind is to find out who you really are. And how do you do that? I've said it before; here we go again. You allow yourself to be silent, to move away from the chatter of all, just for a moment, after moment after moment, and you will find what has always been there. And that is Consciousness, and Consciousness at rest is Awareness Itself. It *cannot* forget. It cannot ever be misdirected. It is the God-self within. It is the call of the Heart of Truth. It will carry you home. Your body-mind can fight and scream—remember Ramana's wonderful story? You are on the train from Bombay to Calcutta (God help you), and you have a lot of luggage with you. You can put it on your head and carry it that way, or you can put it on the floor of the train. Either way, it will get there. What is your choice?

You are the total, creative power of Consciousness Itself, manifesting beautifully as whatever limited being you are identifying with. Don't forget. And the only way not to forget is to know it. And you know it by: Just stop it. Just for a moment. Ladies and gentlemen—just a moment.

CONSCIOUSNESS LEADS THE BODY-MIND TO LOVE

So, my dear Steven, let's start with you. Would you stand up my friend and just belt it out.

STEVEN: OK. I'VE WORKED FOR A LONG TIME IN MY LIFE TO BECOME SELF-REALIZED AND, FOR THE LAST TWO YEARS, TO FIND THE LOVE OF MY LIFE.

Yes.

AND NOW I'M HEARING YOU SAY THAT I HAVE TO SACRIFICE THIS LOVE OF MY LIFE TO BECOME GOD-REALIZED. THAT'S MY QUESTION.

It's a wonderful question, Steven. What it's really trying to point out is that there is no knowing what happens.

Gay mentioned at the break to Mary Margaret, that she dislikes—well she's too kind to say dislikes—but the truth is, this idea of a nuclear reactor is difficult, because that has certain explosive connotations to it. Perhaps it was very bad example. The reason I use nuclear reactor is everybody knows there's intense power there. That is the sense in which I meant it, that the god-realized power is *immensely* immense, as was seen in Ramana. But it's also true, as she mentioned, that that kind of a view keeps you from being god-realized in the deep, quiet, still sense of moment to moment to moment realization. So I think it's a beautiful point. I just don't want naïve people thinking that it's just a sweet and gentle path, because sometimes it is not. Sometimes you go through periods of great bliss where you and God are One and Love Is. And then for some reason unknown, you feel you've lost contact. You feel the loss, and you go through pain beyond all pain. And then, it comes again, and goes and comes. I'm just trying to get away from this idea that it's some kind of a gentle floating up a crystal staircase like Gene Kelly on his way to paradise.

But I understand with all my heart your reluctance to use the nuclear reactor as a symbol. I honor that very much. Your response also, I think, points out clearly that this god-realization is often very quiet. Mary Margaret received a letter from someone who said, "How do I know that I'm in contact with Bartholomew?" Nothing explosive had happened, no dreams, none of the hallmarks that are supposed to be there. The answer is very simple: If in turning to this Awareness, or any Awareness of any kind like this, there is just a sense of "Ahhhhh," a sense of "I'm not alone," anything like that, that's it. That gentle, quiet, instant, quieting down—that's it, just like that. So thank you.

Steven, I'd like to ask you a question. Do you think that you could fall in love with this lovely lady without Consciousness wanting to fall in love with this lovely lady?

No.

No. It is Consciousness' deepest wish that you love, as fully as you possibly can, and deepen your love in whatever ways that you can. In loving another—this is often the benefit of having children, also—you become more selfless. When one is deeply in love, one is more self-*less* than at other times. One is willing to put another's happiness, God forbid, ahead of your own. One is willing, as in loving children, to literally give up sleep and food, sustenance,

fun, variety, the Caribbean, in exchange for a better pair of shoes, a good pair of eyeglasses, a tennis racket that they can't live without, things like this. My beloved friend, if you believe that deep love comes out of body-mind, then you're mistaken, and you did not answer that way, so you know truly that it is Consciousness itself that is guiding this body-mind of Steven into deep levels of love in order to serve your own awakening. It is not your body-mind that decides to love, my friend.

I will agree it is the body that is sexually attracted. And why not? What fun. But it is not the body-mind that brings the deep love out of the heart, that gives the commitment to another's happiness, that is *willing* to be less than, to be second, to stand aside in one's own drive for what one wants. That's Consciousness Itself, my friend.

So it is Consciousness that is leading the way of the body-mind to this deep love, with the absolute knowledge that in that deep love you will begin to deepen your approach to Consciousness Itself, that it is *in* this deep love that you most closely approach Consciousness in its deepest heart.

So I ask you, instead of thinking it's an either-or situation, realize that it is Consciousness that urges on this body-mind that can have hesitation. It is the body-mind that has doubt, that becomes afraid of commitment, of being hurt yet again. But it is Consciousness that will overcome your fear of body-mind reaction from past memory, past images of pain, and that will encourage you—indeed will demand you—to love, and in so loving to begin deepening that deepest of love, which is with Consciousness Itself, which will then lead to that Awareness, which is Consciousness in its still form.

It is Consciousness that is urging your love, Steven. And as you well know, there is no way to say, "Ah, I'm falling deeply in love. My life will be one blissful moment after another." So where does the courage come to love in the face of such obvious possibility of pain? It comes from Consciousness Itself. And it will guide you, and when body-mind is frightened, it will continue to urge you. It will be there to be relied upon. Body-mind is ever-changing. It is Consciousness that is loving Consciousness, Steven. Body-mind participates, no doubt. But real love comes from Consciousness. This is why there is such a tremendous difference between a sexual attraction and a deep love. Because it's the deep love that transcends all of that. It almost compels you to love.

You know, falling in love is like that isn't it? It's a compulsion. Just one day you find, "Oh, my God, I'm in love again."

EMBRACE THE NEXT BIGGER THING

Well, my dear one, there's certain obvious suggestions that I could make. For example, I could say things like: just a few moments every day, just remembering, just sitting down and

remembering. But you see, in your honesty, you realize that soon you will forget to sit down and remember. True?

ALANA: YES.

Then let me tell you something from the heart of Truth. I want everyone in this room to hear this that needs to hear this. If you need something outside of yourself in order to remember to find your true self, then something else will come to you that you will love with the same amount of love and devotion that you have given to this. Instead of comparing and saying, “It is disloyal to Bartholomew that I have given my heart to this newness,” who is to say I am not somehow entwined in that newness? Because I am counting on you, Alana, to have the next thing that happens to you be just as big if not bigger than this. And with anything that’s bigger than this, I will be there. Its name may be XYZ, or no name at all, or a new way; I have no idea what it will be, my dearest one, but I know this: If you need something, it will come to you and I want you to embrace it with my love as well and never any sense of disloyalty to what we have shared.

This is not like a human love, that in order to have a new love, you have to dislike your old love. You know, to have the new love: “Well, that one was an old rotter and I’m so lucky now I have this new one.” It’s not like that, beloved one, it’s not. If you need something else, then my greatest prayer for you is that you find it, and when it comes to you, that you embrace it with all of your being, just as you have this, that you give it the same love and honor that you have given *both* Bartholomew and Mary Margaret.

You have been a true friend. And it will come. There won’t be any separation from it, dear one. Don’t worry.

BART WILL STAY

What she’s referring to is that any awakened consciousness has, as part of its potential, the choice to withdraw totally and completely back into the absolute, or into Awareness Itself. Another way of saying it: to no longer choose to play in Consciousness as a separated form or idea. So then the question was, “Well, what about this windbag Bartholomew? What’s it going to do? Is it going to jump back into the void, or is it going to stay in some kind of—however porous—field?” The answer was that its particular choice is to stay in some kind of undefined shape, form, some kind of is-ness. Another way of saying it is, it is like Christ and all of them. (Someone said, “How dare you compare yourself to Christ?” I hope you understand that we’re not in an equation here, a hierarchy. It’s just a way of using words for you.) The Christ-awareness is constantly available, by choice to not merge back into that which is the Silence. The same choice is being made here, which means we will *doubtless* run into each other again. Those of you who are interested—we’ll run into each other again.

The reason for the choice is that, because there is a connection made now in a certain way through shape, form, words, life, this is more accessible. And, since the whole job is to make you happy, many of you, I think, will be happier when you come to the absolute *realization*—which you will when this body stops babbling—that this feeling that you feel in this presence is present without this presence. You will find it. Another way to put it: I will still be a carrot floating in the soup somewhere. I want to make this as unglamorous as possible—I will be an onion or whatever it is. In all of this creative Consciousness, I will still be in some shape and form, so that there can be communication when you are in shape and form. I'm not saying how long I'm going to do that.

It's like the great archangels. (And again, if you think I'm being rude to compare myself to an archangel, I ask your forgiveness, but it isn't like that at all.) An archangel is a good example, because these are the great bodhisattvas, the great wise, immense energies that choose to stay and serve in whatever way they can. Those hundreds of thousands of feet tall angels, they are just a breath away from total absorption. Indeed, the truth of it is, so that you don't feel too sorry for us, we float in and out. We go totally into the absorption and then pull out again. And then into the absorption and out again. Which is what you want, isn't it? So, follow me. You can't miss; you'll find me.

WHEN IT'S TIME TO LEAVE: THE FOUR-DAY PROCESS

JUSTIN: WHILE WE'RE SPEAKING ABOUT THIS THING: YOU INDICATED ONCE UPON A TIME THAT IT'S POSSIBLE TO TALK ABOUT THE TRADITIONAL FOUR-DAY PROCESS TO SEPARATE THE SOUL FROM THE BODY.

Ah, to die, you mean. Alright, Mr. Moore. Yes, it's true. I will be happy to address the question.

In all the millions and millions of things that we have babbled all these years, one of them was that there is a way, in a four-day time, to withdraw the life force from the body. If you remember in the film last night, Ramana knew that he had two days. He was very kind; he'd said, "Alright, come on all of you so far away, get on the train, get on the bus, come in here, pretend that I'm leaving. So come on." It was out of love that he did that. For him, it was two days. And indeed, of course, it could have been momentary.

So then what is this process? Someone said, "You know, that's a very dangerous thing, to mention such a thing." And my answer is, "No it is not." You know why it's not? Because a lot of you will never think of it again. I long ago gave up worrying about saying too much, because I found out that most people don't remember a lot of it, so I can just say whatever I want.

It's very simple. The only thing that is not simple about it, and you all know this, is *when* to pick the moment. You all have a very deep and abiding feeling that you do not want to

suicide yourself. You don't want to leave the body form before it's the appropriate moment. And yet, accompanying that, at the same time, is a very deep integrity that says, "Yes, but I also don't want to live past the span of time, here, where I lose my integrity, where I lose my sense of my own being, where I'm so caught in pain or insanity or whatever it might be that I am no longer functioning as a conscious being, that I'm simply being moved by forces that seem to me to be too much." So it's the moment that is the question.

My answer to that is so simple that those of you that are already angry can get very angry. And that is this: If this is a serious process for you, you wake up one day and realize with all of your being—not in some kind of a drug-induced, crazed idea of "I need to kill myself" out of a drama of "It's too much for me"—but there arises in you an awareness that it's time for the body-mind mechanism to simply begin to dissolve, leaving Consciousness clearly in its place. If this is something that interests you (which is why I'm not worried, because many people won't care), there will arise in you a knowing one day, "Ah, it's time." Now if you take a poll of your relatives, they will quickly discourage you, and that will be that. But for those of you that are quietly private, it's a simple process. First is the hearing and the acknowledging deeply inside that the body-mind—I did not say *you*, the "I" of Consciousness, but body-mind—is ready to disintegrate and dissolve back. That comes as a knowing. It may take a few days or a few weeks to gather the strength of the belief in that—it comes and goes, comes and goes—and then soon there will be a consistency: "Yes, it is time. It is time." Then it's the simplest thing of all. It usually happens when people are laying down; in fact I think it's almost imperative that you be mostly laying down. All that it is, is just a withdrawal of the focus from outside to deeply inside. And I mean that in all of its ease and simplicity. As a thought arises—"I wonder what Josephine will think about when I'm dead," that's external. You simply will find, once the determination is to withdraw the consciousness from the manifest field and the choice is to draw it within to the inner fields, that just as with all other processes, this one will begin to happen.

You as body-mind cannot have this happen. You as Consciousness, which is in charge of everything, can have it happen. When Consciousness says it is time, then Consciousness allows it to happen. All you have to know today is that it's possible—not how to do it, not when to do it, but that it is possible. It's just like awakening—all you need to know is that Consciousness is constantly pulling you back into the wonder of its own depths. When Consciousness has clearly decided that it's time to withdraw, then in a four-day-and-night span of time Consciousness itself just pulls itself back in and removes its interest in the external world and focuses it deeply into what I would call the way out.

Now my friends, you see this in hospital cases all the time. You see that when it's time to leave, what is the one thing that often happens? They withdraw their interest in the external. Then you who love them say, "Come out and play, come out and play." They don't want to come out and play. They want to stay inside, quietly, deeply within. So instead of

trying to get them activated, I ask that you simply sit there, hold their hand if that be your choice, crawl in bed with them if that be your choice, whatever it is that is your choice, and just rest in the openness and just breathe with their breath. Breathe with their breath as best as you can. Those of you that are alone, I ask you simply to breathe with your own breath, just to focus on breath and that is it. Do not allow the external world to come in and compel you, just simply breathe.

You know it's done often in primitive cultures; this has always been part of knowledge. When it is time to die, they say, "Goodbye. Goodbye." They give away all their goods, they walk into the forest, and they lay down and they die. Somebody comes back later and picks up the bones and puts them in a sacred place. This is one of the most ancient of traditions. You, with this idea that everything is important to you staying alive, have lost this knowledge, yet it is the simplest!

What I ask you to do is realize how difficult the people who love you are going to make this. They're going to say, "You have to stay. You have to stay." Do you realize some amazing fact, that—I'm not sure of the fact—something like 80% of all the money spent on people in health care is spent in the last 6 months of their lives, trying to keep them alive instead of saying, "Let's try something else." Let's not get into a political discussion about the Health Plan, whatever that could be. But this tenacity of the external people to say, "Stay and play, stay and play," therein lies the difficulty. So I'm asking you to start getting friends around you who, when you say it's time, will say, "Alright."

How do you know that John Aiken was not ready? Because he was taking vitamins while he was trying to die. Well you don't take vitamins if you're trying to die. So, he wasn't ready. His mind said, "I'm miserable, I want out." The Self said, "Keep taking your vitamins, Honey." So he kept taking his vitamins. He's laughing at that now—it's very funny, because he wasn't ready. Your Consciousness will not let you pick the wrong moment, because it will find a part of your ego to activate. For example, "Oh, I can't leave because they need me so much," (whereas they're on the other side saying, "Boy, I wish they'd get on with it. It's costing us all this money; I sure wish they'd get on with it").

It's a very simple process, Mr. Moore, and the moment that the Awareness that is manifesting as active Consciousness says, "Now is the time," then you, each one of you, as Consciousness itself, please hear it and be willing and ready and excited about this internalizing, and you will find, the moment Consciousness is *clear* that this is what needs to happen, it happens.

Consciousness does not make any mistakes, and Consciousness is not going to let you die before your time. It's not hard to do. It's the old story: When you're ready, you're ready. Death is one of the greatest teachers of all, and when you are ready it will appear. And within four days and four nights, I don't care what your vital signs are, I don't care what

machine you are on, I don't care what is happening, when it is time and you as Consciousness are aware of that, you just begin the internalization. You as Consciousness can choose whether to rise out and play in ever active thought, or you can just go back to the only thing that you need to pay attention to, which is the breath. This is why I say, those of you that are with people who are dying, one of the greatest aids to them is to simply breathe with them. Just breathe with them. Just follow their breathing pattern. Just breathe with them, breathe with them. When Dr. Aiken was in the rest home, Mary Margaret simply got in his bed. What they thought, who knows? But she needed to breathe with him again, in his own way, his own time. It's a wondrous goodbye. Those of you who need this goodbye, nothing, *nothing*, will bind you more closely in love than that. No words, just breathing together, their rhythm, not yours.

Does that answer Mr. Moore?

YES. THANK YOU VERY MUCH.

You're welcome.

BEING WITH A DYING PERSON

AUDIENCE MEMBER: BART, I HAD A FRIEND WHO DIED A COUPLE YEARS AGO, AND I WOULD HAVE LIKED TO HAVE HELPED HIM DIE, ONLY HE WAS STOKING. I WOULD HAVE LIKED TO HAVE BREATHED ALONG WITH HIM, BUT HIS BREATHING WAS SO IRREGULAR—HE WOULD TAKE IN A DEEP BREATH AND HOLD IT FOR WHAT SEEMED LIKE AN ETERNITY, LIKE 10 OR 12 MINUTES—AND THEN HOLD THAT 10 OR 12 MINUTES MORE. HOW DO YOU BREATHE WITH SOMEONE—

You can't. I understand. No, you can't my friend. But, do you remember, last night in the movie, the instruction of Ramana, when his mother was dying? And when Lakshmi the cow was dying, do you remember what he did? * When babies come to be and I have the privilege of holding one, it's the base of the spine and top of the head—for the coming in and going out. Right hand on heart, left hand on top of the head. For the little one coming

* "ON JUNE 17, 1948, LAKSHMI FELL ILL. THE FOLLOWING MORNING JUNE 18 IT LOOKED AS IF HER END WAS NEAR. AT ABOUT 10 O'CLOCK IN THE MORNING RAMANA WENT TO HER. HE FOUND HER BREATHING HARD AND SHE WAS LYING PROSTRATE. TAKING HER HEAD INTO HIS ARMS, STROKING HER NECK, RAMANA FIXED HIS GAZE IN HER EYES. HER BREATHING BECAME STEADY IMMEDIATELY. TEARS BEGAN TO TRICKLE FROM HER EYES. RAMANA'S EYES TOO OVERFLOWED AS HE LOOKED AT HER WITH GREAT LOVE. HOW COULD THOSE NEARBY HOLD BY THEIR EMOTIONS? HE ASKED TENDERLY, 'AMMA (MOTHER), DO YOU WANT ME TO BE NEAR YOU? I MUST GO NOW AS PEOPLE ARE WAITING FOR ME IN THE HALL. BUT WHEREVER I MAY BE, I AM ALWAYS WITH YOU.' THEN HE PLACED HIS HAND ON HER HEAD AS THOUGH GIVING DIKSHA. HE PUT HIS HAND OVER HER HEART ALSO AND THEN CARESSED HER, PLACING HIS CHEEK AGAINST HER FACE. WHEN HE CONVINCED HIMSELF THAT HER HEART WAS PURE, FREE FROM ALL VASANAS ENTAILING REBIRTH AND CENTRED SOLELY ON HIM, HE TOOK LEAVE OF HER AND RETURNED TO THE HALL. HER EYES WERE CALM AND PEACEFUL. SHE WAS CONSCIOUS UP TO THE END AND LEFT THE BODY AT 11:30 A.M. QUITE PEACEFULLY." [HTTP://BHAGAVAN-RAMANA.ORG/LAKSHMI.HTML](http://bhagavan-ramana.org/lakshmi.html)

in, right hand at the base of the spine, just where the fire starts, left hand on top of the head. So if you can't breathe, this will do.

It's just being with. No rules. No demands. Just, "Here I am. Let's do this together. We've done everything else together, let's do this together." Why not? What do you care what the nurses think? You're paying for the bed, anyway.

SPACE; VASTNESS; HELP!

LAURA: BARTHOLOMEW, THE LAST TIME, IN THE LAST TAOS WORKSHOP, WE TALKED A LOT ABOUT SPACE, AND THAT EVERYTHING RESTS IN SPACE. SO I STARTED TRYING TO FOCUS MORE ON THE SPACE, RATHER THAN WHAT WE SEE IN THE SPACE. AND IN ONE MOMENT I BECAME VERY AWARE OF HOW FULL THAT SPACE IS, AND IT FRIGHTENED ME AND IT'S LIKE I SLAMMED THE DOOR. AND NOW IT'S LIKE THERE'S SOMETHING THERE THAT I, I DON'T KNOW WHAT, BUT ...

I'm glad you mention this. Did you hear her? She said, in one of the other workshops that she attended, we talked about space, so she has been concentrating on space between things rather than on the forms, and then all of a sudden she became aware that there was this space and this space was so filled, and she became afraid. (It worked, you see. As I told you, these things work.) And she asked what to do.

All that ever helps then is just to *ask*, right out, "Help me." You will find *instant* help, the minute you ask. It may not appear in any way that you can understand. But please, just say, "Help me!" For example, last night Mary Margaret had a *very* interesting dream, where she found herself leaving her body and out in the emptiness of the Vastness, and it's as if a part of her said, "Oh, my God! It's real: the Vastness!" And then little mind comes in and says, "That's frightening." So, I'll give her instruction now as I'm instructing you: When it happens again, just say, "Help." As long as there is someone there to be afraid, you can ask for help. As long as there is someone there that is afraid, then you have absolutely every right to ask for help, because you are still at the place where you think you're you and they're them, so there's two things. If there are two or more things, you have every right to ask for help. There will come a moment when you are the space, and you won't have to ask for help at all. Until that time: "*Help!*" Just ask. In your dream state, in your waking state, in your every moment, just *ask*, and something instantly will happen—in some cases *totally* obvious, like a hand reaching out and holding on. Just ask. Don't recede into the fear. Ask, and see what happens.

I'M NOT VERY GOOD AT ASKING FOR HELP.

Did you hear what she said? I'm going to rattle her teeth. She says, "I'm not very good at asking for help."

I'M GETTING BETTER, BUT—

She's getting better. Remember: Good, better, best, never let it rest, 'til the good is better, and the better best.

Just *ask!* Just ask.

BUT MY REACTION IS TO JUST SLAM THE DOOR.

Exactly. I know that. But what you have to do is slam with you outside, and slam the door behind you, so that you can't get back. Just ask. Just scream. I mean that. Psychically scream. "Help me!" I told you, this is serious business. We talk about it light-heartedly, but this is serious business. Being out in emptiness is not frightening? You as limited consciousness in the middle of emptiness? That's terrifying. But you start where you are.

THE HUMAN CONDITION

You are here. *You are here. Something* is here. Some life is here. Now, if you want to believe that all that's here is a limited body-mind that's going to die, then fine, go ahead and believe it, but you know that you are here. You know this. And you also know, when you allow yourself, that there is such a thing as a feeling of the integrity of your being here—that it is not some kind of a crazy mistake or that it doesn't matter what you do. There is a knowing inside of you, my friend, that doesn't have any name to it. That's the part I'm talking to. I don't care about belief. Absolutely, one of the steps on the path is exactly where you are now, which, if you look at it closely, is going to make you mad. You get mad. There's anger: people throwing books across the room, throwing tapes in the trash, saying "I don't believe it! I don't believe it!" It's a legitimate part of the path.

JIM: IT'S THE PLACE OF CLUELESSNESS; IT DOESN'T KNOW.

Let me ask you something. What are you going to do?

ONCE I KNOW?

No. Right now. What are you going to do? Just live your next moment? What else? What are you going to do, dear? All of this is coming out of your mind. Everything you've presented to me is coming out of your mind, a mind that, like all minds, goes between doubt and belief, hope and hopelessness. That is the action of mind. You are living in a dual world and the mind moves through duality. And from that point you have every right to be angry. But, you cannot expect your mind to solve this koan for you. The only thing is to get mad enough to say, "Alright then, if it really exists, *where* is it? If there really is such a thing, *where* is it?" Not like a little monk that is just waiting in line, but out of the power and the pain of the question, "Where is it!? Where is it!?" It's that kind of focused power that starts looking for the answer. "Alright, if you're here, where are you?"

Now what some people say is, “I’m going to forget the whole thing.” So they do for a while. Haven’t you? You forget it! Don’t think about it for months. Then all of a sudden one day: “Oh my god, it’s here again—this feeling inside that there is something other than this ridiculous life I’m leading that goes from one event to another event to another event. There has got to be something better than this.” It arises again, and then you do whatever it is you do.

What would you like from me, my friend? If I could give it, I would give it in an instant.

I WOULD LIKE TO KNOW ABOUT THE REALITY OF WHAT REALLY EXISTS, WHAT BLISS IS LIKE WHEN AWAKENED ONES EXPERIENCE IT.

This is why I love you, because you are very clear. Even when you are angry, and when you are confused, you are very clear. You are the human condition, and you are every man and every woman. You are speaking the truth. Part of you wants to hear. There’s *no* verbal description. I’ve given endless ones; they don’t stick. The next question is, “Oh, thank you for telling me about what Bliss is like, and what’s for lunch?” It’s like that. It doesn’t stick. What sticks is *your* experience. That’s what sticks. At one stage, which you have passed through, it helps to read of what other people have experienced. But you have done it. It’s finished. You already know what they say. It’s like—the same silly story they always say—the difference between reading the menu and eating the dinner. It’s the very same; this is the dilemma.

I have nothing to say except, Walk on. What else can you do? Even if you decide to kill yourself, you’ll just have to come back and do the whole thing again. So just stay. Stay with the doubt. Stay with the anger. But stay with it. Stay with it. Feel it. Experience it. Don’t put yourself in a trance through some form of mental gymnastics of study or rigor or I don’t know what. Just stay with it! Stay with this pain, this anger, this not knowing, this frustration. This is the door! This very feeling, Jim, is the door! It looks like the obstacle, but it’s the door. You’ve asked the right question. “Where are you? In fact, what are you? Are you even ‘are you’? I’m tired of reading, thinking, talking, listening.” So just shut up and let the answer come. I don’t mean stop talking to me. Just listen to your own doubts. Listen to your own confusion. Stay. And the question is: Who is thinking this doubt? Who is having this thing? Who is in this frustration? Who is this here? What’s happening? Who is it?

Not the solution but the Source. You’re not looking for solutions, ladies and gentlemen. Solutions are what come at the end of a line of thinking. That’s not what you’re looking for. I think some of you think it is. That’s not what you’re looking for. You’re not looking for a solution. You are not! A solution comes after you’ve thought and thought and thought; then it comes. You are not looking for that. You are looking for a spontaneous explosion (it can be a soft and gentle explosion) of knowing for a split moment.

I'm glad you doubt. You only doubt things you care about. Isn't it true? You don't wander around saying, "I wonder if the Safeway clerk really loves me." What do you care? You only doubt the things you *desperately* care about. Those are the things you doubt. So doubt God! I much prefer your doubt than your disinterest, than your casual "Oh yes, there's a God."

Thanks for the question.

ETERNITY AND EXPANSION

JAMES: EVER SINCE I'VE BEEN VERY YOUNG, WHEN'S IT'S SAID THAT IF YOU'RE GOOD YOU'LL GO TO HEAVEN FOR ALL ETERNITY, THAT WASN'T A COMFORTING THOUGHT. SOMEHOW, SOMETHING ABOUT ETERNITY SCARED ME. I DIDN'T KNOW ANYTHING; IT NEVER ENDED, YOU KNOW. AND THEN THE OTHER THOUGHT OF ENDING, WHETHER IT'S THIS LIFE OR SEVERAL LIVES ENDING, THAT'S KIND OF TERRIFYING TOO. IT'S NOT COMFORTABLE EITHER WAY.

I'm happy to give you an answer that you'll probably forget as soon as you have your lunch, but here's the answer.

I think it's much more useful, instead of thinking of endings and all of that, to think of expanding, ever deepening. The experience that most awakened ones will share with you about this experience of God-realization is that it's a deepening, ever, ever, deepening. It gets deeper and deeper and deeper and deeper, more expansive, more and more endless. With the idea of eternity: what if you don't like it, and you're stuck there for eternity? That's a terrifying thought. What if you get to heaven for eternity and it's really not where you want to be? That's a problem. So I don't think these ways of speaking are useful. But what is: Doesn't it please a part of you, or relax a part of you, James, to say, "I'm going to just drift ever deeper into the heart of Compassion and Love and Wonder." Just deeper and deeper and deeper. That's the way it is. No ending. No this, no that. Just deepening, expanding, bigger, deeper. Like that.

AUDIENCE MEMBER: IF I'M UNDERSTANDING YOU, IF THERE'S NO TIME-SPACE TO DO IT IN, REALLY, WE DON'T HAVE TO WORRY ABOUT ETERNITY.

Well, of course not. For heaven's sake, don't worry about it, because how could you possibly conceive of it anyway? How are you going to conceive of eternity with a limited brain? Your brains are limited by time-space. This is why you can't think yourself to Bliss, because your mind is bound by time and space, and Bliss is outside of time and space. So you can't do it. Yes, absolutely right. Just let it go.

WHAT'S IN A NAME?

Say, who was it that hadn't asked a question? There!

JO: THE CONSCIOUSNESS OF WHO I AM, IS THAT DIFFERENT THAN “WHO AM I?”? LIKE, DO YOU HAVE A VIBRATION TO YOUR NAME AND CONSCIOUSNESS MAKES NO MISTAKE BY GIVING YOU THAT NAME? AND HOW’S THAT DIFFERENT THAN ASKING, “WHO AM I?”?

So in other words, a statement like “I am Josephine,” is that different from “Mary Margaret” and from “Who am I?”? Yes, there’s a big difference. If you say, “I am Jo. I am Jo, I am Jo,” whether you are intending to or not, what you are doing is reinforcing your belief in you as being a body-mind called Jo. When you say, “I am (whatever your name)”, then—unless you’re already fully awakened, and then you wouldn’t even bother to say it—you are reinforcing the concept of yourself as a limited body-mind.

THEN HOW ABOUT SAYING, GREAT, BE STILL AND KNOW I AM GOD, AND THEN [INAUDIBLE].

But none of that, my dear, identifies yourself as a limited body-mind. If you say, “I am God manifesting as Mary Margaret, “ that is conceptualization. All I’m trying to tell you is you are on repetitive tracks in your minds, all of you, and you are reinforcing those repetitive tracks. It’s called conceptualization. You’ve conceptualized yourself as a separate identity that is then a subject looking at other people as object. And every time you call yourself by your name, you are identifying yourself again and again with that self as subject and making yourself more and more real.

It would be very interesting what would happen if you never named children. If you never named them at all, what a world. It wouldn’t work, but it’d be an interesting concept.

There is without doubt a frequency that goes with the name of someone. Say, “Mary Margaret”: that carries a certain frequency; there’s no question. But that frequency is filtered through a cellular structure that is bound by time and space. And the minute that that bond is broken through death, then that entity, Mary Margaret, no longer sings through those cells, and what is really there, which is Awareness, which is Consciousness, is that which sings. So there’s a tremendous difference. I don’t recommend going around saying, “I am (your name).” I really would not, unless you need to strengthen your sense of identity—“I am me.”

BEING ON THE TELEPHONE AND BEING WITH SOMEONE WHO IS DYING

What a wonderful question.

BARBARA: SURE, BECAUSE I LOVE HER DEARLY.

Yes, what a wonderful question, Barbara. I’ll repeat it if you couldn’t hear it. Barbara’s mother seems to be in a state of transiting, meaning she’s going to die, and she talks to Barbara once a week and is saying such things as, “Well, the only way out is death,” and so on. Barbara’s question is, Is there anything that she can do?

Barbara, as you pick up that telephone, see if you can sit there a few moments and get yourself quietly into your being, which you can do, and simply hold her in your mind—not as a frail, 80-however-many year old woman, but as a dynamic, alive consciousness full of life, full of power. Then pick up the phone and, as she speaks, instead of having anything in your mind that you must speak to, hold her in your mind, open up your mouth and your heart, and allow whatever needs to come out to come out. For example—I’m not saying you must say this—but what is likely to happen when your heart is open and you’re visualizing her is something like, “Momma, thanks for everything. It’s been wonderful. Whether you choose to stay or go, thank you.” The next time it might be— Who is to say?

People are very blasé about telephone conversations. Be careful, they are very powerful. Often time they are more powerful than face-to-face, because you are relying only on your voice and your vibration and your words to carry your meaning, because your physical body is not there to do it. You have no idea how many things you communicate through your physical body. When you pick up the phone to call someone that you love, or someone you are in difficulties with, please, I ask you to be very focused. Phone calls are very important. They are powerful weapons that can be used for you or against you, for or against them. They are powerful moments. Do not pick up the phone casually. It is a one-way line into the psyche. The other party doesn’t have to play games with you, because you’re not there, they can’t see you. You don’t have to play games with them because they can’t see you, so you are just your voice, your intention. Many of you who have been on drugs realize that when you speak to someone on the telephone when you’re on a drug, you know almost exactly where they are, what they’re thinking. Those of you that are giggling, you know what I mean. You know exactly what their heart is—whatever their word is speaking, you know. And in the honest, straight state of no drug, you have the same thing.

All I ask of any of you is that you realize this is a connection with incredible power. It’s used much too casually, which is why so many of you resent it when somebody calls to sell you something on your telephone. It isn’t just that they waste your time. It’s that they are violating a very special connection! This is a special thing, this telephone. It connects you with your world. It connects you with people that you cannot reach. And somebody wants to sell you something. It is an affront. It’s like going to the death bed of somebody and saying, “By the way, may I sell you some health insurance before you get out of here?” It’s a violation.

So Barbara, all that’s required is just a few moments of recognizing this is real—as real if not more real than being in her presence—and allowing your spontaneous love and appreciation, or whatever it is, to be there. You will give her—without even thinking, mostly without thinking—that which you need to give her for your own sense of giving, and what she needs to receive from you. Have absolute trust that this is so, Barbara. Just that willingness.

THEN HER OWN PROCESS WILL CARRY HER THROUGH—

She will either feel free to open or not. Ask her questions. If she answers, fine. If she doesn't, fine. "Momma, is there anything I can do?" And then listen. If she says, "No thank you dear," then that's fine. But if she says something other, be willing to listen. When children come into the world, people take great care to take care of their every need. "Do you need to be fed? Do you need to be changed?" Whatever it is. But when they're going out, somehow people don't listen. A baby cries, everybody responds. Someone who's dying asks for something, and nobody pays attention. "I want some peace and quiet," so they send in the relatives. "I'd like to be alone." "Oh, dear, she's going into herself. We mustn't let her, we must keep her attracted." Listen to what they say, and just use the sincerity of your voice and your being.

I JUST DON'T WANT TO BE AFTERWARDS REGRETTING THAT THERE WERE THINGS I COULD HAVE SAID.

This is why all you do, my dear one, is open up your heart, and ask your very kind and loving heart. And any assistance that you need from anything else, say, "Help me." Just your intention, Barbara, to say whatever needs to be said, is enough. They will find a way. Even if you say nothing, your intention in this moment is all that's necessary.

I'm happy to see you.

THE PROCESS OF MANIFESTATION

MARCY: CAN YOU TALK A LITTLE BIT ABOUT HOW THOUGHTS BECOME THINGS THROUGH THE PROCESS OF MANIFESTATION?

Well, it's very simple. You think about something long enough, and eventually energy coalesces around it, and, *if the Consciousness wants it to manifest*, it will manifest. If the Consciousness doesn't, it won't. A barren woman can sit around hoping to have a child, and if Consciousness does not wish it, it will not happen. You can think about affirmation a lot. You can do all these things a lot, but if Consciousness does not want it, it will not happen. In fact, you know how you can tell? If Consciousness is not behind the process, you're going to forget. This is why I say Consciousness will ripen itself to awaken. You can do what you do, but it will awaken when it awakens.

So, absolutely, know what you want, picture it, get it out there. Why not? If Consciousness wants it, you'll remember, it'll coalesce, it'll manifest. But don't make the mistake of thinking it's because you were focusing that it happened! It happens because Consciousness wants it, needs it, demands that it happen! Otherwise it will not happen. Where's it going to come from? You really think your puny little bodies and minds— I mean, come on, you can't even keep yourself from having diarrhea. I'm serious! You get all worked up. I'm serious. Please understand.

DAY 3



*Don't ask for an easy life.
Ask for the consciousness to use it at maximum!*

JOY: THIS IS FEBRUARY 7, 1995, THE THIRD DAY OF THE LAST BARTHOLOMEW WORKSHOP, IN ABIQUIU, NEW MEXICO. GOOD MORNING, BARTHOLOMEW.

PAIN AND AWAKENING

Well, good morning my friends.

Let's just review the basics so that in all of the ups and downs, ins and outs, questions and answers, angers and resistances, we will get to the simplicity. Because it's very, very simple. And this is the most simple of all.

There is tremendous confusion in most people's minds between awakening and the cessation of pain. In many of your minds, you believe that to awaken to the full consciousness of who you truly are means that your life will be painless. Therefore, as you are choosing to awaken—as all of you are in varying degrees of intensity—and you still experience pain, your mind, which is conceptualizing this for you, says, "Well, if I'm feeling pain" or "If I'm angry" or "If I don't like my life the way it is" and so forth, "this means then that I am miles and miles—light years—away from awakening to the god within." This, I think, is the essential difficulty in trying to deal with body-mind conceptualization, that you are accustomed to adjusting to pain. You have been taught that you can be free of pain—mental pain, emotional pain—and you have been told that if you can sit in the lap of God, you will feel no pain—emotional, physical, or mental. I want you to seriously study that statement. And how is it best to study it but by addressing directly the lives of those who have been fully awakened, and then ask yourself, "Were their lives free of pain?"

Do you understand what happens in the mind? The moment that you begin to open to a feeling of something that is eternal and touches on the Blissful, and then in the next moment someone gives you a difficult time and you fall into your pain, you say, "Ah! It's impossible. Now I'm back in my pain, all of this God-feeling is now gone." What we have been trying to say all of these years, in as many ways as we know how, is that no matter what happens in your life, you are bound to have happiness and sadness. No matter how well you try to control your environment, some of it is going to smile at you and some of it isn't. Your life will go on in the pattern of its own destiny. And so be it. *That is not what we are talking about.* We are talking about a state of understanding that comes out of the heart, and not out of the mind and emotion. It is a state that is present at all times and, if you will, please, just let go of this idea that if you are in pain, you cannot at the same time experience God. *Let that go!* That, please, has to be given up in some very direct way.

Do you understand what I'm saying? The conceptualized mind says, "Oh, God is only bliss. God is only happiness. God is only—" I don't know what you think God is. So here comes your life, filled with troubles and travail, and the answer is, "Well I've got to fix my life before I can experience God." And I want you to know it's the other way around. What do

they say? “Seek you first the kingdom, and all else will be added unto you.” They didn’t say “all else happy,” did they? They just said “all else.” Unspecified all else, up, down, in, out, happy, sad, love, not love, beloved and disliked. If you need any further proof, just look at the great ones. Of course, Christ is the absolute exemplar of this. Here he is, a fully awakened being, and look at his life. Look at it!

The idea in the mind keeps separating you. A beautiful woman in the back asked me, through Mary Margaret, “Why is this so hard? When our true nature is this blissful state, why is it so hard? When the longing is to unite, why is it so hard?” I think one of the answers lies right here. It’s this misidentification of the body-mind mechanism that says, “If there is pain present in any form, then I must somehow solve that pain, eliminate that pain, by some external, conceptualized, worldly way, and then, when I’ve solved that, my life will be calm enough and I can find the god within.” That is absolutely an obstacle. Realize, in the midst of the most intense pain, *there* is the Light. In the midst of the pain, in the midst of the sorrow, the confusion, the distancing, in the midst of all that, *that* is the magic opportunity. *That!* Not separate from that.

If only you would just relax in the midst of the pain and ask yourself something like, “Alright, where is It?” But what do you do? Watch carefully what you do. When you have some kind of pain—psychological, emotional, physical, whatever it might be—the first thing is, “I need to solve this. Let me find a solution.” Well the solution can vary from something that you can do quickly to something that takes you 25 years, but nevertheless there is this idea that you can solve the problems of your life. Well, you have been living a long time, ladies and gentlemen. You have solved some of them, and you have not solved all of them. And as soon as you solve one, here comes another one. It is the nature of duality. It is the nature of duality to have this movement from one state to another. The idea that an enlightened one goes around smiling all the time is absolutely foolish. Yet you have part of this in your understanding, and we believe it is one of the main obstacles.

There is this scurrying around for something to make your life happy, scurrying around for something to fill your life, something to make your life more wonderful, something external, something that a conceptualized idea has said, “I would be happy if I had X,” or, “I would be happy if I don’t have X,” (depending on, you know, where you are with your exes here). So, there is this whole idea that there has to somehow be something in your external world that then is going to flood into you and make everything alright, and then you will have the time, or you will have the grace, or you will have the situation that will allow you to be god-realized.

So please, if you would grasp just for a moment, as much as you don’t like what I’m going to say, that one of the most magnificent, marvelous gifts that can be given to you, if your goal is self-realization, is to have a little pain, to have a little confusion, to have a little something that gives you such intensity that you say, “Right now, in the midst of this situation, I will

find my bliss, in spite of my pain, my anguish, my loss, my fear, my illness. Now, not delayed, not another moment.” You have to stop running away from your life—your life is as it is, and it is as it is for a very important reason. We discussed this yesterday. Consciousness knows precisely what it is doing with your life. Whether your body-mind mechanism has always caught up is another question.

The body-mind is the last to know. Body-mind is the last to respond to an energy field that is creating your life. Remember from yesterday the basic plan: There is deep, silent Awareness, which is God Itself. In the depths, there is the silence of God Itself. Out of the depths of that silent Stillness, there arose a motion. That motion is Consciousness. Out of the arising of that Consciousness came the 10,000 things—all the things out of that first arising of Consciousness, that first identification outside of the unity of Awareness. You experience that first motion as “I”. Then, with the conceptualization of yourself as I, here comes the conceptualization of all the other I’s. And so we have all of you in this wonderful sea of Consciousness, looking at each other. And, as we discussed earlier, each of you thinks you are the subject of this, whereas in reality you are all objects. As much as you don’t like that, you are all objects of this amazing Consciousness.

When you begin to look around and realize that there are objects, one of which is you, all of a sudden there arises—in the midst of all of this—a statement that, somewhere in this ever-creating, magnificent creativity of Consciousness, somewhere there is the *depth and silence of Awareness Itself*. Still. Pristine. Never, never altered. Never changed. Nothing has changed in the essence of Awareness. It, if you will, sits in its quiet, magnificent depths of total potentiality, out of which arises all conceptualization as Consciousness. And as each one of you participates in the dance of Consciousness, at the same time you are always aware in some part of your being that there is such a thing as the stillness of Awareness. And that is what gives rise to your struggle, to your path, to your yearning, to your seeking. You seek because you know. It is the very act of seeking that tells you that there is something to find. The very fact that you yearn is the indication that there is something to yearn for. It is the remembrance of that state of pristine God-awareness that is ever-present and is ever-available.

Ladies and gentlemen, do you really think you are going to stop all of Consciousness in order to recognize Awareness? Think about it. Do you? Do you think it is possible for you to stop all of Consciousness so that you can become aware of Awareness? How are you going to do that? Consciousness contains everything, every manifest thing, seen and unseen. When I speak of the forms in Consciousness, I’m talking about thoughts, I’m talking about emotions, I am of course talking about forms and shapes and all of that. How are you going to stop that? And one of the forms in Consciousness is your pain. One of the forms in Consciousness is your discomfort with your life, your disliking of your life, your desiring your life to be different. Those are all shapes and forms in Consciousness!

Ideas are one of the most powerful things in Consciousness. It is far harder to change a concept that has been ingrained in you than it is to change many other things about your life. You change things in your life constantly, but there are some very deeply ingrained ideas and concepts in Consciousness that you hang onto tenaciously. And one of them is: You cannot be both miserable and god-realized at the same time. I know it's difficult. And then big windbags like this sit up here and say, "Well, pure Awareness is Bliss." So you say, "Well, if pure Awareness is Bliss and I'm not blissful, then where is all this wonderful Bliss?" You have misunderstood, thinking that the kind of pain that you suffer in Consciousness and the kind of pleasure that you feel in Consciousness are totally different than the Bliss of Being. You have identified endlessly with a certain kind of happiness—"Oh I'm happy, Oh, I'm happy". Well Bliss is not Oh-I'm-happy. Bliss is something that just permeates every cell of the body, that makes you know, in the midst of the most incredible difficulty, all is well. The perfect example is Christ on the cross. Can't have been a lot of fun, ladies and gentlemen, and yet in the midst of that, what is said? "Forgive them, Father; they don't know what they're doing."

There is this New Age idea that if you are ill you've done something wrong and you better fix it. Well, you saw the film of Ramana the other night. You saw a face of intense pain. You know the stories of so many of the great ones. We've discussed them before, such as St. Francis with tuberculosis of the bone—one of *the* most excruciatingly painful things there is to have. You know the stories of people like Krishnamurti—the pain, the cancer, the difficulties, you know it all. So you know, absolutely, that it is not a true statement that you must be perfectly healthy, that you must be perfectly happy, that you must be perfectly at ease in your life in order to be fully, consciously, realized with God. You know this.

I'm asking you to address this, today, in your own life. I do not care how much pain you have. Why? Because I'm cruel and heartless? No. But because I know that in the heart of whatever difficulty may be manifesting, if you will not run, if you will not try to make it something other than it is, if you will allow yourself to relax fully and completely and to accept the unacceptable, you will find the way. You will find the way in the midst of the terror, in the midst of the fear. Not get over the fear and then find God. How are ever going to stop the terror of your life?

Look, you are all getting older. Is there anyone that isn't? At least in the physical sense, you are all getting older. And with this reality there comes a lot of fears—either ones that you've made conscious or ones that you have not. In the midst of all that, there's then a thought of, "Oh, I wish I'd had this, and I didn't ever get that, and my life hasn't had any point to it," and all the endless things that arise as forms and ideas in Consciousness. I told you yesterday and I repeat again: All of those forms in Consciousness: they arise, they have a short life, and they die. Your ideas of self-pity: they arise, they have short (sometimes longer) lives, and eventually they die. All of those ideas, conceptualizations, *will die*. And you cannot make

something that is going to die deathless. It will die. And so, wherein lies your happiness? It does not lie in endlessly trying to change the externals of your life.

The thing that is the hardest for you to believe is that Consciousness as you—not as Great Big Bad Consciousness somewhere up there doing this to me, but Consciousness as your deepest, truest nature—is the power that is guiding and controlling that which is the body-mind. When you as body-mind say, “I want X,” and Consciousness as you presents you with something else, what do you say? Most of the time you say, “I don’t want this. Who did this to me? How can I get rid of this?” All we are asking is that you be aware that whatever happens to you arises out of the absolute compassion and love and clarity of Conscious Awareness Itself, meaning that, buried in the greatest dilemma, is the way to the Truth and the Light of your Being without you trying to solve it.

Does this mean you shouldn’t try to solve your problems? Of course not. Solve them. Do your best. Give your *entirety* to it. Whatever it is, give yourself fully. But, at the same time, we’re asking you to understand that there is a power of immense compassion that drives every event, every thought, every action, every belief of your body-mind. And the goal is to awaken you to the depths of your true nature, now! Do not wait for a happy life. Do not wait for whatever it is you think you need to wait for. Don’t wait for your children to get out of college. “Well, I’ll work on this when my children are out of college.” You may be dead when they get out of college. Now what? You see? It’s a *now* life. It’s *now*, ladies and gentlemen. When are you going to decide, Now?

Some of you have had very painful lives. In the midst of that excruciating pain, if it’s just simply experienced as total pain, not anything separate to get away from, you will find It. It will be there. This is the razor’s edge that they discuss in Buddhism. You can’t fall either way, into hope or into judgment. You just have the courage of the mature psyche that says, “Wait. In the midst of all of this there *is* the Bliss.” It must be. Where would it be? Where else would it be, ladies and gentlemen? When you die, do you think somebody is going to be standing there handing you a Bliss package? Do you really believe this? Or do you not know? What a cruel thing of a Creator to put you through all this hell, and say, “Well, don’t worry honey, you’ll be happy someday. Go on and be miserable, you’ll be happy someday.”

Now.

Now. Now.

I repeat, one of the greatest obstacles is this belief that somehow you can only get to this place of silence if your world is at peace. It’s absolutely the other way around. You get to this place of peace usually in the midst of the biggest messes of your life. Why do think you create them? Why do you think Consciousness creates difficulty? Because in the midst of the difficulty, you look everywhere for a place to run, you look everywhere for an escape valve, and there isn’t any, and all of a sudden you say, “My god, it’s either *here, now*, or it’s

no place.” That is what I want all of you to say in your heart. Not “Oh God, well I’ll find you someday.” *Now!* In fact, the prayer is that as many of you as possible find this out as soon as possible, because what is really necessary for this world, for greater and greater peace and love to be possible in this world, is that you have got to wake up. If you don’t want to do it for yourself, for *God’s sake*, do it for God. Do it for the greater good. Do it for that part of you that looks around and sees pain and suffering and says, “How can I help?” Do it for that part of you.

Almost every one of you in this room is in some way a world server, doing your best to serve those around you, in whatever way. But you cannot serve deeply and truly and from that place of true service until you *know* what you are. And it is *not difficult*. You say it’s difficult; I say in the midst of the difficulty is the gold. This is why they have the image of the lotus—out of the mud arises this magnificent flower. The difficulty with that image is that you think of it in stages, don’t you? There’s the mud down there, and then there’s the growth, and then there’s the stem, and then there’s the blossoming, and then there’s the flowering, and then there’s the knowing. And because it’s a visual concept in time-space, you tend to think it’s going to take time.

That is the other problem we have *consistently* with humans, is that you really believe in time-space. I think it’s wonderful that you believe in time-space so you can make your airplanes on time and all of that business. (Or not make your airplanes on time, whatever the case might be.) That’s all wonderful. Beyond doubt, time-space is very useful, *but* it is a concept, and it does not function outside of conceptual time and space. It does not exist outside of Consciousness. This is why you can awaken in a moment.

You can awaken in a moment, because the rules do not apply outside of the world of form and idea. Can you grasp it just for a moment? This whole idea of “I have to do and I have to try and I have to struggle,” all of this comes out of this total loving belief you adhere to time. Oh it’s so precious to you! But it’s a lie. It operates very well here, but when it comes to finding your god-self, it is an obstacle, because it presupposes a path, a journey, an ending, a beginning, a middle, a way—a special way. All that is fine, but you’re not dealing with that concept, you are dealing with *now*. God is now, totally, fully, completely alive and present *now*. If God were on Neptune, you’d have a problem. (Of course, God is on Neptune, but not only on Neptune.)

All of these ideas, these conceptualizations that you believe with all of your heart and mind, when it comes to this pathless path, they become obstacles. Ladies and gentlemen, if we put together all of the number of hours this group has spent struggling to find God, do you know what a big energy field we’d have? I totally honor that, but I also say to you: When are you going to stop? Is there an idea in your mind that there is a certain person or certain group of people who are more spiritual than you are, who are more worthy of awakening than you are? “Ah, I see. They must be in the Himalaya.” So you went to the Himalaya,

right? Those of you that bought the book, you'll find out they went to the Himalaya. And guess what? They're still in this room.

Why? See, you have to take your wildest idea and do it. Not only do you go to the Himalaya, but the Dalia Lama was there! Now we *really* have a problem. But the sweet and wondrous truth is, travel where you go, do what you want, but right now, if you are the *slightest* bit interested, that which is the stillness, the depth of God-bliss and Awakening, is there.

People say to me, "Well I don't see how that's possible, because I really think about God all the time and it's not happening." But then when we sit down and we really begin to talk, we get to: How many moments of every hour, really?

All I'm saying is, see if you can grasp in your heart, just for a moment, that what you seek is absolutely there, in its silent wonder, waiting, just waiting for consciousness to merge with it, just for a moment. If you really believe this, then you will begin to be excited by the possibility, moment after moment after moment after moment. That's all it is, ladies and gentlemen, is your desire. And the more difficult your life, the better your chance. I don't feel sorry for any of you, because the more difficult your life, the better the chance. Why? Because it is the power of the pain that pushes you within. We've told you story upon story of people dying, the last moment, no way out, no doorways to escape, finally, they're locked in, and what do they do? They wake up.

BE A STUDENT OF LIFE

AUDIENCE MEMBER: ON YOUR TAPE ABOUT DR. AIKEN, YOU SAID THAT WHEREVER HE THOUGHT THERE MIGHT BE GOD, THERE HE WAS. AND HE LOOKED AND HE LOOKED AND HE LOOKED HARD ALL OF HIS LIFE, AND JUST BEFORE HE DIED, HE GOT IT!

He did.

WELL, I MEAN, IF SOMEBODY LIKE DR. AIKEN, WITH ALL OF—

Don't do that, please. You're projecting onto Dr. Aiken something that you don't know. You don't know Dr. Aiken's state of anything. Please don't compare. So what is your comment? That this great seeker had to wait 'til he died?

RIGHT!

Do you want me to publicly tell you what his obstacle was? I don't think that's appropriate. That's Dr. Aiken's private process. Dr. Aiken had a major obstacle.

WELL, OK, I'M NOT AWARE OF THAT. I JUST FIGURE IF SOMEBODY LIKE HIM HAD TO WAIT UNTIL HE DIED, WHAT CHANCE IS THERE FOR SOMEBODY LIKE ME?

Let me ask you a question. Do you want to stay alive so that you can be a teacher about God? Do you want to be a guru?

I JUST WANT TO AWAKEN.

What I'm trying to say is, if someone happens to have a tremendous desire to be a spiritual teacher, then that is an obstacle to awakening.

AH.

Ah. It's an obstacle to awakening—to want to be a spiritual teacher. And no matter how much good many of these people do in the world, if their identification is strongly with, "I am the teacher," then there's no room for them to be the student. It's very difficult to be a student and a teacher at the same time. That's why they say the greatest curse of all is to be a guru. The greatest curse of all is to be a teacher. If you are fully realized, then there is no teacher, there is no guru, there's only One. But for the unawakened, being a teacher is a *tremendously* difficult karma, and it can easily become the obstacle to awakening itself.

You can wait as long as you want, but I still say to you: It's now. It's now, in little increments of now. Little increments, little increments, little increments. Eventually, the moment comes where it is totally known.

I understand your question, but there are endless stories about the most humble person in the monastery—not the one running the teaching or ringing the gongs or giving the sutras or whatever, but the one sweeping the floor. Someone comes and says, "I hear from my inner voice that there's a wise one here. Take me to the wise one." And who does it end up being? The one sweeping the floor, just day by day, just doing the simplest of things with an open awareness, *not* thinking that he or she knows anything, just doing what she's doing, open, "Teach me." The student.

I've asked you all, as best you can, to be a student of life, to just let it teach you. *Just* let it be with you, in its sweetness and its difficulty. The more you think you know, the harder it is. Ramana said this endlessly, that the hardest people to deal with were the ones that were very smart—not very wise, but very smart—because they had their minds filled with what they thought was right. Nothing that you have experienced has anything to do with awakening itself. Any idea you have has nothing to do with what is really going to happen. Just watch! Just be *silent*. In the midst of your talking and living. I said yesterday—it was clearly stated—live your life fully, completely, abundantly! But at the same time, find a few moments, every few moments, to shut up! and to just go within, just to be willing to see, "*Is this lake of Bliss there, or isn't it?*" That's it—just be willing to look. And how do you look? You look best by being silent, that's all. Back to the same thing.

FINDING BLISS

AUDIENCE MEMBER: I'VE BEEN WORKING WITH THESE IDEAS. SEE IF I'M RIGHT. CONSCIOUSNESS AT REST IS AWARENESS.

True.

CONSCIOUSNESS NOT AT REST IS STRUGGLING? IS THE SEAT OF YEARNING IN CONSCIOUSNESS OR IN THE BODY-MIND?

Both.

BUT YOU CAN'T REALLY SEPARATE THEM.

No. No, my dear one, where would your body be without Consciousness? It would be dead. The body-mind is fueled by Consciousness. We tried to deal with this yesterday. When you feel pain, you don't feel it in your mind. You don't say, "Oh, my mind is feeling pain." What do you say? You say, "My heart is feeling pain," or whatever it might be. After all of the struggle, it manifests last through the body-mind, no question about that. But, Consciousness at rest is Awareness, and it doesn't have to be continuous. It can be just for a moment and then back into Consciousness. Back into Awareness. Back into Consciousness. Are you getting it? It doesn't have to be an ongoing thing. It doesn't have to be always, always, always; in fact it *rarely* is in the beginning stages. It is a momentary letting go, and then back to life again.

I told you yesterday, you've had *endless* moments of these. But then, because you fall back into Consciousness, you *negate* what you have experienced. You would not be so silly as to come for *five days* here, if you didn't already know that there was something that you deeply have and want to totally connect with. You would not be here. So stop pretending that it's not there. Stop pretending that you're not good enough. Stop pretending that you're not pure enough or quiet enough, or holy enough, or whatever enough. Stop it! Is it there? Then find it. How do you find it? Like you find anything else, you look for it. (Surprise!)

But you're always looking out there. "Oh, it's gotta be out there. Ah, I know. My bliss will lie in the perfect love affair." Haven't you all tried that? Well it's fun! Go ahead. Have more of them, as many of them as you want (simultaneously, or in linear fashion, whatever is your preference). No problem. But eventually the mature psyche finally says, "You know, this isn't working." Someone who is *yearning* for a relationship, *believing* that that is going to be the doorway into this great lake of Bliss, they begin the process, and they learn soon that egos like to fight. Egos like to disagree. Egos enjoy the repartee of give and take. It's fun. And it's not Bliss. No matter how much fun it is, it's not Bliss.

All we're saying is, if it's there, go find it. How do you find it? By just allowing it. Just let it drift through your mind. It's there. I told you, the moment it drifts in the mind, you're there.

The minute you yearn, you're there. You say, "I'm yearning and I'm not there." And I'm saying, you're fooling yourself. In that moment of yearning, the yearning and the destination are the same thing. Yearning and getting there are the same thing. The yearning and the finding are one and the same. You cannot yearn without being there. This isn't a destination. This is the *now*. The moment you yearn, you are there. Your mind says, "Oh, I can't be."

[INAUDIBLE AUDIENCE COMMENT ENDING WITH "BLISS"]

My friend, you are thinking so much, you wouldn't know you were in Bliss if you were in Bliss. And not only you. I'm speaking "you" in the editorial you (is that the correct term? The big You). It's like the fish. The fish is swimming so fast: "Where's this water there's gotta be water I know there's water somewhere," and it's moving so fast. My friend, you see, all of you have this idea that Bliss is just pleasure blown up into something immense, as if Bliss is pleasure, only bigger. It's not like that.

The words are so inadequate. We keep going back to the basic. Ladies and gentlemen, has there ever been a moment, unless you were unconscious and in deep sleep, that you were not aware of something? You're always aware of something, are you not? Well, what is that? You're always aware of something. Well, what is that? It's obvious, isn't it? It's Awareness! That is what it is, you see? But there's this idea that, "No, Awareness is something different from what I am now. It's different from something that I'm feeling now." I will tell you that behind all of your pain and pleasure, there's an ongoing continuum that you are constantly experiencing that is *It*. On the face of that, like the screen, the projected ideas and motion and action and fires and disasters and love and whatever are projected. The screen remains. And the screen of your life is your Awareness and it is always there.

CONSCIOUSNESS IS EVERYTHING; FROM WHERE DOES IT ARISE?

DIANA: HOW CAN THERE BE A SUBJECT AND AN OBJECT?

There doesn't have to be. It's just a concept! But if I start throwing that out, Diana, they're all going to get up and leave.

Subjects and objects are just like dust particles that rise and fall within a stream of light.

BUT YOU SAID WE ARE OBJECTS. HOW CAN THERE BE THAT? "I" CAN'T "BE."

You can "I". The "I" can always be aware of anything it creates. You created a mask yesterday. Are you aware of that mask?

YES.

Alright. There you have it.

BUT THE MASK IS ALSO CONSCIOUSNESS.

Is also an object.

OH.

Everything is Consciousness, Diana. Everything is Consciousness. Everything, everything, everything is Consciousness. The body-mind is Consciousness. Every object you've created is Consciousness. Every idea is Consciousness. That's what it is, dear one, framed in time-space for a moment to appear to be stationary and real. And in an instant, it is constantly changing.

Consciousness is everything. And as you just let go of all of these ideas, you will rest in the real question: Where do all these forms arise from? Where does Consciousness itself arise from? It's the only question, Diana. Just stick with the question, and the answer will present itself. You will find. And when you find, you will start to laugh, because you will know that it was there all the time. And you will know that you have experienced it all the time, but you have overlooked it. Because it is so continuous, because it is so ever-present, because it is so familiar, you have overlooked it and paid attention to the masks. It's so immense, and so ever-present, you've overlooked it, all of you. That's all. God, if that's a good word, is so ever-present, so obvious, so continuously present, that you've overlooked it. And because you have good humor, you will laugh when you see. You will laugh.

WHEREVER YOU ARE, THERE IT IS

AUDIENCE MEMBER: SEVERAL YEARS AGO, I WAS EXPOSED TO THE IDEA THAT EARTH IS A VACATION SPOT FOR SPIRIT.

Alright.

LIKE ANY VACATION, WHICH I TOTALLY ENJOY—I CONSIDER THIS TO BE ONE, THERE IS A YEARNING TO GO BACK HOME. AND THAT'S WHAT I FEEL.

So you think that this Home can't be found in a vacation spot?

SURE!

Do you really believe that?

THAT'S THE AWARENESS—

Aha—that's the concept.

YES.

I don't believe that concept. Do you?

I DID.

Do you now?

I'M QUESTIONING IT. THAT'S WHY I ASKED.

Dear one, where will you go to get away from this vacation spot? You'll die? Or what will happen? A spaceship will come and take you? How are you going to go?

WELL, I'D CONSIDER THAT A VACATION.

Being on a spaceship?

YES.

How are you going to go Home?

GOING WITHIN.

But do you go within when you're on vacation?

YES, I DO.

I see no problem, do you?

NO. THEY'RE BOTH THE SAME.

Yes. Wherever you are, there it is. This is one of the things that were brought very clearly forward in the drug ages. Any of you who have had drug experiences realize that no matter what reality you were experiencing, guess what? You were there. The one continuum—no matter what the experience, you were there. Or was that you that was there? When your whole world is completely changed, when nothing looks the same, who is it that is experiencing this weird new reality? Who is it that's experiencing it? *You*. And who is the you? The you is the I of Awareness. That's who and what it is. There is nothing that you can ever experience without it being present. And it is so obvious!

THE SILENT DEPTHS, NOW

BETTY: ARE YOU SAYING THAT WHAT THIS IS, IS ALL THIS IS AWARENESS?

Ha-ha! Oh my god. Seventeen years, by golly. Alright, let's go at it. Go.

WELL, I'M TRYING TO UNDERSTAND WHAT YOU SAID YESTERDAY OR THE DAY BEFORE, THAT FIRST THERE'S AWARENESS AND THEN THERE'S—

You see, this is the problem with talking! The minute I gave you a visual, you put it into time-space. "There's Awareness. Then out of Awareness comes Motion. Then out of Motion comes Consciousness. And out of Consciousness comes the ten-thousand, ten-billion, ten-trillion things." Right? You all had a mental picture. This is why I'm going to stop talking!

Next month, finished. Finished! Because every time we open our mouths together we get in trouble! The minute I said that, a conceptual reality was full-blown in your mind. Now we have to get from way over here from the ten million things and go to the 10,000 things, then we have to go the 100 things, and then the 1 thing, and then, poof! we'll jump into Awareness. All these are words, conceptualizations. Lies! It's *now*, Betty. It's *now*. Awareness is *everything*. In the midst of all of this action is the Absolute Stillness.

It's like this. (And this is another silly thought you're just going to conceptualize, but let's pretend again.) It's like the ocean. At the top of the ocean, there are Jeanne and Joe, jet-skiing and having a wonderful time and playing with their toys. "Ah, what fun!" and blah blah, and you're playing golf, and on the surf watching, and all this. Deeper down in the ocean, there's less happening. Even further down in the ocean, there's even less happening. At the depths of it, there's this tremendous, powerful, impactful, silent darkness. Immensely powerful. So powerful that all forms, at least forms like this, explode in its presence. It's all one ocean. Please now, don't get the idea that you have to now somehow get scuba diving gear. I can just see it now: "Let's get some scuba gear. Let's get some big tanks, huge tanks, and we'll get down there, and we'll find the Silence." See the problem with words, dear one? "How are we going to get down?" "Well, we'll put lead on our feet."

Because you believe in time-space, you think that going from all of this manifest stage of wonder into the silence of the depths of awareness is a journey. It is not a journey! It is here and now. The Silence is *here and now!* Now! You can't hear it because I'm talking too much.

Any moment that the intentionality is to be with the Silence, the Silence is present. How else could it be? The moment the intentionality is there, the Silence is there, just for a moment, maybe. For an ever-increasing moment after moment after moment, Betty. It is not a process. It is *now*. And therein lies the difficulty speaking.

Thank you for the question. It's a huge dilemma, all this talking.

USING SELF-PITY

AUDIENCE MEMBER: WELL THANKS. I THINK I'M NEAR, BUT I'M FEELING UNLOVABLE, AND THAT'S WHAT'S STOPPING ME.

Where did you ever get such an insane idea?

I DON'T KNOW. THIS MORNING IN MEDITATION, MY PRAYER WAS, "GOD, PLEASE LOVE ME."

I'm going to say something that you won't like, but I'm going to say it to you anyway. What if it happens that this feeling of God not loving you is exactly the most wondrous, exciting, appropriate gift to keep nagging at you, so that you will finally one moment, *just* for a moment, release out of your thinking mind into the silence to see if it's really true or not? I

want us to be very careful, because with this kind of situation, one can take it and say, “Ah! We have to make this fellow not feel that God doesn’t love him. Let’s see. Well, maybe seven years of therapy, \$75 an hour, with the best therapist we can get you, and that will solve the problem and then you will feel God’s love.” Well I want to ask you something quite different: What if it is possible that for *you*, my friend, Consciousness has presented, as *your* path, as *your* way, this feeling, wherever it arose from, that God does not love you, which is absolutely a magnificent way to fuel a path?

This is a *marvelous* way to fuel a path. If you think that God does not love you, that God has abandoned you, if you believe that deeply, if you really feel that inside of you, then you are going to be with this idea of God all of the time. Out of this pain and this sense of loneliness and being cast out, you are going to be with the idea of God. Do you see what I’m getting at? It may be this is your path, and maybe to be cured of this idea would be of no service at all. Perhaps what you need to do, my friend, is what I would suggest to anyone: Instead of *thinking* that God doesn’t love you, just moment after moment drop silently into silence and see if it’s true. Just see what reveals itself to you.

Excuse me, I hope I don’t hurt your feelings here: It is arrogance to think that God doesn’t love you. It is a funny kind of arrogance. And what I’m asking you to do is to be *grateful* for this feeling that God doesn’t love you. It is a *magnificent* way to keep you in the present so that you will just silence down and find out if it’s true or not. This takes tremendous courage! This takes courage, to be silent enough to find out, “Is it true?”

Many people have come to me who are dying of AIDS, and one of the greatest dilemmas can be voiced this way: that somehow they have done something wrong and that God doesn’t love them. And yet, one of the first people ever to listen to Bartholomew and to break into full, complete understanding of his god-self, was this gentleman who was wandering around Down Under, discovered that he had AIDS, was on his own, no one to help him, and for two weeks he suffered with the most incredible pain. And one day he sat down under a tree, and he asked the right question: “Is it true? Am I what other people say I am? Am I the outcast that other people make me out to be, or what is the truth here?” And *in that willingness to hear*, he became aware. What did he become aware of? The most incredible light and wonder and beauty and total acceptance of him on all levels at all times forever. It was finished. And his gratitude was to that tragedy of his life.

I am not suggesting you do any of that. I’m just saying to you, my friend, if you look at this from the proper perspective, it is a gift. If you look at it from another perspective, it is a tragedy that you have to overcome. It’s up to you my friend. But I want you to know that in the middle of this kind of dilemma, if you’re courageous enough to just be still for moment after moment, you will discover the integrity of your being, and you will never ask the question again.

I'm talking to all of you. He's wonderfully strong and speaks from the hot seat, but this is the dilemma for all of you. Well, find out! You know, other people don't love you half the time, so why should you believe God does? You make this transference all the time. "Well other people don't love me, so probably God doesn't love me, because there's something probably wrong with me," blah, blah, blah—whatever it is you say to yourself. Well I ask you to stop the blah-blah and find out. I ask you to *find out the truth*. Is there within you an overwhelmingly abundant, available compassion and love past all understanding that is your true nature? Find out!

This is the ultimate risk. This is why you spend time on all these other things, because you are frightened. Somebody said, "What if I go in there and find out He doesn't love me?" And my answer is, "Well at least you'll know something." How can I say this with such casualness? Because I know what you will find. I *know* what you will find. This is why I *love* self-pity. I *love* people who are full of self-pity, because if they're full of enough self-pity, they will be so pressured by this self-pity. People with self-pity don't let the world love them, because if the world loves them, well then how can they be full of self-pity? So, they keep on enjoying self-pity. And it's wonderful because it's a very powerful tool, and so finally the question arises. The right question is, "Well, are they right? Or is it possible, just possible, that there is somewhere within this being, this body-mind mechanism, something that loves absolutely." Not "loves me", because you're not going to find that it loves *you*. What you're going to find is that it is Love. That's what you're going to find out. That it, you, all of it is Love—that's what you're going to find out. And so from the self-pity comes *glorious* awakening. Glorious awakening.

Thank you for your smile. It could have been a rotten tomato, you know. I'm very grateful.

FALLING IN LOVE WITH GOD

MAGGIE: I DON'T KNOW WHY I'M ASKING THIS QUESTION, BUT WHEN I WAS WATCHING RAMANA AND HE KEPT ASKING, "WHO IS THE I," SOMEHOW I WANT TO KNOW IF THAT'S A BUNCH OF WORDS AND IF IT'S POSSIBLE TO CARRY THAT QUESTION WITH THE BREATH.

Always a possibility. It's a wonderful question. Ramana teaches the "Who am I? Who am I?" There are varying stages to this "Who am I?" and thank you for bringing it up. You begin with whatever appeals to you. If the way in starts with the breath, "Who am I?", then you begin with that. You will soon find that you forget. Anything contrived as "I have to do this," you will forget, because life is very complicated and you'll forget it. But go ahead and do it. Do whatever occurs to you. This is why I said yesterday, whatever your path is—if it's reading—I don't care what it is—do it rambunctiously, abundantly, fully! If this is what calls to you as what to use—the "Who am I?" with the breath—what you will find is that the mechanism will drop away. You'll forget to say it, but what will have happened is, if you ask

the question deeply, really, just once, deeply—if Consciousness asks the right question once, deeply—“Who am I?” “What is this?” “What is the Source of all of this creation?”—when you ask it once, then the process Home is already underway.

It will go through varying stages. Just go with whatever your intuition tells you. No right way, no wrong way. This idea of wanting to discover the mystery of who you are or what might be there inside of you, when you really get excited about the mystery, then it gets solved. Until that time, you forget, you remember, you forget. But once you are caught by an idea—you know this in your lives—once you’re caught with an idea, it’s there all the time! Someone said to me yesterday—he has just recently fallen in love, and he was so dear, speaking to Mary Margaret—he said, “I can’t get her out of my mind.” *That’s* what I’m talking about. “I can’t get it out of my mind. I’m trying to think about these other things, but all I can think about is, Who am I? Who am I? Who are you? What is going on?” That’s it.

How could this wonderful man predict when he was going to fall hopelessly in love? He’s obviously wandered around in his life looking for love. He’s an intelligent man and wants to be loved. You’re wandering around, looking for God. And one moment, one day, one place, bang!, you’ll fall hopelessly in love with God. From that moment on, you will love totally other people and all things and you will continue to serve and do all that you need to do, but your heart will be In Love, in that place that is constantly listening for the voice of the Belovéd. That happens to you. Up until that time, you do things like this. Do you understand, ladies and gentlemen? It’s just in a moment. It just happens. And then nothing else occurs in the mind except, “Who is it? Where is it?”

The wonderful thing is, you’re already half in love, all of you. Perhaps some of you more than half in love. There’s just that last line that says, “Ooo, fall in love again?? Ooo.” You know what happens when you fall in love. Oh-oh. But I tell you something. You can’t win. This love is so compelling, you can’t win. You will fall, flat on your face, in total love. What fun.

YOUTH, GENDER, AND THIS MESSAGE

AUDIENCE MEMBER: OF THOSE WHO LISTEN TO THIS MESSAGE, AS A YOUNG ONE AND A MALE, WHY AM I IN THE MINORITY?

Well. I answer that on two levels. The first is, as the next years go on, you will be less and less in the minority. I don’t mean that you get older, but that there are going to be more and more young people interested in, not just this message, but all messages.

But the truth of it is, as a male you have been given a very definite conceptualization of what you’re supposed to do, and it certainly isn’t spending five days of your life sitting around trying to find God. It is a very rare mother or father that says, “Well, my dear one,

what you have to do is sit around, never make any money, never go to school, just sit around and find God.” That’s not what parents say, is it? And so, with males—with the men in the past; this is changing—the men in the past have had an even more difficult time of it because they were to be the Breadwinners. And so they had to go out and make money to pay mortgages and all of that. So the mind is occupied.

It’s also that younger people still think that the perfect love, the perfect job, the perfect little life with the picket fence is going to work out, and that they will be happy. So it takes a certain amount of grinding down. I don’t mean that in quite the way it sounds. But you know that children are trained with storybook realities: “They were married and lived happily ever after.” That’s the way the world is contrived. Finally as you mature into your lives, you awaken to the reality. Women are told, “Oh just have children and you’ll be happy.” Ha! (They find it very funny also.)

So these are concepts that the mind of humanity projected out: “This is how you will be happy my dear. Follow this path and you will be happy.” You know, “Be a CEO of IBM and you will be happy,” or whatever it is. So you try: “Alright. Sounds good. I’ll try.” But then one day come the dawning, and the realization that “This isn’t working.” And you look around, and you realize that for others it hasn’t worked.

One of the wonderful things about going to class reunions is to find out how much it doesn’t work. The pain, the sorrow, the suffering, the loss. Some people go into total self-pity and blame and resentment and throw verbal rocks at life for the rest of their life. But for the mature psyche like yourself—obviously you wouldn’t be here unless you had a tremendous capacity for this—comes this idea: “Hey! There must be something else. I wonder where it is.” So you begin another road, that lands you here and there and other places, and then, the awakening comes. The awakening is fully in place when you finally, with all of your heart, know it’s not outside of you.

DON’T CHANGE; DON’T TRUST; EXPLORE

The answer is always the same: In the *willingness* to stop trying to change yourself to be different than you are, to allow yourself to drop out of the constant experience of yourself as limited being and allow your vast being to appear, *just* for an instant, then you will never play the “poor me” game with the same intensity ever again. That doesn’t mean the next morning you’re, “Ah!” But you will never play it with the same intensity. In fact, George, I would like to challenge you, because I think that you do play it much less than you used to.

GEORGE: THAT’S TRUE.

So let’s speak truth. What is it that has done it? You can say, “Well it’s 12-step” and all, and I will agree that that’s all there. But I would ask you, who motivated you to go to 12-step?

Who motivated whoever created 12-step? Who motivated *all* of it? There's something behind all of this magnificent life that is motivating it moment by moment, and I ask you to find out what it is, my dear George. Just go down and find out. Don't try and trust. Don't trust. I said yesterday, I don't want that word. Explore. Just stop thinking and go in, moment after moment after moment, and *you will find* what is there. Why? Because it's there. And because you do not create it, you do not somehow make it real, because it is the very God of very God, it is the Being of your Being, it is what you are George. And you will find it in the silence, the moment to moment silence, the stillness. It is there.

Endless people who are feeling sorry for themselves find God. Endless. It doesn't matter. We don't have to fix all of you so that you can find God. What a job that would be, because we'd get you fixed just right, and then somebody would come along and say, "I don't like way that looks. Fix it again." Got it?

Thank you, George.

WHY A HARD LIFE?

ROBERTA: MARY MARGARET, I MEAN BARTHOLOMEW—

It doesn't matter. Who cares?

YOU LOOK A LOT LIKE MARY MARGARET.

I've been told that.

Yes, dear.

SOMETHING THAT MIGHT HELP GEORGE TO KEEP IN MIND—AND I'VE THOUGHT OF THIS WITH MY CONSTANT SPINAL PROBLEM—IS THAT, I THINK, YOU CHOOSE YOUR DIVE. SAY IN OLYMPIC DIVING, FOR GREG LOUGANIS, IT WOULD BE BENEATH HIS LEVEL IF HE CHOSE A 3-POINT DIVE, SO HE CHOOSES (OR SOME OLYMPIC DIVER CHOOSES) A 10-POINT DIVE, KNOWING THAT IT HAS A LOT OF TWISTS AND TURNS AND THAT THERE'S A GREAT DIFFICULTY—YOU MIGHT GO SPLAT IN THE WATER, BUT YOU HAVE TO PRACTICE IT AGAIN AND AGAIN. IN FACT, AT THE OLYMPIC COMPETITION, LOUGANIS GOES BACKWARD AND HITS HIS HEAD ON THE BOARD AND GETS GASHES AND STILL GOT A 10-POINT! THAT DIDN'T STOP HIM. I FEEL THAT WITH THE LIFE WE'VE GOT, WE HAVEN'T BEEN DEALT BAD CARDS; WE'VE PICKED A TOUGH DIVE SO WE CAN EARN MORE POINTS THAT WAY.

There you go, earn more points. I love the statement, because it clarifies. You all know exactly what she's pointing to. She's pointing to what I told you yesterday: Don't ask for an easy life. Ask for the consciousness to use it! Ask for the consciousness to use it at maximum!

Perfect, Roberta. It's just the way it is. I've an astrologer friend who did a numerological chart for someone who had no squares; it was a perfectly balanced chart. And so of course Mary Margaret was excited to find out: this person must going to be the new avatar or

something. It turns out this person had an utterly boring life. They'd done nothing, gone nowhere, experienced nothing, because there was nothing there to push. They had a very unhappy, kind of a drab, not too unhappy, not too sad, kind of a life.

NO POINTS.

No points, says Roberta. Roberta likes points, I can tell.

DIANA: IS THAT BORING YOUR WAY TO ENLIGHTENMENT?

There she goes. Is that boring your way to enlightenment? Yes. Properly used, Diana, boredom is a wonderful tool.

LOVINGKINDNESS

This is someone who came in with a tremendous love for the natural world—the animal kingdom. And what is going on in that world is causing her tremendous pain. The question is: Why is this programmed? Well, ladies and gentlemen, I say without question that everyone in this room came in with the programming of doing the best they could to ease the suffering of the planet in some way or other. I don't think that you come to this kind of a path, this kind of a work, without a great heart. And great hearts hurt. Great hearts look around and become aware that there is so much, what is the little you can do? How can it matter? But the fact of it, my dearest one, is that if your heart is hurting you must then do whatever it is, however small it is, to end the suffering of even *one*, in whatever way you can. Just use this gift of your suffering and your pain and your empathy to help ease the suffering in the world.

One of the things that happens is you all hurt. And you either close off and refuse to see it, or you open up and you acknowledge the pain. Don't you ever find yourself just crying, when you look and feel things, the world, these experiences that are recorded on your television sets? Your heart must cry, your heart must break, you must look and see the pain inside of you for this. Why? With this kind of pain, with this kind of openness, then, even if you never leave your living room, if you just sit there and open your heart to as much lovingkindness as you can, move in your daily life with as much lovingkindness as you can, whatever that means to you, that is enough! To move with lovingkindness, in the most limited or the vastest way, is enough!

Lovingkindness. That you are all capable of. *You do not have to hurt others.* You do not. You can choose lovingkindness. To stop saying what hurts, to stop doing what hurts, you can make this choice. Not forever, but moment after moment after moment. You can choose to get back, get yours, tell them the "Right Thing", or you can choose the lovingkindness. Each time you choose it, you know exactly what happens—it grows in you. Lovingkindness grows and grows in you, each time you act in a loving way—not in order to have your

lovingkindness grow; not, “Oh, I will be loving and kind so that I will be a better person”—but just because it comes out of you. Lovingkindness is an option. “This is the way I will be. I will be with this lovingkindness.” You know what happens. Your heart gets bigger and bigger. And as your heart gets bigger and bigger, it hurts more.

All of you come to me and you say, “I hurt more than I used to, what’s wrong?” There’s nothing wrong. It’s what right. There’s tremendous pain and suffering. You are part of this wondrous experience, which is called living. As part of that, your job is, as many moments as you possibly can, *please*, act with lovingkindness. That you can do. You can’t save the world. But you can certainly keep from knocking a friend on the floor with your words or your anger or your resistance or your superiority or your judgment, or whatever it is. You *can* do that. And that is enough!

Out of that acting with lovingkindness, what happens? We’re back to our same, old theme. What happens is you begin to relax. What makes bodies tight and tense and combative is tension. When you begin to relax that tension by lovingkindness—just a simple little lovingkindness, patting the dog, whatever it is—what happens is you begin to relax. And as you begin to relax you begin to look around, like the fish that quits swimming with such furor and begins to look around at what it’s swimming in. It does this when it begins to relax. Why do you think the Buddhists are so attached to lovingkindness? They know what happens inside the psyche that has as its goal lovingkindness. They know it relaxes them to the place where they are then able to look within, because they feel loving and kind. When you feel loving and kind, you will dare to look within you.

The people who cannot look within are the ones who are terrified that they are going to find hatred, rejection, evil. But when you practice just the simplest lovingkindness as a way of being, you will begin to ease off of yourself. You will stop this insatiable tendency to scold yourself, to find fault with yourself. You will relax, and in the relaxation you will begin to look within. This is why I ask you to stop scolding yourselves. Because if you scold yourself, you build an image of yourself, and the image is negative, and you will not look within for fear of what you will find. So if you will start practicing lovingkindness to yourself, and to others, then you will be delighted to look within. Do you understand? Every time you scold yourself, every time you find fault with yourself, demean yourself, you’re making yourself afraid, and the fear then is, “I cannot look inside, because I know what I will find.”

You know what my prayer is for all of you? Is that you see yourself like I see you. If I could do anything, that is what I would do—just for an instant, that each of you see yourself like I see you. You would never doubt again. If you love me, then love yourself. The greatest act of love you can have, if you love me, is to love yourself. That’s all I ask. To love yourself.

YEARNING FOR ONENESS

You've formulated it very clearly, actually. So let's answer it.

We've discussed previously the whole concept of the path to spiritual awakening as a pyramid. At the bottom of the pyramid, there are all of the organized religions with their rules and regulations—if you do this, God will love you and you will go to heaven. Well, people try that for a while and, sometimes, that doesn't work. For some people it works; for other people, they are left empty. So they move to the middle of the pyramid, which is where they say, "Look, I'm not going to follow the rules and regulations. I'm going to find my own way."

That can be very interesting, when you begin to find your own way. You try everything. Everything. In and out of anything. Everything. Then there comes the pinnacle of this, which is where you're standing right now, Bill, which is: There comes a moment when you realize with all of your being that a conceptualization of any kind comes and goes. That believing, and feeling, and creating an image of the heart of Jesus is something that you have to do. Then it goes away. Then you do it again, and then it goes away, and comes and goes. What you are asking for is to have a continuous, ongoing experience of the love that fills the heart of Jesus. You're asking for a 24-hour-a-day love, that never fails, that doesn't come and go, that is ever-present and ever with you. Is that what you want?

BILL: THAT'S WHAT I WANT.

Exactly. That's what everyone, I hope, either wants or will soon want. And you come to the knowledge that those wonderful images have been magnificent, that they have helped you in your terror, they have given you a focus, they've kept you in the Light. Then there's a moment where you do not want to read the menu anymore, and you don't even want to eat the food, you want to be the food. You want to *be* it. You don't want "it" and "you"; you want it-and-you as one, constant, ongoing, unseparated, never-to-be-again-divided moment. *That's* what you want, Bill. The only guidance that I can give you is to tell you that, in every moment of every life, of all of them—all of you, everyone—there is that Ever-Presence. Where else could it be? So, I ask you, just be still, moment after moment, occasionally, and as often as possible. No ideas, no concepts, no conceptualization, just silence.

When you say, "Be still," that part of your psyche knows precisely how to be still. You don't know how to be still. Awareness, the whole process knows. All you have to be willing to do is to say, "Be still." If you do this consistently, my friend, you will find the consistency that you are looking for. It will have no name and no shape and no form, and it will be ever with you. Then you will find that there's not you, and there's not It. There's just One. And even one is too many. There's just

I know of no other way, Bill. At the same time, when you get really terrified, there's always the sacred heart of Jesus. What's wrong with that? But remember that the Being, the Heart of all Consciousness, has as its main yearning to merge totally, completely and utterly in the Bliss of God-Being, so that it is never separated again, never gives rise to the illusion of two. Never.

I want to ask all of you to understand: Since this is your yearning, can you not understand that in the fact that this is a yearning, it is the proof that such a state is possible? The very fact that you are yearning for this, this is the proof that such a state is possible. People say, "How can you prove this?" I don't have to prove anything. You prove it to yourself all the time—the very fact that it can be conceptualized in your mind as a possibility tells you it can be done, that it is so. It is your destiny. It will happen.

OPEN TO ALL OF IT

Well, my friends, here's something that I think we've covered partially, but let's finish it.

[Bart reading:] YOU TALK ABOUT EXPANSION AND AN OPENING OF THE HEART. I HAVE BEEN WORKING ON THIS. I GET TO A POINT I FEEL THE EXPANSION IN MY CHEST, AND WARMTH RADIATES FROM MY HEART. WHEN I GET TO THIS POINT, OFTEN I'M FLOODED WITH TEARS THAT FEEL LIKE THEY WILL NEVER STOP. I'VE NO WORDS TO DESCRIBE WHAT HAPPENS HERE. IT DOESN'T FEEL LIKE FEAR OR PAIN; IT DOESN'T FEEL LIKE THESE TEARS ARE ALL MINE. SOMETIMES I SIT WITH THIS TO SEE WHAT HAPPENS. I ASK 'WHAT IS THIS?' BUT NO ANSWER COMES. SOMETIMES IT CREEPS UP ON ME IN THE STRANGEST SITUATIONS, AND I CAN'T IDENTIFY WHAT TRIGGERS THIS RESPONSE. MY QUESTION IS: IS THERE A SORROW THAT COMES DEEP FROM THE "I"? THIS FEELS LIKE A CHASM THAT I CAN'T GET THROUGH OR FIND THE BOTTOM OF, AND THE MOST DIFFICULT PART IS THAT IT FEELS LIKE SOMETHING MUCH LARGER THAN ME. THERE ARE NO WORDS TO ARTICULATE WHAT'S HAPPENING.

Well, I think he or she did very well.

Understand that you cannot have an open heart that is only open to happiness or to the good things or to the pleasing things. We've told you since the beginning, the tap is either on or it's off or it's trickling in between. The heart really does open. We're back to hoping that you realize the reality of what you're experiencing. Your heart does open. There is a chakra—I never talk like this, you realize, but we will talk like this today—there is such a thing as the heart chakra. It exists and it opens. By that I mean, the energy that is there begins to build and expand and expand, and there is this sense of warmth, this sense of flooding of the physical body. All of that is true. At the same time, an open door is an open door and anybody can get in. If a door is open then all are welcome. This is the difficult part about being someone dedicated to truly opening your psyche to the Love of Consciousness. As a byproduct, you're going to feel pain intensely. You are going to feel your pain, other people's pain, pain that you have no identification with whatsoever. It is simply that there is

a lot of pain awash in this world, and it will be part of your experience. So what is the solution?

Well, you have several. One is to shut down, and not feel anybody's pain, including your own. But I think the wisest, the fullest, the most complete answer that we could give to you is to acknowledge that this is what it means to be human. This is what it means to be *fully* human. A full human being is one that feels pain. A full human being is not one that does not. You are fully human to the extent that you *fully feel* and acknowledge the *tremendous* variety of experience that moves through all of humankind. You are part of that wholeness.

When someone asks, "Why me?", you know exactly the answer: "Why not me? By what special dispensation would it not be me?" This joins you with all the heart of humanity: the willingness to suffer pain and not understand but just be willing to suffer that pain. The greatest ones spend a lot of time feeling the pain of humanity. They feel a *lot* of the pain of humanity. They understand that there is a doorway, but they also realize that there are those who are still pretending to be asleep and have chosen not to move through that doorway and they suffer. And someone who has compassion will suffer for your suffering. As you begin to expand, you will suffer for things you see on the street, things you see on the bus, in the subway—whatever—you will suffer. The first response is, "Shoo! Get out of my life." And then the next one is, "So be it."

What we ask is that instead of trying to understand this, just do exactly what we have recommended all these years, and that is to just relax into and allow the suffering to be fully there, without this intervention of the mind, which says, "Where did it come from? How can I get rid of it? I've got to get rid of it," without doing something. Just immerse awareness *in that pain*. What is experienced in the midst of that is very interesting: Unless you close yourself off, you cannot avoid the Heart of Life. It is part of the entire experience. There is a certain wondrous bliss to suffering. I know this sounds perhaps very strange to you. But there is a wondrous feeling to being able to suffer fully for someone else. It unites you in such love and compassion with that person, whether they ever even know that you are doing this. It just joins the heart.

Be willing to suffer! Just be willing to suffer. That's it. And when you are willing to suffer, you then will find that what has been so incredibly painful is the resistance to suffering. "I don't want to suffer"—that is what hurts. "I don't want to feel this pain"—*that's* what hurts. What doesn't hurt is to just be willing to suffer—your own pain, someone else's pain—without any intellectual understanding, the willingness to suffer, period. Because it also then means that you are willing to enjoy tremendous bliss. They go together. You cannot say, "I am willing to feel all the bliss and you guys keep all the bad stuff."

Just be willing. In that willingness, allow that tension that builds, when you push against, "No, I don't want, no." How do you feel when someone says, "Sit down, I have something to

say to you”? Or, “Could we go outside? I have something to say to you.” Do you feel it? Be willing to suffer. Your own pain, their pain, whatever. The willingness to feel suffering gives you absolutely the potentiality to feel the Bliss of Being itself.

You are either open, or you are closed. It is a very simple matter. People, when we did private work, would come and say, “I can’t open, I can’t open.” And on examination, we found that it was not the truth. Just have the willingness to be open to life. Again I tell you that when Consciousness says to itself, “I am willing to be open,” Consciousness will open! I told you before, Consciousness is the doer. Consciousness will find ways to open your body and your mind. It’s not your business; how are you going to do it anyway? But Consciousness knows. In your willingness to be open to all of life’s experiences, the pain, the sorrow, the suffering, the bliss, the joy, the delight, all of it, you will find that something outside of body-mind mechanism moves in and all this begins to happen on its own. But it begins with the willingness.

CONSCIOUSNESS WILL FIND ITS WAY HOME

Some people who meditate deeply go through what, in Buddhism, they call the bardos of hell, and they go through them in their consciousness as deeply and as painfully as you have in your own way, and sometimes without the guidance of an external counselor who can work with them through it. But they will go through, and the reason they will is because, in order to relax, you have to have a certain amount of that charge taken out of the body in some way. I want you to know that many of you have done it through deep meditation, and some of those images that come up in your mind—that’s all part of it. And it can be hell, my friend. True hell.

It’s just like settling down to the bottom. Consciousness will find your way for you. This is why I beg you not to say that your way has to be their way. Please. If it works for you, Hallelujah. But it doesn’t have to be their way. Just allow everyone to find their way of facing their own demons, their own fears, their own blocks that keep them from this light. They’ll find their way, because, remember from yesterday, absolutely Consciousness will find its way Home. Consciousness *will* find its way Home. Once it awakens in one moment to the knowledge that there is a Home to go to, that there is a place where this peace that passes all understanding lies, it *will* find its way just as surely as the river finds its way to the sea. It *will*. None of you in this room, unless somebody drug you in here with a lasso, none of you would be here unless you knew that this was so—that Consciousness is on its way back to its origination, on its way back to that place of absolute certainty. It can happen in a moment, and then be forgotten in a moment. But it can be experienced in any moment. There is no way back out of this, and that is the grace of God. That is the grace of God. Once ignited by the possibility of the safety and the love and the surety of the heart of God,

there's no way back, only forward. It is out of your hands. Try as you will, you will go Home. You will.

TELLING THE TRUTH

AUDIENCE MEMBER: AS YOU KNOW, YOU ASKED ME TO SPEAK TO MY MOTHER ABOUT MY OWN TRUTH. I DID THAT WELL AT THE TIME, AND THEN TWO WEEKS AGO NOT SO WELL AT ALL.

Yes. Welcome to the human race.

IT DOESN'T FEEL LIKE I'M PARTICIPATING IN HER FREEDOM; IT SEEMS LIKE I'M PARTICIPATING IN HER HELL. IS SHE OK?

Yes! Be more clear. You're afraid what?

THAT I'VE JUST BROUGHT TO LIGHT WHAT *NO ONE* IN MY FAMILY EVER WANTS TO COME TO LIGHT AND, OH WELL.

So let me ask you a question. Do you want truth?

I THINK.

Do you want truth in your life?

YES.

Then you must be truthful. Let's be very frank. If you want truth in your life, for you, then you must be truthful. And that is a very difficult statement I've just made. But since I first saw you in this form, it was very clear that one of your paths is truthfulness. You know exactly what I mean. All I know is, that when you are truthful, without rancor, without maliciousness—which is how you have been truthful, without those—then you have done what you must do.

No one needs to die without truth being known to them to whatever extent is possible. I'm not talking about you, I'm talking about your mother. You're not responsible for her response to you, my dear one. Unto thine own self be your truth. Be truthful. And trust truth; it will work its way. There are far too many people who go to their death full of false ideas, and never have the chance to see themselves clearly, and to see life clearly. So you give truth because that is your nature. There is no other way.

How did you feel hiding? Would you withdraw truth now? No.

I WOULD LIKE TO DISCARD THE PAIN WITH IT. HA-HA.

Well, as we just spoke a moment ago, that's part of it. The answer is, any time your heart is open to suffering, as it goes through the physical mechanism of your body and is touched by loving consciousness, it goes back out into the world with much more love in it than it

entered you. This is why they say that the great sages sitting quietly in their isolation do more for the peace of the planet than all the do-gooders put together. Why is this? It is because, if you like the word, it is a transmutation. They take within them the pain and the suffering, and they move it through their consciousness, their awareness of clarity and truth and purity and wonder, and it goes out of them in a different form. It enters in one way and exits in another.

This, on a lesser deepery, is true of all of you. Well you know this. Within two minutes, we could get together a feeling of such negativity in here, if we all focused on it, that you would all run screaming from the room. At the same time, we could do the opposite, which is to focus on something quite different and have that manifest. You are manifesters. These are manifesters. They manifest. They manifest all kinds of things. And one of the things is: Either loving, or not.

Well, I hope that answers. As far as telling the truth, that's entirely an individual matter. I'm not recommending you all go home and say, "Mother and Dad, sit down. I have something to say to you." That's not my recommendation whatsoever. It was a specific question that she was asking on behalf of a specific problem. What you tell your parents, that's entirely up to your heart. And I agree with you, some things are not helpful. Perhaps *many* things are not helpful.

SPEAKING TO DEAD PERSONS

DEE: IN SPEAKING ABOUT MOTHERS, MY MOTHER DIED, AND I WAS UNABLE TO TELL HER THE THINGS I KNEW SHE WOULD WANT TO KNOW. SHE ASKED ME IN VARIOUS WAYS TO TELL HER THINGS, AND I COULDN'T BRING MYSELF TO DO THAT. AND MY THINKING IS, IF THERE'S NO TIME AND SPACE—

Yes. That's it.

CAN I GO TELL HER?

You don't even have to ask me that, do you Dee?

AM I CRAZY TO THINK THAT?

You'd be crazy not to think that.

Listen, Ladies and Gentlemen, all this idea about time and space and they're there and you're here and you can't reach each other: I agree that you are trained to think this way. Actually, it's useful isn't it? If they kept popping in and out of this universe, it'd really be very disruptive and confusing. I understand that. But the truth of the matter is, absolutely, when you turn your awareness to anyone, living or what you call dead or in another state of being, with any kind of a statement of anything, since there is no such thing as separation, it is obviously received. These separations are made in Consciousness in order to keep your

world organized. I appreciate that. But the reality is, they are as available in one form or another for that kind of receiving. Absolutely. There's no question about that.

THE VALUE OF THERAPY

AUDIENCE MEMBER: YOU KNOW I LIKE A GOOD JOKE AS WELL AS THE NEXT PERSON, AND I'M ON MY WAY TO BECOMING A PSYCHOLOGIST, AND THERE'S BEEN A LOT OF JOKING ABOUT, "GO SEE A PSYCHOLOGIST FOR THE NEXT 17 YEARS." AND YOU KNOW BEING AWAKENED, THEREFORE, THEN, I WILL COME FROM THAT PLACE, WHEN I DO THE THERAPY.

Of course. I think that therapy is one of the most useful tools alive on the earth plane at this time. I think that people can go through years and years of material in a much shorter period of time, with much more clarity, by having an objective person in the room, to keep the ground, to keep the awareness. Does this mean you should all go to therapists? Of course not.

Therapy is a very honorable way to spend your time. I'm just saying that it will not get you to God. But I will tell you that the closer you get to God-awareness, the much vaster and deeper will be your therapy. Absolutely. And what you will find, when you really do real therapy, is that you're not doing it anyway. Those of you that do it, isn't that so? The real therapy, whatever that is, comes when you get totally out of the way. You forget all the rules and Psychology 1A, or whatever, and are just totally present in a state of willingness to help. In that state of willingness to help, what happens, happens. Absolutely. It's an honorable profession and you'll be very good at it. And one of the reasons is, because you have suffered. And you have suffered victoriously. So I'm glad.

RIPE FOR ENLIGHTENMENT

AUDIENCE MEMBER: THANK YOU. MY QUESTION IS ABOUT SOMETHING CALLED DESTINY, WHICH I'VE HEARD YOU SAY A FEW TIMES, AND I SAW THE RAMANA VIDEO AND IT SEEMED LIKE HE WAS JUST DESTINED.

Grabbed with destiny!

WELL, OR HE GRABBED THE MAGNET—WHATEVER HAPPENED. AND THEN YOU MENTIONED ABOUT BEING RIPE AND DROPPING OFF THE TREE AND INTO ENLIGHTENMENT. AND THIS GREAT FEAR CAME OVER ME.

That you weren't ripe enough?

RIGHT. THAT IT'S NOT MY DESTINY.

This is why we have to quit using words! You see, here we are again!

Yes, here is Ramana with his destiny. Now let's be very frank. Ramana Maharshis come few and far between. You do not have to be that way in order to awaken. We're talking about an

exalted consciousness. We are talking about a giant! You do not need to be that big a giant. You will come into awakening and clarity in your own way and your own time, and it will not look like that at all. But, if you have a fear of not being ripe, then you have one of two choices. Either rush around and get a formula for how to ripen, or you can do what I think is obvious, which is to allow yourself to relax. We're back to the gentleman with AIDS. This is the same disease. He had AIDS, you have this belief that you have to ripen, which is of course a lie. You see, every time I open my mouth I'm telling lies. Because everybody is ripe. The very thought that you want it makes you ripe for it. The very thought that this is what you want makes you ripe for it. Then the ideas—"Oh no! I don't try enough, I'm not ya-da ya-da"—all come in and confuse the whole situation. I would ask you, the minute the idea comes up, "Oh, I'm scared, I'm not ripe enough," in that moment, without hesitation, go directly to that place within you where that feeling is and experience whether you are speaking the truth or not. Go in and find an unripe person. Come on! Go in. Right now! Find somebody unripe in there. Where is it? Come on, ladies and gentlemen, where is this unripe person in you? Is it on the left side, under the kidneys? (We're back to the kidneys.) Is it on the right, the left? Where is this unripe person? Where is it? Where's this person that's asleep? Where? Can you find it?

It's *all words*. Ripening is a word. I just need to stop talking! That is why we have to stop! The words are just getting in the way. The moment the fear comes—"I am not ripe enough"—find out the truth. Don't listen to something outside yourself. "Well, you have to be a little peachy orange-yellow color," whatever the story is. Go right away to, "Is that the truth?" What is the truth of *your own experience*? You will find that that is a lie. You will find that there's a part of you that rises up and says, "That is not so. I am a part of this God-Awareness, and I am a part of it now. There is no separation except in my mind, and I will not listen to the mind that separates. I will listen to what I experience when I get out of my mind and experience the heart of my Being." That's what you count on. Every time you hear a doubt ringing in the sky, instead of following the sound of that doubt, I ask you to go inside of yourselves, and you will find the solution, the integrity of your truth. You will find it if you don't keep following your mind! Your mind will take you into doubt, confusion, "I'm not good enough," blah, blah, blah. It is all blah. So stop and go to the truth directly, now, intimately, immediately. Now! "Who says I'm not ripe?"

The answers are not in time-space, they are in Awareness. And Awareness is 99.9 percent of what you are. How could you possibly keep a secret from 99.9 percent of yourself, unless you weren't looking? You cannot. It's *now*! Every time the doubt comes up, go in. No following down those roads that lead to despair, separation, self-doubt. Ask, "Where's this God hiding?" Direct! At the moment, no hesitation!

STAY WITH THE TERROR

CAROL: HELLO BART.

Hello, Carol.

CAROL: FOR A LONG TIME, I'VE BEEN THINKING THAT I WASN'T AS INVOLVED IN THIS AS I AM, BUT I CLEARLY FEEL VERY DIFFERENTLY. AND I FEEL VERY APPRECIATIVE, VERY ATTACHED.

Thank you.

HOWEVER--

Ah!

OK, FOR 12 YEARS NOW I'VE BEEN TEARING DOWN EVERYTHING I KNOW.

Yes.

OY. IT TOOK A LONG TIME.

I know. We've had a good time, though.

A VERY GOOD TIME.

Yes.

I WAIT 'TIL THE LAST MINUTE FOR EVERYTHING I DO PERSONALLY. AND I FEEL SORT OF LIKE A CRACKED EGG. EVERYTHING I THOUGHT I KNEW I DON'T KNOW ANYMORE.

Good.

I KNEW YOU'D SAY THAT.

Yes.

BUT I WAKE UP SOME MORNINGS AFRAID.

Yes. Of course, Carol.

REALLY AFRAID. EVERYTHING THAT I EVER KNEW THAT I KNEW I DON'T KNOW ANYMORE. SO, WHAT DO I DO WITH THE FEAR?

You know the answer, but let's pretend you don't, alright?

For the one who has no courage—which is not you, you have tremendous courage—someone without courage, when they feel the fear, will do what they can to get out of it. What I'm asking you to do is, when that fear is there, instead of thinking it through, my dearest Carol, I want you to just *raw*-experience that terror. Just lay there in bed with that terror, just like that. No escape. No Band-Aids. Concepts are Band-Aids, ideas to keep you from that raw terror. The terror is: "*My God, what do I do?*" I say to you, you can only do

what is under your nose to do, which is to be fully, completely with that feeling. No wiggling away. No explanation from the mind. No explanation from the book.

All these spiritual books, they are extremely useful, and after a point they are of no use whatsoever. You must experience directly the *immensity* of that fear. Be willing to experience it. You'll do it now or you will do it later. Do it now.

Awareness of God is deeply in that fear. It is in everything. The God-Awareness is in all things at all times—that's what it means to be omnipresent. To be present at all times. Always present. And it is present intensely in such things as fear. So please, dear one, look for it there, in what is there for you. The greater the fear, the greater I ask you.

You have tremendous courage, Carol. You're another one who has suffered much, and well I know. And you've been extremely victorious. So now the last victory: To be willing to just be scared to hell. All the way down to hell. Just stay with that. It's all you have, Carol. In that moment, you can't grab on to anything. No little word formula is going to take it away. Real terror has only one solution: to absorb yourself in it, put your awareness, your focus, your concentration on it, just be there with it, and it will reveal its secret, Carol. It will. It is not separate from the light. It is not separate from what you're seeking. There is nothing that is separate from what you seek, Carol, including terror. Including abject terror. Including insanity. Including everything. It's there. Anything else is a concept. Experience is what cracks it open to the core of truth, Carol.

DEEPEN THE HAPPINESS

BEA: WELL, FIRST OF ALL, I WANT TO SAY A BIG MAHALO TO YOU, BART. THANK YOU VERY, VERY MUCH FOR ALL OF THESE JOURNEYS AND ALL THIS KIND OF STUFF. BUT—

But! Another! I'm going to write a book called, *But*.

IN MY MIND, BASICALLY I'M THINKING, "OH MY GOSH, MY LIFE IS TOO PEACEFUL, AND DO I DESERVE IT, AND HAVE I WORKED HARD ENOUGH?" IT'S LIKE, "HMMMM. AM I DELINQUENT IN MY COMPLACENCY?" AND THAT SCARES ME, AND I DON'T KNOW.

Bea, let me ask you a question. Do you think if Consciousness wanted you to have a complacent life you would have it? Who is it that has decided that your life will be complacent? Consciousness in a moment can turn your life into chaos. Another hurricane Aniki would do it just great. Right over your house: Whoosh.

THIS IS THE WAY I ADJUST TO THINGS, BECAUSE I FIND—

I understand. I'm trying to tell you, Bea, that in the midst of this complacent life, in the midst of your happiness, if you want to deepen happiness, then just keep looking inside for ever more happiness, ever more happiness. The idea that you have to have a lot of disaster

in order to find Bliss is a lie. All I ask you is, would you like to even deepen your happiness, Bea?

YES.

That's all that's necessary. Then go to where the deepened happiness lies, which is in the quiet of your being. Whether you're swimming, whether you're walking, whatever it is you're doing, my dear. Just go in, and just yearn to be more deeply happy, more deeply content, more deeply at one with the beauty of your life. Just go in, and see. You've just begun to be happy, Bea. There's such depth of real happiness available. Just keep going please. And never ever worry. If you did not, in your words, deserve the life you have, you wouldn't have it. This is not a capricious energy that says, "Well, let's be good to Bea today because she has on the right color." It comes out of Consciousness, itself. Your life is the way it is because that is the absolute way Consciousness wants it to be. So deepen your happiness, Bea. And, dispense it as you already do. More and more water, deeper in the well. Please.

STAY IN SELF-INQUIRY

Somebody who hasn't had a chance. Has everybody in here had a chance so far? Here comes Michael. I'm going to take this question. Hello, Michael. I'm very happy to see you. And please give your wife and your mother and your father my love.

MICHAEL: THANKS GEORGE FOR YOUR QUESTION. I BECAME AWARE OF SOMETHING THAT I DIDN'T KNOW EXISTED WITHIN ME: THE MEMORY OF THE SAME BOY ASKING THE SAME THING—NOT ASKING, SCREAMING FOR HELP. I NEVER YEARNED FOR ANYTHING MORE IN MY LIFE THAN AT THAT MOMENT. I WANT TO LEARN TO GET IN. I DON'T FEEL LIKE I NEED TO FEEL THE PAIN.

No.

MY QUESTION TO YOU IS—ALWAYS HAS BEEN, PROBABLY ALWAYS WILL BE—*How?* NOW'S THE TIME, IT SEEMS LIKE; JUST LIKE SOMEONE ELSE SAID, WHAT BETTER TIME?

Yes.

I WANT TO SHUT UP!

I know.

I'M SICK OF IT!

I know.

SICK OF IT!

Say it again.

I'M SICK OF IT!!!

I hear you.

Michael, I'm simply going to ask you to keep on being aware of how sick you are of it. Do not deflect yourself from the awareness of how sick of it you are. Does everybody understand what I'm saying? I'm speaking to you as well as to Michael.

The thing that causes delay is this compulsion to get away from how sick you are of it. I'm not speaking masochistically, I'm speaking from the heart when I say: When you keep your awareness on how sick you are of it, when you keep realizing the endless, endless time you're wasting in this thought, that thought, that speculation, that judgment, that, that, that, when you keep your eye on that, that is called self-inquiry. Inquiring. Just being aware of the insatiable, ongoing dribble that goes on in your mind. When you become aware of it, Michael, when you do not take yourself away from it, when you stay awake to this, what then happens as a natural product of this self-inquiry is the *yearning* to remove yourself from it and *that* is what deepens the finding. This is why these weekends are so useful. Because you face your—in your words—stuff. You have nothing else to do; you just walk around here with just yourself. I could have been really good to you and made you be quiet for 5 days. I did think about that. But I thought, "Well what good is it to have six of you here?"

Michael, hear me, please. You cannot do anything at this stage but continuously remember how sick to death you are of it, and in that remembering, just in that simple remembering, Consciousness itself will begin to show you clearly. It will reveal the way clearly. Just don't overlay your sickness with thoughts, ideas, explanations. Just stay with the fact, "I am sick of it!" You keep remembering by watching. All you have to do is watch yourself. Just watch yourself, ladies and gentlemen. That should be enough. But of course you don't, because you divert yourself, because you don't want to see. It's very simple. You don't want to see, so you divert yourself with endless things. Just keep aware of all that's going on. It's called self-inquiry. And in self-inquiry, there will arise, absolutely naturally, the desire, past yearning, into absolutely demanding the relief from this incredible, ongoing mental chatter.

Oh Michael, I'm so glad that you're sick of it. And I ask that you get sicker, and sicker, and sicker in this way. You do it just by staying awake. You know, most people talk and they don't even know what they've said. After they've said it: "What did I say?" Because they're not paying attention. Just pay attention to what you're thinking, what you're saying, and out of the very nature of that will arise this absolute desperation to get out it! And then it will happen. I said from the beginning, the difficulty is complacency. For Bea, she needs to deepen her desire for ever more bliss, ever more happiness, ever more wonder and beauty. For you, you need to just keep watching. And very naturally, out of that watching will come the way. That is the truth.

This is what is meant by—people don't like these sayings, but they happen to be partly true—"Man's adversity is God's opportunity". It sounds awful, but it happens to be true. The fact is you're all in a mess anyway, you just haven't noticed. You are! You are captivated by thought patterns that are judgmental, painful, separative, and that in the end kill your love. All I'm asking is that you be alert to it and not lose yourself. The thing is, people lose themselves in projects. And there's nothing wrong with projects; just watch your thinking while you're doing your project. That's good enough. Just be aware. Self-inquiry. Know thyself. Through knowing yourself as you're manifesting now, you will know the deepest self of your being. That is the truth.

ONE HEART

DARCY: I AM GRATEFUL FOR THE WORDS, SOMETIMES. YOU GAVE ME WORDS YESTERDAY THAT HELPED IMMENSELY. AND THEY WERE: THE GREAT DOUBT COMES FROM THE GREAT CARING.

Yes!

BECAUSE I CARE SO DEEPLY TO KNOW THE TRUTH, I HOLD THIS HUGE FEAR OF BEING DELUDED OR SIDETRACKED. I HAVE OFTEN RUN AT THIS TEACHING VERY HARD. I KNOW YOU KNOW AND I KNOW MARY MARGARET KNOWS. I'VE SOUGHT TO UNRAVEL IT; I'VE FOUGHT REBELLION AND DISCONTENT; AND I WISH TO SAY AN IMMENSE THANK YOU. I'VE NEVER FELT UNWELCOME, IN SPITE OF ALL THAT. I HAVE FELT LOVED, INCLUDED. I JUST WISH TO THANK YOU FOR HAVING ONE PLACE WHERE I COULD BRING ALL OF THAT. AND I ALSO WISH TO TELL YOU THAT I HAVE IN FACT GOTTEN EVERYTHING I HAVE NEEDED FROM THIS TEACHING.

Thank you, Darcy.

FROM THIS FORM I FEEL THAT NOT ONLY I'VE GOTTEN EVERYTHING I NEEDED, I'VE GOTTEN EVERYTHING I WANTED. THANK YOU AND MARY MARGARET.

Thank you, Darcy. One heart. No separation; one heart. Where would you ever not be welcome in your own heart? How could you ever not be welcome in your own heart, Darcy? You will always be welcome in your own heart. One heart. Travel well.

THE GAZE

MARCIA: I WANT TO SAY THANK YOU.

You're welcome.

AND I HAVE A REQUEST.

Yes. I'm happy to hear it.

BUT— HA-HA—

It's alright. But's are welcome.

MY MOST POWERFUL EXPERIENCE WITH YOU WAS IN MONTROSE, WHEN—NOTHING TO DO WITH WORDS—I EXPERIENCED YOU THROUGH THAT WONDERFUL GAZE, AND I WOULD JUST WANT TO ASK FOR THAT GAZE FOR—

[THIS EXCERPT ENDS WITH AUDIENCE LAUGHTER; BART'S RESPONSE IS NOT ON THE TAPE. BUT SEE THE "BEING SEEN" SECTION OF DAY 5. —ED.]

ONE BODY

MARCY: IT HAS BEEN MY TRUE EXPERIENCE THAT YOU ARE ALWAYS WITH ME.

I'm glad, Marcy. I'm very glad.

AND I HAVE A LOVE AND APPRECIATION FOR THE PHYSICAL FORM.

Thank you. Graciously said. Thank you.

AND I WONDER IF THERE IS THAT POSSIBILITY.

Let me answer you this way. Since, as in Darcy's case, there's but one heart, there's but one body. So when you are there, this body is there. Where would I be except with you, in your body? Where could I go? There's only One. There's only one heart, there's only one body. So, if your body is there, this is there. Always. So just be conscious of your own *beautiful* body, and I will be there. It doesn't have to be separated in any way, Marcy. Not for a moment. I appreciate what you're saying. But at the same time the deepest truth is one body. One heart. One being. One self. If you are present, this is present. It has to be that way. Just remember that. Alright? One body. No separation. But thanks for trying.

GOD IS NOT A CAPRICIOUS LOVER

MELISSA: I'VE BEEN COMING TO SEE YOU IN ALBUQUERQUE ABOUT SIX YEARS NOW AND NEVER PRESENTED MYSELF PERSONALLY, AND NOW YOU'RE LEAVING, SO THAT'S ALL I WANT TO DO IS I JUST WANT TO SAY HELLO.

Hello.

AND I HAVE TO SAY GOODBYE, AND THANK YOU.

You know something, dear one? That happened six years ago. That hello happened six years ago. Perhaps even before that. Perhaps in the moment when the thought arose— "Let's go and listen to that and see what's going on down there. What is all that anyway?"—it began.

AND I HAVE ONE OTHER QUESTION. WILL WHAT I HAVE TO SAY HELP ME?

Yes.

CAN I SAY IT?

You bet, if you want to say such a longwinded word, you're very welcome. You could abbreviate it, or you can just call out, "Help." "Help" works.

NO POSSIBILITY OF CALLING IN THE WRONG KIND OF HELP?

Oh my dear, absolutely not. Oh my dear, now let's be very clear on this. Thank you for the statement. Listen.

The question was, when she calls for help, if she doesn't specify a name afterwards, is it possible that the wrong kind of help might come? Melissa, good question. It's a very deep question and I thank you for bringing it up. But listen, the kind of call that brings this kind of help, or any kind of help that will fill you and bring you peace and hopefully inspire and light you up, which is what you want, all of that, any kind of a call for that kind of energy only comes from one place, and that is from the *heart!* And there will *only* be a response of the *same*. As the call is given, so is the response. When the call comes from the heart—"Help me! Help me!"—there's only one place that the response can come from, because there's only *one heart*. All of these ideas of other things coming: Those are thoughts. Those are sitting down and saying, "Oh, let me see. I'm in a little bit of trouble here today, and I wonder if I should call on Ump Ump. What should I do?" No no no. That's thought. But with the cry that comes out of Being, that says, "Help me-e-e-e!", at that moment you're pretending to not be strong enough to know, and so in that moment the cry comes from the heart. And it is the *Law*, it is the Divine Law: it will be answered. As the call is given, to the same intensity, to the same power, *there* is the response. It is not *possible* that it be anything other. It is *not* possible. Never worry about this again, ever, please.

You have such integrity, and out of that integrity, please know that the integrity is just as strong on the other side to be there for you exactly as you need it. Whether it's seen or unseen, known or unknown, felt or unfelt, it will be there, my friend. It will be there.

Don't worry.

You know, you've given your heart away. How could it *ever* not be answered, this call of love? How could this call of love ever not be answered? This God is not a capricious lover. It's hard for all of you to believe that, because you are capricious lovers. And that's fine. I'm not complaining. You have a lot of fun, a lot of drama out of all of that. No complaints. But, my dearest friends all I'm saying to you is, this is the most steadfast. This is the most unshakable. This is the most ever-present, ever-yearning-to-be-totally-immersed-with-you love that you could imagine. This is the love that will brook no separation. Whether you see it separate on your side, that's your business. This love does not waiver. I'm not just speaking of "Bartholomew." I am talking about the love of God. That is not capricious; it is totally steadfast. You can forget for lifetimes, but there is no forgetting on this side. On the side of God: never forgetful, steadfast in the truest sense of that word. Never worry.

ACCEPTING BART'S LEAVING

She says that it's all right that I'm going away in this form. And I say, you all know—what's that bad slogan of the gentleman, Mr. Goldwater—"Lost in your heart you know it's right." Well, let me be a Republican for Mary Margaret, for just a moment. In your heart you know it's right. All of you, you do know. You know it is right. You know it is appropriate. But thank you.

AUDIENCE MEMBER: IT'S PAINFUL!

That may be so, but that's alright too.

Yes, Kris.

KRIS: I JUST WANT TO SAY THANK YOU.

You are welcome!

AND I'M SO FAR AWAY, IN ANOTHER COUNTRY—

Oh, see! She believes in time-space. This lady lives in Denmark, so she believes in time-space.

PLEASE HEAR ME OUT.

I know, but I love to play with you, you see.

I WANT TO SHARE WITH YOU THAT SO OFTEN IN MY LIFE, WHEN THINGS HAVE BEEN DIFFICULT, I HAVE CALLED OUT, AND I HAVE FELT CONNECTION.

Yes, I know. Look, you've come all this way. Thank you. Thank you, thank you.

WE REALLY ARE ONE

Hello.

AUDIENCE MEMBER: HELLO. MANY YEARS AGO, AT THE BEGINNING, YOU SAID, "IF YOU STILL NEED ME IN FIVE YEARS, I WILL HAVE FAILED." AND, AGAIN I WANT TO THANK YOU, BECAUSE I THOUGHT YOU WERE VERY CRUEL AT THE TIME BUT IT HELPED ME THE MOST.

Yes. Good!

AND HEARING ALL THESE QUESTIONS MAKES ME REALIZE, WE REALLY ARE ONE, BECAUSE WE ALL WANT TO ASK THE SAME QUESTIONS. AND THERE'RE SO MANY PEOPLE WHO ARE SO MUCH BETTER THAN I AM AT FORMULATING QUESTIONS. THE ONE THAT WAS WRITTEN, THAT YOU JUST DEALT WITH EARLIER, I WANT TO SAY HOW GRATEFUL I AM FOR THAT QUESTION. I WAS THINKING IT WAS MENOPAUSE.

This is worth repeating. I love it! She's very grateful for the letter that we just read having to do with the pain and feeling the pain. She was beginning to think it was menopause. Wonderful.

THE SOUL

You see the problem goes back again to words. The reason we don't use the word "soul" is because most of the time, when we say "soul," people get a picture of some kind of a wispy little ghost-like thing that lives inside a human body. There's the soul inside the body and maybe it has feet and hands, I don't know. There's a concept that goes with "soul." You notice I don't use the words "Love" or "God" very much either. I try to avoid them, only because of the obvious problem. But, the word "Soul" is *wonderful*. It's truly one of the power words. When you understand—which you obviously do or you wouldn't have selected this—when you speak about soul in the human context, as between two humans in therapy or within yourself, what you're really saying, I believe (do with this if you please and forget it if you don't), is there is something that starts as a kind of mysterious, unfelt, unclear thing called soul, as a feeling, and then as you work week after month after year, it becomes stronger and stronger. This energy, that you call Soul, gets stronger and stronger within your physical body. Is that your experience?

YES.

Now what that is, in another way of framing it, is the Consciousness turned in on itself, getting deeper and deeper in touch with the depths of it. It's getting clearer and more defined. It's getting more and more real, so that Soul, when you experience it inside yourself, feels like an actual presence. Is that your experience?

YES.

That's it. And that is the finest definition of the Soul, just this wonderful, deepening, evermore. Ninety-nine percent of your being is soul food. As you turn your awareness to it moment after moment after moment, it becomes stronger in you, it becomes more alive in you, it becomes more real, it becomes as tangible as anything else. It becomes a reality. Not some wispy little idea, but a feeling, a pulsating awareness of the power of the presence, and *that's* what the Soul is. And you bet it's a worthwhile word, my friend. Absolutely.

You will feel this, all of you, as you begin. Call it whatever you will, this is what happens. You feel flooded with it. Sometimes I see it in you so clearly. You're full of Soul, which is the Light and the Power and the Excitement of Being Itself, the Total Potentiality of all Possibility. That's what it is. It is the substance of the God-Light Its very Self. It's a wonderful word. Nothing wispy about it. Every time you turn within, you feed the Soul. You give it power. You give it actuality. You give it an actuality that grows so strong that someday it is the primary

experience in your life, and everything else is there, but what is felt first with electric knowing is the Power of the Presence in the present. That's what the Soul is. That's what you've all been doing, is building the Power of the Presence in this moment. You know this is true for every one of you, whatever paths you follow. Beautiful paths. Terrible paths. Mediocre paths. It doesn't matter. If your intention is clear, then you will build on this incredible, vast, magnificent Presence, in the present.

I told you at the beginning, the wonder of being a human being is to be able to be fully human, and to feel fully the Presence of God. Fully. What a gift—to be fully human, and to feel fully the Presence of God. What a wonder.

DAY 4



Take your stand. Your birtright is Bliss.

JOY: THIS IS FEBRUARY 8, 1995, THE FOURTH DAY OF THE LAST BARTHOLOMEW WORKSHOP IN ABIQUIU, NEW MEXICO. GOOD MORNING, BARTHOLOMEW.

TOLTEC SEERS OR BART: GO WHERE YOU HEART PULLS YOU

Well then, my friends, good morning.

I'm going to start with a question that will sound, perhaps, obscure to you, and not mean much in your own life. But if you'll just stay with it and wait for the response, I think as we go through it and the explanation comes forward it will help clarify many things, not only about this particular path, but about all differing paths in general. Because the truth of it is that many of you are going to find other things to do, other ways to approach the depth within, and I think this will be a good guide so that we can find how they all fit together.

This gentleman says that he's been taking a lot of interest in the path of the Toltec Seers. Now it's a very interesting system. I find it really fascinating.

[SMALL CAPS IN THE FOLLOWING SEGMENT DENOTE BART READING. SUPERBRACKETS—{ }—DENOTE INTERJECTIONS BY BART AS BART READS. —ED.]

IT IS A SYSTEM OF WISDOM {It's from Mexico}, AND THESE SEERS HAVE EXAMINED THE WAYS OF THEMSELVES AND OTHERS AND OTHER WORLDS AROUND THEM VERY SYSTEMATICALLY AND INTENTLY. SOME OF THEIR FINDINGS COME IN CONFLICT WITH BARTHOLOMEW'S TEACHINGS.

This is what I want to address. As we go through this, you will see that this is not so. But let's just make our way.

THE NEW SEER SEES HUMANS AS BALLS OF GLOWING ENERGY AND FILAMENTS OF LIGHT.

Do you remember our teaching, that you are all specks of light, interconnected, constantly, continuously with a reticulata of consciousness, never, ever separate one from the other, but seen as luminescent sparks of light. So, we're alright so far.

AND THIS IS WHAT MAKES UP THE WORLD, AND IS WHAT IS PERCEIVABLE TO A HUMAN BEING. {This light. This inner light.} WHAT HUMANS ACTUALLY PERCEIVE IS DEPENDENT UPON WHERE A POINT CALLED THE ASSEMBLAGE POINT FITS WITHIN A PERSON'S LIGHT FILAMENT. THE ASSEMBLAGE POINT {very interesting} ALLOWS PEOPLE TO PERCEIVE THE REALITY THAT THOSE FILAMENTS REPRESENT.

Absolutely. No conflict. It has to be this way. The problem with the Bartholomew ending time is that we are talking about the formless. We have rapped on and on about form for years, and now we're talking about the formless. But, those of you that remember the beginning teachings, you know it's all there, all of this wonderful point of view.

I love the thought of the assemblage point, because all they're really saying, which is a very deep truth, is that you have coalesced all of your impressions, all of your experience, all of

your reality into one particular point, out of which you perceive the world. That seems very clear to you, doesn't it? Obviously you cannot continue to be a separate form and perceive everything at the same time. Something has to give. What I'm hoping will give is that you will relax out of your assemblage point, and relax into that in which the assemblage point is resting. But there is *no question* that there is an assemblage point. Absolutely none. Wonderful!

This is fun, isn't it? I like this.

DUE TO EARLY CONDITIONING AND SOCIALIZATION, WE—HUMANITY—GENERALLY HAVE OUR ASSEMBLAGE POINTS FIXED IN MUCH THE SAME PLACE, AND THEREFORE PERCEIVE A SIMILAR WORLD.

Absolutely! You know this, and you know how funny and confusing it gets when you take drugs. What happens when you take a drug? The assemblage point shifts. It goes to another place. As the assemblage point, you hold on tenaciously to *your* perception, your window. We've talked a lot about your view and the fact that there's this immense, wondrous choice of how to view reality, but being a human being, being conditioned and taught how to see things, you go to the same window again and again. And then some extraordinary event comes along, such as drugs, or some spontaneous awakening, and what happens? The assemblage point shifts. This is what happens when you die. Your assemblage point shifts. It moves out of physical, centrally-perceived reality, moves to another perception point, and you perceive a totally different world. The constellation of that part of you which is your consciousness just simply shifts to another place, to another point, at which you begin to view things from different point of view.

THE NEW SEERS FOCUS ON MOVING THE ASSEMBLAGE POINT TO OTHER PLACES SO THEY CAN PERCEIVE THIS WORLD IN OTHER WAYS—

Wonderful. I would recommend that to all of you, to focus on other ways, instead of on the pain, the suffering, the disasters, the loss. In many ways, I have tried to be an assemblage point mover. I have tried to shift you off of that persistence that goes on saying, "This is it! This is the only way to see things." No. There are many ways.

—AND PERCEIVE AND BE IN OTHER WORLDS.

Well, obviously. That's what you would enjoy as well, if you enjoy that kind of thing. That is what a shaman is. That's what all of your New Mexico shamans are, Australian aboriginal shamans—they have the ability to move in and out of different world views. Their perception point moves, and they can now perceive different realities. Why not? It's a lot of fun. But it doesn't free you. It just gives you another reality. Nothing wrong with that, because some of these realities are really exquisite, and have a lot less fuss in them than this reality.

THE FINAL GOAL IS TO LIGHT UP ALL THE LIGHT FILAMENTS FROM WITHIN, TO HAVE THE ASSEMBLAGE POINT TOTALLY FLUID AND ABLE TO MOVE TO ALL POINTS WITHIN ALL LUMINESCENT ENERGY FIELDS.

Isn't that wonderful? I think we should all become Toltecs. It's wonderful. Really beautiful.

ONCE AT THIS POINT THEY CAN STEP OUT OF THIS WORLD, BODY AND ALL.

Why not? Ah, this is grand.

THROUGH THEIR PRACTICES THEY HAVE FOUND THAT SHIFTING THE ASSEMBLAGE POINT TO THE LEFT—

You think? Check that out, would you? Because my suspicion is that it might be to the right. Let me give you one of the reasons for that. It is very deeply embedded in Ramana Maharshi's teaching that the doorways to all the depths of reality are to the right. I'm not saying this *makes* it so, I'm just saying that it would be good for you to check that particular point out. Because Ramana would agree with this. Totally.

—WHICH WILL THEN PLACE THE PERCEIVER IN A PLACE OF GREAT SPIRITUAL FEELING, A PLACE OF LIGHT, JOY, LOVE AND PEACE. IN THIS PLACE IT IS OFTEN POSSIBLE TO PERCEIVE WHAT THEY HAVE TERMED THE "MOLD OF MAN", A MAGNIFICENT BEING WHO RADIATES LOVE, WONDER, PEACE AND LIGHT. UPON EXAMINATION, THEY FOUND THIS BEING TO HAVE NO POWERS, NO VOLITION, NO ABILITY TO FORGIVE, OR TO HELP. ITS FUNCTION SEEMS ONLY TO GIVE AWARENESS OF FORM ON ITS JOURNEY INTO THE EARTH PLANE. IT IS THE NEW SEERS' BELIEF THAT THIS IS THE SOURCE OF MANY MYSTIC AND RELIGIOUS VISIONS, AND IS THEREFORE MISTAKENLY INTERPRETED AS BEING A VISION OF GOD.

I love this. Please hear this. I have tried to state in as many ways as I can, anything that you see that is in form is limited. And this is exactly what they're saying. This being, this wondrous being of light, which is able to emanate light, joy, peace and wonder, is I think what is experienced by people in the near-death experiences, when they have run into such magnificent beings. If you have read any of the literature, these magnificent beings are not able to transform any of the circumstances of the individual who seemed to have died. They simply are there as the Great Comforter. They are there as the great giver of wonder, of welcome. And if they welcome you out of this world, I do not see any reason why they don't welcome you into this world. I find *no* problem in this.

But it is also true, ladies and gentlemen, that these great beings cannot do the job that you have to do yourself. They cannot look at you and zap you with something that says, "Bing! That's finished. You are now pure and holy and majestic." You are what you are. The job of transforming any of those beliefs lies with you. That's all we've been talking about all these years. So again, I find no conflict with this.

IT IS THE NEW SEERS' BELIEF THAT THIS IS A SOURCE OF GOD.

Now, again, remember. If it's form, it is limited, and is not what I would term God. Because God is limitless, formless, and is in no way confined to a shape, no matter how radiant, no

matter how wondrous. God far extends past the radiance of any of these great and magnificent beings, which do exist for your help. Make no mistake; they are there for your help, and for your assisting. Absolutely.

AS WONDERFUL AS THE EXPERIENCE MIGHT BE {this being with these great beings} IT IS ONLY ONE OF MANY HUNDREDS OF POINTS FOR THE ASSEMBLAGE POINT, AND PERHAPS NOT TOO USEFUL A POINT.

I would only comment that, anything that gives strength and courage and any kind of peace to any of those coming into the earth plane, I think is tremendously useful. Limited, but very useful.

SO MY CONCERN {here we get to it} IS THAT, IF THIS IS THE TRUTH, THEN I DON'T WANT TO GET CAUGHT JUST IN ONE POSSIBLE OTHER REALITY, I.E., THE PURSUIT OF GOD AND LOVE, WHEN IT COULD STOP ME FROM EXPANDING INTO THE TOTALITY OF MYSELF.

What I hear, whether Jim means this or not, is that God and love can trap you as a conceptualization. What these seers, I think, are pointing to is the dropping away of any kind of an expectation of what God might be like, or love might be like, or different realities might be like, and just be willing to let go and allow the Light or Consciousness Itself to expand you to whichever reality is yours to enjoy. I see again no conflict here. You want to go all the way, and then he says he is no longer interested in this earth-plane existence. Well, that's entirely up to you, my dear.

YET I DON'T KNOW WHICH IS THE RIGHT WAY.

Well the answer is very simple, Jim. What interests you is the right way. What causes you to ponder upon it is the right way. What gives you a sense of an expectation of expansion is the right way. That is the right way. There are no wrong ways, Jim. If your consciousness does not want you to follow this, there is no way in any reality that you will be able to follow this. You will go and find obstacles everywhere. Or maybe you'll have obstacles that you enjoy overcoming. I trust your consciousness totally to find its way here. Absolutely.

I FEEL CAUGHT ON THE FENCE, TOTALLY PREPARED AND ON THE POINT OF SPRINGING INTO THE IMMENSITY, BUT CONFUSED ON WHICH SIDE OF THE FENCE TO JUMP.

Don't worry. You'll get pushed. I'm not worried. Now here is the fun, too:

SOMEWHERE IS THE QUESTION OF WHETHER BARTHOLOMEW IS JUST A POINT OF PERCEPTION FOR MARY MARGARET'S ASSEMBLAGE POINT, ON HER ENERGY BALL, AND THEREFORE WHETHER THIS IS ALSO A LIMITED POINT OF PERCEPTION.

Jim, to everyone in this room I have stated, from the first time we opened our collective mouth, that the moment that we have had to put anything into words, we have been forced into falsity, because we cannot speak of what cannot be spoken of. It is limited mostly by the inability to phrase words that will state realities that are past word and form.

Jim asked how far does Bartholomew's perception go, and my answer overwhelmingly and with great excitement is: Try it. Find out, if that is your interest. By all means, this is a beautiful path. I see *no* restrictions here. As long as you don't fall into the idea that it's the only path, I say jump in, if that's your indication. Do not be trapped by any words that are spoken by anyone. It is your experience of any teaching that tells you. Why should you believe that Bartholomew's perception is deeper than the Toltecs? There's no reason for you to believe that. All that matters is, if this teaching in anyway assists you to extend past the barriers of your limitations, then take it as far as you can go. Flow with it as far as the field of light will carry you. And when you have gone as far as you can, if you see me there, and I'm still beckoning, then come along.

I like the question. I don't ask you to believe *anything*. I want you to *experience* everything. That is the only validity. I honor the integrity of the question, Jim. And the only way you can know is to jump in and be that which is the Bartholomew energy, and see how far you can see. It's really very simple. Don't juxtapose truth—the Toltec's truth, Bartholomew's—please. When you walk out of here, take whatever you've gotten, in your heart, in your being, and put it through your didgeridoo, which you do so beautifully, and just go on to whatever's next, knowing that whatever is true and valid in this Bartholomew teaching is with you. Whatever is false, if there is any falsity, will drop away. Absolutely. Don't worry.

TO HAVE BARTHOLOMEW'S UNDERSTANDING AND WISDOM, I KNOW THAT THERE IS SOMETHING VASTER THAN THIS REALITY {Oh yes} AND I WANT TO RETURN TO IT AND JOIN WITH IT. I'M JUST NOT SURE WHICH WAY TO GO TO GET THERE.

Well my dear one, go where you want to go. Go where your interest lies. Go where your heart pulls you. And never, ever believe that any true love will not go with you. And no matter what you might think about the depth and the breadth of the teaching, I hope one thing is clear to you, is that I love you. That you must know. So take that wherever you go. And have a wonderful time. You won't lose anything by taking the love with you.

And this I want you to remember about all your paths, my lovely ones. Please, just take my love and go. That's it. Take my love and go. Go deep, go far, go high, go in all directions at once. No limitations.

ONENESS WITH THOSE YOU SERVE

[Bart reading:] IT'S BEING SAID, THAT THIS IS THE TIME IN TIME WHEN THE LIGHT IS RETURNING TO EARTH TO DISPLACE THE FORCES OF CHAOS AND FEAR AND THAT SOME OF US HERE NOW ARE VOLUNTEERS FROM OTHER REALMS IN THE UNIVERSE TO AID IN THIS PROCESS. IS THIS TRUE, AND IF SO, HOW ACTIVE ARE WE TO BE IN THIS PROCESS OF SHIFTING CONSCIOUSNESS? HOW CAN WE BEST SERVE?

You know, the thing that's hard for me about some of the teachings is this sense of specialness that comes out. "We come from other planets and we come down to help the poor, downtrodden human beings." I get a little nervous when I read things like this, because it presupposes a specialness. What I do know is that, for anyone who is really a world server, their one main focus is that they are as ordinary as everyone that they are serving. There is never, ever a sense of being better than that which they serve. They are not from something superior. If a part of the thrust of the action is, "Well, here I am to help you," then that is a misperception. First of all, there are no favorites. First of all, second, third and fourth of all, there are no favorites.

It's very, very difficult for me. I've been approached on various subjects like this. Have I hurt somebody's feelings? I'm really sorry. If this pleases you, by all means go into it.

But please, this idea that somehow some special ones have come down— You know, there are some *real* avatars walking this earth plane, and they would never dream of stating it. They would never dream of in any way separating themselves from the others that they walk with. A sign of being a true avatar, or an awakened one, or a wise one, is that you know the absolute unity, unification, and oneness. Do you really feel superior to your children because they're younger than you are? Do you go around saying, "Oh, you're an inferior little being. Poor little thing." (Well, maybe sometimes. Of course, the joke is, that's what they're saying to you, you see.)

Follow any path you wish, but please, ladies and gentlemen, make sure you do not do it from a point of view of superiority. It is a pain in the neck, isn't it, to be served by someone who comes and says, "You poor thing, I've come to your poor humbled state. I've come to ease your pain." Please understand that is *not* compassion, that is not wisdom, that is some kind of an hierarchical idea. And it is your ego that is saying it.

The part of you that is Consciousness, that is Awareness, knows absolutely that you are all equal. Why? Because there's only One of It! How can there be inequality in One? Anyone who is awake knows there's but One. There's but one Consciousness. As shape and form, as objects, you can pretend to be better than other shapes and forms and objects. That's one of the games you play in the world of creation. Everybody plays it. That does not mean it is true. It is true in the sense that, if you want to play that game, by all means. But please understand in the heart, the way to real help is to drop out of this idea that you are somehow floating around as some kind of a superior being, and to just relax into knowing the truth of the unification of all Awareness, of the oneness of the absolute Oneness.

This idea of coming here to displace the forces of chaos and fear: You know my answer to that, but I will just briefly state it for those that haven't heard it: Fear and chaos are two of the primary motivators that get you to the state of Pure Nature.

WHEN YOU KNOW YOU ARE LIGHT, YOU WILL STAY TO HELP

The reason I don't worry too much about any of these ideas—and there're many of them afloat now, of how to get your light and then get out, and so forth—is I know full well that if whatever path you pick really works, if you really get to the place where you know you are the Light, you will no longer have the slightest desire to abandon the suffering of mankind. In that moment of knowing your Light, you will absolutely give your entire life to assuaging the suffering that remains. The last thing in the world that will occur to you is to leave. You will turn away from whatever looks safe to you, and move into and fully embrace the pain, the fear, the chaos, the sorrow, and do whatever you can to lessen that. I know that with all of Being, so I don't worry.

So, try as hard as you can to become a being of light. Whatever method you use is fine with me, because I know what will happen the moment you become Light. Your heart will melt. Your individual “me” heart will melt. What will be left is, “How can I help?” Not, “How can I save myself? How can I go on to vaster worlds?” but “How can I help, right here, right now?” I hope I didn't hurt anyone's feelings. Just don't ask if you don't want to know what I think.

THE POSSIBILITY OF A GENTLE SHIFT

STEVE: I'VE BEEN STUDYING ABOUT THE EVOLUTION OF MANKIND AND THAT, AT THE SAME TIME, THERE'S AN EVOLUTION OF THE PLANET. IS THERE A CRITICAL MASS OF PEOPLE THAT YOU THINK COULD MAKE THIS, INSTEAD OF BEING A VIOLENT SHIFT ON THE PLANET, BE A GENTLE SHIFT?

Oh yes. You're asking is it possible?

YES.

Absolutely. Is it possible to have a gentle shift? Everything is possible! This is why the idea of getting yours and getting out—getting your enlightenment and getting out—is the one model that's most difficult. Because, what I hope is that you all get your light and then stay.

Yes, there's every possibility. I am not at all hopeless. Nor do I hold out some kind of pie-in-the-sky statement of “Don't worry, ladies and gentlemen, it's all going to be just a bowl of cherries.” I've no knowledge of that; it is not yet a created thing. But is it possible for wonderful transformation? Yes. Why are we wasting our time this way, if it wasn't possible? Absolutely. Wonderfully true.

DEALING WITH GHOSTS

AUDIENCE MEMBER: THANK YOU. I ASKED YOU ABOUT MY EXPERIENCES, AND I HAD SOMETHING LIKE THAT, THIS MORNING, GOING THROUGH THIS THING. IT'S REALLY DEPRESSING THIS MORNING, BECAUSE AROUND 6

O’CLOCK, I WAS AWFULLY TIRED, AND I FELL ASLEEP A LITTLE BIT, AND I NOTICED SOMEBODY WAS LAYING NEXT TO ME THAT WAS A GIRL. I KNEW IT WAS NOT REAL—I GOT A SENSE BECAUSE OF MY FORMER EXPERIENCES WITH GHOSTS. SHE SAID SHE WAS SCARED OF DYING. SO I TOLD HER, “I’M SORRY, I THINK YOU DID.”

That’s good! Good. Yes.

I DIDN’T WANT HER CLOSE TO ME. AND SO I TRIED TO CONCENTRATE, AND I TRIED TO IMAGINE ALL THOSE LIGHTS AND STUFF LIKE THAT, WHICH I LEARNED. SHE DIDN’T GO AWAY!

So what did you do?

AH, GOD.

Did you get up?

WELL, SHE WAS STILL HOLDING ON TO ME, AND THEN SHE TOLD ME SHE WAS FROM NORTHERN CALIFORNIA. A PRETTY GIRL! SHE SAID HER NAME WAS CHRISTINA, AND IN A SENSE I GRIEVED TO BE WITH HER.

Ladies and gentleman, these are experiences that do happen to people. We must in no way say that this woman is hallucinating, because this is very possible. There are people who have psyches that are open to this kind of action.

One thing I would suggest to you. Whenever it happens, what you state very clearly is, “I’m sorry, I cannot help you. Turn, look, and somewhere you will see a light. Go and follow the light. Go and follow.” Just state it directly, with all the force of your being, “I’m sorry, I cannot help you. Look around, find the light, and go and find the light.”

HOW DO I STOP IT?

But you see, my dear one, there’s no way we can just say, “Well, psst! Just go away. Stop it.” You know, Mary Margaret has these kind of experiences, too, once in a while. They’re not a lot of fun.

IS IT BAD?

No, it’s not bad! It’s just not a lot of fun.

WHY DO THEY COME TO ME?

Well, they come to different people at different times. They usually come for help. They usually come saying, “Do you think you can help me?” just like somebody else walks up to you on the street. Don’t make too much of it, just when they’re there, just state your truth very clearly, very strongly: “I can’t help you, go where there’s light. Go where there’s light.” And then if you have to get up, you just get out. Get up and go for a walk if it’s not too dark, if it’s not too cold. But don’t make it too much of a problem.

There is no way to close off these doors, dear one. What you're looking for is a magic formula to close off the door. There are many people on the earth plane—are there any others of you in this room? Raise your hand, as many of you as have had these happen. See, it's the way it is. Don't worry about it. It's just that happens to be the way you're wired.

It's just like any other experience. Let's not make too much of it, let's not worry about it, and let's not take it personally. Just stay calm, and that's it. Do your best to give them the best information you have. If somebody walks up to you on the street, very confused, and asks you your help, you say, "I can't help you; go down the street there and there's somebody that can." It's just like that. Very strongly, all right?

WOULD IT BE OK TO THINK DIFFERENTLY FROM OTHER PEOPLE?

Of course. You are who you are. Don't worry. But I don't suggest you run around telling them this at work, either. I don't suggest you go and tell your employers that you have these experiences. But don't worry, you're perfectly normal, in a different kind of a way. Don't worry about it. Absolutely normal, in a different kind of a way. And that's the way it is.

BECOMING UNLIMITED

LAUREL: BARTHOLOMEW, YOU MANY, MANY TIMES HAVE TOLD US THAT WHEN THIS WORK ENDS, WE WILL FIND SOMETHING MUCH MORE EXPANSIVE.

I didn't say you will. I said I pray that you will.

THANK YOU FOR DOING THAT. BUT MY PROBLEM IS THAT I CAN'T IMAGINE ANYTHING MORE EXPANDED THAN YOU.

Ah, but you will.

BUT, WITH YOU THERE ARE NO BOUNDARIES. HOW CAN ANYTHING BE BIGGER?

Aw. You're wonderful. Well, all I know with all of Being is, when the sincerity of the heart is there—which it is with you, Laurel, so clearly, and with so many of you, a real sincerity—it will either come inside as a deepening, or it will come from the outside, something— You'll see. You'll see.

You know, I'm not like a rubber band that stretches and then you let go and it snaps back. It's not like that. It's any stretching that we have done together, and we have stretched, haven't we? And we have had some wonderful times. We're better than aerobics! We have stretched and stretched and stretched and stretched, and the wonder of those stretches is there's no going back. The power that's generated within that wonderful stretching just continues on. Something within, out of consciousness, keeps pushing. You can't escape, sweetheart. Don't worry. The pressure will come.

Now, it can also come in an interesting way; it can come in a love affair. Consciousness speaks and pushes you through the physical world, as well. Please don't overlook this, ladies and gentleman. Teachings do not always have to come in the guise of a spiritual teaching. God does not teach simply through the inner, invisible planes. The world is absolutely God's playground, and—if you like the other word—its workshop (but I think playground sounds more fun). Therefore, as you go through all of the different things you will be going through, they're all for your stretching. So whatever comes up, that's it too. It doesn't have to say, "I am a teaching." It can just be a wonderful, new, exciting interest, a new exciting idea, a new love, a new life, a new location. We come through whatever it is. It can come through the birth of a child, or of a grandchild. It can come through the teaching of a tremendous illness. It can come in every way. Don't wait to see the one that says, "I am the teaching," because life itself is the teacher, and your experiences—every one of them—are the teacher. *That* is God in action. That is Consciousness in action. That is *the* teacher, the teacher within, pushing, pushing.

So now fall in love, Laurel. Or now do whatever your thing; I mention that because it's a possibility, but it's up to you. You can do other; there are other ways to do it. I'm saying, don't look for another "teaching" if you don't want one. Life will teach you plenty. What is life except God expressing through you, connecting with other experiences and expressions of God through them, in one universal, magnificent dance. So embrace it all, whether you frown at it or kick or love it or take it to bed—that's up to you. I have no preference! (*You* probably have a preference. I have no preference. Not having a body, that is of no concern to me.)

Do you understand what I'm saying? It's everywhere. The teaching is everywhere. But once it's in your heart, Laurel—which it is, in your heart—it will be everywhere. Once it's in your eyes—which it is, in your eyes—you will see it everywhere. Once it is in your hearing—which it is—you will hear it everywhere. In your breath, in anything. It will be everywhere, for all of you. Where else could it be?

You know it's everywhere. It's everything, it's everyone, it's every struggle, it's every good time, it's every misery. It's all of it. This is the great Teacher, the *Great* Teacher, saying, "Let's do it. Let's live." Deeply, fully, even painfully. That's it.

I JUST WANT TO THANK YOU, BECAUSE THAT'S WHAT I JUST BECAME AWARE OF. IT'S NOT ABOUT ME SITTING AND WATCHING ANOTHER UNLIMITED BEING. IT'S ABOUT ME BECOMING UNLIMITED. THANK YOU.

Oh, Laurel. How beautiful. From the heart of Truth comes the heart of Truth. That is wondrous. That's right! You don't have to go to any more meetings like this.

THE CHILDREN COMING INTO THIS WORLD

ROBERTA: BARTHOLOMEW!

Yes! Roberta.

IS IT MY IMAGINATION, OR ARE SOME CHILDREN COMING INTO THIS WORLD NOW WHO ALREADY KNOW THIS WONDERFUL EXCITING MAN, OR IS IT JUST MY CHILDREN, BECAUSE I'M ALWAYS DANCING AROUND AND MY MOTHER THINKS THAT MY CHILDREN AND I ARE LIKE FOOLS, BECAUSE WE DON'T GET UPSET OVER THINGS THAT SHE GETS UPSET AT. JUST LOOKING AT MY OWN KIDS—THEY ALREADY TALK LIKE YOU.

Yes—and it's free.

AND IT'S FREE!

Now, I want to say something. There is this lie that's running around that all the children that are coming into the earth plane are little angelic beings full of light and consciousness. That's nonsense! That's absolute nonsense. The children that are coming in are just like all the rest that have come in. The difference is—and this is absolutely the truth—because of the increased vibrational frequency, there are an awful lot of children coming in who can vibrate at a more rapid rate. There's no question about that. But I want to tell you something equally difficult for you, which is, at the other end of the scale it works, too. The people who are coming in that you might call "malevolent beings," or whatever words you want to put on it (I would simply say, the people that have a degree of unconsciousness about who they are), they're also motivated and pulsating by this extra power. There's this idea that the power is going to come and then all the light bulbs are going to turn on and none of all the negativity is going to turn on. Ladies and gentleman, you can't have that.

You're already seeing it, aren't you? Look at your world! And that's all right. What do you want to do? Have a school just for everybody who's already educated? A school is for people who need to learn. Isn't that what it's all about? They come so they can learn something.

But yes, a lot of the new ones are very bright lights. *Very* bright lights. But then I want to tell you something, ladies and gentlemen. You're not so bad yourselves. That's what I would say to you. You're not so bad yourselves. I mean that. I want you to just reflect on your *own* light and your *own* courageous willingness to look like a jackass in the face of the world. "What are you doing this week?" "Well, I'm going to this place called the Ghost Ranch and I'm gonna hang out with this ghost." (I hope some of you were clever enough *not* to tell everyone where you were going.)

WHAT IT IS ALL FOR

Alright, here we go.

[Bart reading:] BARTHOLOMEW, I FEEL THE DEEP INNER NEED TO BE IN SPIRIT, AND AT TIMES I GO HOME, AND YET I WONDER REALLY WHAT IT'S ALL FOR. WHY ARE WE SEEKERS? WHAT DOES AWAKENING REALLY MEAN? WHY DO WE TAKE HUMAN RATHER THAN ANGELIC FORM?

I've answered this before, but because beautiful Caroline does not come from the United States, she's probably not heard it. She's from that beautiful country of Australia. So, let me just answer it briefly for you.

There are various ways to answer this question, and they're all equally true. But they come from different points of view. So, let me present this one, which does not in any way negate any other point of view that rings true in the heart. That's my stipulation.

In the beginning, when there was just Awareness itself, Awareness in its still form was not aware of Itself. Awareness cannot be aware of Itself. There's only one of It. So how can Awareness be aware of Itself when there's only one? So out of this still One, there arose—just because it was its nature to arise—motion. And in the rising of that motion, you had the appearance of Consciousness. The first I AM. The first sense of separation. “I.” And then were created the 10,000 things, as the Buddhists would have it. All the other “I”s arose within Consciousness. Because this all took place in time-space, the idea was for Awareness to be able to experience Itself. Awareness decided—or not even decided, because that presupposes some kind of mind—it was Its nature to have It arise into separated form, in order to experience Itself in separated form.

You ask, “What is the point of all of this?” And this is the answer. Please understand that within Awareness Itself, Its basic component is Love. We can talk about other qualities, but let's talk about Love, the basic component of Love, which is experienced in the heart as love, which is seen through the senses as light. So we have Love and we have Light. We have these two amazing components of Consciousness now rising, and there are forms being made, forms being created: mental forms, emotional forms, physical forms, plant, mineral—all the millions and billions of diversity in the Potentiality, millions past millions of forms within Consciousness, all of which become aware of themselves, first, as “me.” As they go through their cycle of “me”, there's a certain delight and enjoyment in that. There's a tremendous lot of fun in those separated “me”s. You've had a good time, through the centuries, being “me.”

And then there comes a moment of remembrance. All of a sudden, there arises deep within this separated “me” a pulsating. It's almost like a remembrance of a sound that you've forgotten. “Ah, I remember, there was a sound somewhere, deep within me, that I've forgotten. There was some sense of feeling that I've forgotten. I wonder what it is.” In that wonderful story that Justin tells so beautifully, of Jumping Mouse, it's the sound of the river.

Jumping Mouse hears the river, and that's the beginning.* And so you begin. As Consciousness, which has been very happy playing as "me," begins to follow the sound of this original sound, it leads it deeper and deeper into the quest.

You ask, what is the point? The point is right here. In that journey out of the separated "me" back into that magnificent Stillness of Awareness Itself, what happens is Love extends Itself. Love extends Itself through this process of being a human being becoming conscious of itself not only as human, but as Awareness, as of Love Its very Self. You take that which is the inert, which is that which is the unremembered, and in remembering it, in activating that principle within you, you extend Love. The idea that there's only a limited amount of love, and that's it, is a mental concept. In this return home, what each of you does is become more and more of that which you really are. Your light becomes brighter, your love becomes deeper, becomes truer, becomes more clear-seeing. Your very action becomes selfless, so that this Love and this Light and this Wonder can then permeate even greater areas. And the Light and the Wisdom and the Wonder is extended and extended deeper and deeper. In other words, Awareness then begins to experience Itself more deeply and deeply in Love. More deeply and deeply in the Light.

It is an *immense* tapestry that we're talking about, Caroline. It is the absolute creation of extending Love. What is more worthwhile, than the extending of ever more Light, of ever more Love? It isn't this idea that there's all this darkness and the job is to come and light it up. That's a very limited model. The truth of it is that one awareness experiences itself as separate, and then one moment decides they want it all. Don't you say this, all of you? "I want it all." Don't you say it? You don't want to give up being a human. You love being a human and dancing and yelling and screaming and fighting and playing and whatever it is. There's nothing wrong with this dynamic of humanness. You don't have to drop one in order to get the other. This is what all the paths are about, to take into this forgetful form and re-remember the Light and the Wonder, and in that remembrance it extends. Deeper, vaster, *more* created Light, *more* created Love, more Wonder.

It's worth everything. In focusing, for example in the model of the Toltecs, on these filaments of light, not only do you perceive them, but by focusing awareness on them you *increase* them. You'll find this. By focusing your awareness on the Light, by focusing consciousness, if you want, on the Light, you increase that which you focus on. When you

* A BUSY MOUSE HEARS A FAINT ROARING IN ITS EARS. THE OTHER BUSY MICE SCOFF AND SAY THEY HEAR NOTHING. BUT THE MOUSE CONTINUES TO HEAR ROARING, SO GOES AWAY FROM THE OTHERS TO LISTEN AND MEETS A RACCOON WHO SAYS IT IS THE SOUND OF THE RIVER. THE RACCOON TAKES THE MOUSE TO THE ASTONISHING RIVER, WHERE A FROG TELLS THE MOUSE TO JUMP AS HIGH AS POSSIBLE. THE MOUSE DOES SO AND CATCHES A GLIMPSE OF THE SACRED MOUNTAINS BEFORE FALLING BACK DOWN, AND THE FROG GIVES THE MOUSE THE NAME JUMPING MOUSE. FROM THERE JUMPING MOUSE HAS MANY ADVENTURES SEEKING TO FIND THE SACRED MOUNTAINS. FOR THE FULL, DELIGHTFUL STORY BY HYEMEYOHSTS STORM, GO TO [HTTP://WWW.ILHAWAII.NET/~STONY/LORE116.HTML](http://www.ilhawaii.net/~stony/LORE116.html), OR SIMPLY SEARCH FOR THE STORY OF JUMPING MOUSE. THANKS TO JUSTIN FOR POINTING THE WAY. —ED.

focus on your negativity, we don't have to tell you what happens; it gets bigger and bigger. When you focus your awareness on Light and on Love, you increase that which you're focusing upon.

So what are you? In your purest, most wonderful sense, you are creators of Light. You are creators, extenders of Love. That's what you are. It's not that you *were* that, now you have to get back to it. What is the point of being here, going on this journey, and going back to the very same place you were with everything the same? Why go? It isn't like that. Doesn't that model irk you a little bit? "I go through all this, and I come back, and it's the same old place, and I'm the same, and it's the same, and why did I bother?" It isn't like that. What's missing—because you think in terms of time-space—is the wondrous reality that you are Creator. You are Consciousness! And Consciousness creates, outside of form. It creates, it creates. What you're doing as Consciousness, separate from Awareness, is creating vaster and vaster fields of Love and Power and Wonder and Creativity and Imagination. Wonder upon Wonder. That's why.

All those heroic journeys you read about in the books—they're real. The hero never returns home the same. Ever! And all the way along, what helps him or her—unfortunately usually him, but we can pretend that sometime there'll be a heroic epic that has a woman as the heroine; I'm sure there will come a time; in fact there are some that are there—but the point is, the hero doesn't go out to return the same. And who helps? The invisible world always comes in the shape of mysterious shields, mysterious garters to wear, mysterious powers, mysterious arrows, potions, and so on. It's wonderful! What's all this mystery? It's this wondrous, mysterious god-stuff that enters in, to transform the journey. You've all had plenty of that in your lives. It's just the mystery of it all. So that's why.

What could be more exciting? What could be more worth doing?

THE LEVEL OF NO THING

MIDGE: I NEED HELP WITH THIS, BART, OLD FRIEND.

All right, my dear.

THERE MUST BE—I BELIEVE, WITH YOUR HELP, THERE IS—ANOTHER LEVEL BEYOND LOVE,

Yes!

TO BE NO THING?

Yes. Just follow, dear one. You have a very good mind; just follow carefully. Everything that I have said has to do with Consciousness. Remember the rule: Consciousness is Awareness in action. Awareness is stillness, is Consciousness at rest. In its state of rest, Awareness needs nothing added to it, nothing taken away from it. It has no idea of love, it is just Awareness

itself. But the moment it rises up into Consciousness, now we begin to have attributes. Now we have attributes of love, we have attributes of light, attributes. And in that realm, you are absolute creators of ever-expanding Consciousness. In that realm. When you return to the Absolute, it's not necessary.

WHAT THE HINDUS CALL A NO THING.

Exactly. No attributes.

BUT, WHEN YOU SAY LOVE, THAT IS A LIMITATION OF THE AWARENESS LEVEL.

Absolutely. But we only can express it in ways that the words can speak it. We're back to Awareness Itself. Remember where we began: Awareness is not aware of Itself.

Don't worry about it. When you get there you'll know it. I love the question. It's important.

THE LIGHT OF GOD

There is nothing wrong with a brilliant mind. Just don't confuse it for the Light of God. It is a reflection of the Light of God. You cannot see anything, you could not perceive anything, without the Light of God. You would be blind, deaf, and dumb. You cannot see anything with your physical eyes without the light of the sun, reflecting. You cannot see the sun, and the sun could not be what it is unless it was a reflection in the Consciousness of God. The sun is a form in the Consciousness of God and in that reflects the light of Awareness Itself. It is through the light of the reflection of Awareness into Consciousness that you perceive anything.

Are you getting it? All of these objects—the greatest, the vastest—are forms and objects in the Light of God. They are not seen without the Light of God reflecting upon them. It is that Light that allows you to see everything, to feel everything, to know everything, to do all that you do: it is the reflection. You see each other because of the reflection of the Light of God, from the Power of God, onto the objects in Consciousness. Without that there would be no perception. There would be nothing.

So it is that Light itself that is constantly present. This is why we can say, with all of the knowing in the world, God and the Light of God are present every instant. You know this because you see, you feel, you breathe, you perceive, you think, you emote, you do whatever it is you do, and you perceive this inside and outside, and you perceive this *only* because the Light of Awareness Itself is moving, and that is what comes back to you, the reflection of that Light. Do you understand? Maybe your mind doesn't, but part of you, I hope, just gets that. Everything comes out of that Light. This is why to demean anything is nonsense. This is why a brilliant mind is a brilliant reflection of the Light of God but is not to be seen as God Itself. It is still a reflection. Brilliant minds are wonderful. Mediocre minds

are wonderful. Inferior minds are wonderful. Why? Because they are all the same thing. They are all objects in Consciousness that are perceived by the Light of Awareness. They're the same! You, of course, make differences. But they are the *same*, and only perceived because the Light of Awareness is upon them. And you, floating around in Consciousness (I'm making up ideas now) become aware of each other as objects through this reflected light that comes right out of God. Without that you would see nothing. Actually, without that, there would be nothing.

Please hear this. Everything is an object in Consciousness. And *all* of the objects in Consciousness are equal in the eyes of Awareness. They're absolutely equal in the eyes of Awareness. They are not equal in your eyes, because you have made up little games that you play. Subject and object. As we began with, you think that you are a subject, but you're not. You are an object. Sorry to tell you this. You are an object, just like all the other objects. Just like the sun. Just like the archangel Michael, if you happen to love him, or whatever it is. They're all objects in Consciousness, only perceived because of the Light emanating from Awareness Itself that comes out and illumines all of the manifest world.

Simple? Very simple.

MIDGE: COULD YOU ALSO SAY THAT ALL THESE OBJECTS FLOAT IN THE SEA OF AWARENESS?

Absolutely! And the reason that the sea of Awareness is— Here we go again. So now we have the sea of Awareness, and we have the sea of Consciousness, and within Consciousness we have objects and all. But the simplicity of it, please, is just that, within this immense sea of Consciousness in which all objects rise and fall, disappear and appear and so on, holding it all is Awareness Itself, that has within its very essence the ability to illuminate the entire creation.

NOT WHAT COMES AND GOES, BUT THE LIGHT IN WHICH IT COMES AND GOES

MARTHA: A PRACTICAL QUESTION.

We all count on you for that.

A YEAR AGO, WHEN I WAS IN BED, YOU CAME FOR A FEW DAYS—

I was in bed with you! I remember.

I OFTEN CALLED OUT, "HELP ME. HELP ME." AND ONE DAY, THE CALL CAME FROM SOMEWHERE DEEP WITHIN ME, AND IT WAS SO INTENSE AND SO STRONG. IT WAS: "GOD! HELP ME WITH THIS!" IT WAS SO STRONG. I'VE TRIED SINCE THEN TO GENERATE THAT KIND OF POWER, AND I CAN'T DO IT.

That's right. You can't do it, darling. This is body-mind. Consciousness lets something wonderful happen like this, and then body-mind says, "Oh, goody, goody. I want it again." Remember I told the story about Mary Margaret, who had this wonderful opening

experience in an abandoned temple in Andritsena, Greece, and decided she had to live in Andritsena so that she could have the experience again? This is the kind of thing.

No dear one, you're not going to have that experience again. So now what?

I DON'T KNOW.

Listen. That wonderful blissful experience is just another object in Consciousness. It came and it went. So that's it. Now you're trying to go back into Consciousness, thinking somewhere in this sea of Consciousness, "It's gotta be there, and I'm going to find it. Paul, help me find it. Bartholomew, help me find it," as you're swimming.

It's gone! It rose in Consciousness, and it's gone. What's going to happen? Who knows? The next thing will arise in Consciousness, and will go. Everything that rises in Consciousness goes. That's not the point. The point is not to get so attached or so adverse to any of the objects in Consciousness that they become addictive. What I'm trying to get you to do is to realize that, however wonderful that powerful feeling was, it comes and goes in Consciousness and you are capable of feeling That within which it rises and falls. Got it? There you go. You can go home after lunch.

Martha, are we clear?

YES.

Listen. Ladies and gentleman, all these things rise and fall in Consciousness, and you keep chasing after the ones you like, trying to repeat them, and running crazily away from the ones you don't like. And that's silly. They are only objects in Consciousness and they will go. They will give life and they will live and they will die. And that's that. Endlessly, that's that. And that's not the point. The point is, what is this wonderful milieu, this matrix, within which all of this rises and falls? And then the wondrous question—what is that Light that illuminates it all? What is *that*? What is the Light that illuminates everything that I see?

This is why I've asked you for, now, 17 years—you all must be bored to tears—17 years ago I said it, we say it again: If you just realize that everything that you see, you see by the Grace of the Light of God, you will realize that everything you see is eminently capable of revealing its nature to you. Because it is seen by the Light of God! You see everything by that Light. It's not hiding! This is why Buddha, when somebody said, "You're keeping the secrets from me," said, "Oh, be quiet. Just open your eyes." (I'm sure he wasn't that rude, but....)

Understand? Instead of trying to fix ever-changing objects in Consciousness, just become aware of that within which they rise and fall, and the Light by which you perceive anything. You can get the understanding and the awakening of the Light of God-Consciousness by just being aware that you see by the Light of God, you hear by the Light of God, you think and breathe and move and have your being in the Light of God. It's all there: Open your eyes! It's not hidden. It's there! Clear! Alive! Now! Present. Waiting, waiting, waiting.

One of the new things that everyone says is, “I want to be seen.” But you know what you really want? You want to see. You want to be the see-er. You want to know that you are the Light by which all things are perceived and in which all things rise, live, and dissolve. That’s what you want to know. Not a limited object with certain characteristics and shapes and forms and shadings and coloration. That’s not the point. By what light do you see anything? By the Light of God Itself, in which all things are seen.

Every time you look at anything, you have the ability to see that Light. It’s there. I’ve said it since we began. It’s right under your nose. Closer than hands and feet. Right here, right now. No qualifications.

THE SUN BEHIND THE SUN

JUSTIN: TUTANKHAMEN INSISTED THAT HE AND THE ROYAL FAMILY FOCUS EVERYTHING ON THE SUN, BUT IN ITS SYMBOLIC WAY.

Exactly. Of course. That’s truth. The Egyptians were very wise. You know, not all ancient cultures were wise—don’t fall into that trap. But yes, absolutely. All of the wise cultures, when they use the symbol of the light of the sun, they’re not talking about the sun. They’re never talking about the sun. When they’re accused of sun-worship, that’s a very limited idea. It’s not the sun itself. It’s this intuitive knowing that when you look out in the heavens, the thing that you see that’s biggest, brightest, with the most light is the sun. So, for humankind, it becomes the symbol. But Justin, it’s as you said, it’s just a symbol, standing for the Sun behind the sun, for the Light within which and by which the sun is illumined.

WHY THE BUDDHA IS LAUGHING

AUDIENCE MEMBER: I THINK I JUST FIGURED OUT ABOUT THE JOKE.

Yes! I’m so glad. Share it with us. I love it.

YESTERDAY, I MIGHT HAVE ASKED YOU IF WE WERE ALL GOING TO GET THERE. I’VE HAD A PROBLEM THIS LIFETIME WITH BEING FIRST—ME FIRST.

Ah, well, join the human race.

THEN IT JUST OCCURRED TO ME, WE’RE ALREADY THERE.

Oh yes, dear. Very good. Just laugh, you know? Isn’t it a giggle? Yes. Exactly. This is why all the Buddha statues are laughing. Well, not all of them. Some of them are very serious, but the ones that are the most fun are the ones that are laughing. Yes. Good for you. Congratulations.

THIS IS IT

PEGGY: YOU SAID WE DON'T HAVE TO WAIT.

Well, I didn't say that.

YOU SAY IT CAN HAPPEN AT ANY TIME.

That's a that.

I PRACTICE THAT MY DEEP SELF IS IN CHARGE OF WHEN IT'S GOING TO HAPPEN. WITH THE AMOUNT OF YEARNING THAT I AND MANY HAVE, WHY ISN'T IT NOW? I WANT IT NOW. I DON'T KNOW WHAT I'M WAITING FOR.

I don't know what you're waiting for either.

WHY DON'T I STOP WAITING?

You know what? You've misidentified. You still think, my beautiful, lovely, Peggy, who I love so much, you still think that what you are experiencing now is different than what you're going experience when you're enlightened. You just haven't realized, This Is It.

SOMETIMES I DO.

Yes. Of course you do. I'm scolding the part of you that forgets.

WELL, I SCOLD MYSELF MORE THAN—

I know. But I wanted to play with you. So let's say it again.

Peggy. It's hide and seek. You're just playing hide and seek. And one of these days, you'll sit down.

BUT I WANT TO SIT DOWN NOW!

Peggy. Listen, dear one. The dilemma rises because you're still splitting it off. You look at this face, and you say, "I'm not enlightened." You look at that wall and you say, "I'm not enlightened." You look everywhere and you say, "I'm not enlightened." And I say to you, when you look, do you see light? Then you're enlightened, Peggy. You're seeing the Light of God. You are *seeing* the Light of God every time you open your eyes. Even when you close your eyes, by the very virtue that when you close your eyes you see the blankness, you are still seeing. There is still sight, even when your eyes are closed. That is the Light, the Being, that is God Itself.

It's not that you're going to get it. It's just that finally you're going to realize that it is everywhere, and you have thought it was somewhere specific, somewhere special, somewhat different, and I'm telling you, it is in every single moment exactly as that moment is. It's *now*, Peggy. *Just this moment*. The next moment. The next one. This is it, Peggy. Your mind is still looking for something other than *this*. It is still searching. It's still saying, "It's not

enough. I don't feel it. I want something more." All of that. And one of these moments, my dearest Peggy, you're going to get that every time you see, you're it, you are there. There is here. Then is now. This is *it*, Peggy.

The thing that separates is the idea that it's different than this. That it's got to be different. Look different, feel different, sound different, breathe different. This is it, Peggy. You're trying to find a little slice of something somewhere.

[INAUDIBLE]

That's another lie. That's another hope. That's another change, Peggy.

Do you think that this Light of God only reflects on the good parts of Peggy? Peggy, just open your eyes. Just open your eyes and stop trying to change yourself. You're absolutely wonderful, just the way you are. I have told you this, and others have told you this. Peggy, stop it. Just be aware; just open your eyes. Stop thinking, stop seeking, stop it. Just see. And when sight quits jumping around, and it settles down, you will see it. But right now, it's like this for all of you: "Where is it? I've gotta find it. I've gotta to find it." It's not like that, Peggy; it's now. All these thoughts—I have to be more loving, I have to blah blah blah—those are all diversions. Those are all ideas that, of all these objects and forms in the middle of Consciousness, some are better than others. You know, they're all just blobs floating around in Consciousness. They're all just forms, subject to death, to dissolution. Oh, Peggy. Just look.

Just look.

THE DELIGHT OF DIFFERENT MODALITIES

The simplicity is fine, but complexity is interesting, too. I think it's just a creative principle, creating and expanding in different modalities. My friends, there are many modalities other than the ones that you're experiencing. Consciousness is creating in many other ways. Human expression is not the only mode of Consciousness creating, at all. There are endless other possibilities and varieties.

Also, can you sense the wonder of moving rather than being silent? The delight of being still is one thing. The delight of moving is another thing as well. It's just for more delight. This is why the East Indians call it a dance, instead of a funeral march. It's a dance, because there's life in it, and there's some enjoyment, there's identification, there's conceptualization--it brings all kind of facets into play. It's a wondrous explosion. Does that answer it?

IF AWARENESS IS OUR ULTIMATE GOAL, WHY WOULDN'T AWARENESS COMPLETE IT ALL AT ONCE?

Someone once said, "Why don't you read a book?" The answer was, "No thanks, I've read one." It's like that. It's for the diversity, wondrous in each one of you. You are

Consciousness. What you enjoy is two states: you enjoy the still state of deep sleep; at the same time, you enjoy awaking. If you were to be awake all the time: disaster. If you were to be in deep sleep all the time: boring. So it is a play between the two states. This is the delight of the human consciousness. This is the delight of being human, or of being one of the many other creations that are non-human. (You know, it is a joke, because with all of your science fiction, you haven't really got it right as to what's out there, but there's certainly a lot of other out there. There's a lot of other out there, and they're not necessarily on other planets. This is the funniest thing. You've put them all on other planetary systems. Well, my dear ones, there are all kinds of realities that have nothing to do with any kind of any physical, universal manifestation.)

It's just for the delight of both states.

THE GODDESS IS COMING

[Bart reading:] I HAVE A STRONG MESSAGE TO FOLLOW THE GODDESS. WHAT CAN YOU TELL US ABOUT THE GODDESS ENERGY?

Well, I've said it before, let me just say again: She's coming, in the best of ways. If you want to put it in mental terms, it's the moving away from the analytical to the intuitive. It's allowing humankind to incorporate the analytical, which you have taken to a *great, great* fine point. (Is that tactful enough?) I don't like to couch this in masculine-feminine terms, because I feel that that is a very superficial kind of a level to answer these questions on. But it's the necessity of all of humankind, not in any way to move away from intellect, but to understand deeply the limitations of intellect and the wonderful excitement of beginning to develop strongly the intuitive side of being.

The Goddess is that beautiful, natural, intuitive, magnificent earthiness. Intellect is cold, isn't it? Intellect is cold, and not something you want to snuggle up with at night or even when you're in pain. This is why the intellect doesn't help you when you're in pain, because it's a cold answer coming from mind. But intuition, which is the Goddess realm, that is not a feminine thing, it is a human thing. There is the excitement of getting into the intuitive power of your own awareness to guide you in places where your logic is faulty, or where your logic is of no use. It's a tremendous asset. It's like getting a tremendous new piece of equipment that's always been there, but that's been lying dormant. Now all of a sudden more and more are getting the excitement of how to strengthen and use this part of consciousness. She will come to men and women, in fact already is. In therapists' offices all over the world, very intellectual people—men!—are having Goddess dreams. (Not in the way they're used to having Goddess dreams.)

AUDIENCE MEMBER: NO BUNNY RABBITS.

No bunny rabbits.)

The Goddess is that part of *each* psyche, each awareness, each consciousness that has this ability to go deeply beyond and into the intuitive, which is so close to the inspirational, so close to the creative dynamic wonder of Consciousness, which will then beautifully balance out a life. You don't throw the intellect out! How foolish. It's extremely useful, beautiful, and helpful. But if either one is used to too great a degree, imbalance occurs. You've known people who were so intuitive they couldn't do anything. "Oh, I can't get dinner, I can't oh-wo-oh, because I'm too mm-mm-mm, I'm too sensitive. If I go to the grocery store I'm overwhelmed because I pick up everybody's energy, and wah-wah-wah-wah-wah." That's all intuition gone amok. It's intuition overdone, overextended.

The goddesses of the past are not the goddesses that are going to become manifest in all of you. Those are old forms, coming out of old ways of being. You are going to collectively, it is the hope, create some tremendous new intuitive roads into the depths of this very magnificent, abundantly rich and nurturing part of consciousness. If calling it the Goddess bothers you (you know, for some people, thinking of a Goddess as big as God—if you get a goddess that big, you know, with all of your mother-phobias, I just don't know what will happen), just use another word. You don't have to use "goddess" if that doesn't please you. Whatever it is, it is the *magnificent, intuitive* nature, so close to creativity, to self-expression, to direct contact with what is natural, with the very earth itself. It is the coming of this power that is going to, in the large part, play a role in saving this planet, because it is the Goddess energy that will stand up and say, "Stop it. Stop it." And when she speaks, she will be heard. It's a wonderful time for that.

Just be ready to build on the past, and create anew. Don't, please, go back to the old. A lot of the old was without logic. The goddess as was described in the early myths—Zeus' consort, Hera, this raging jealous lady turning beautiful women into cows and trees and whatever she felt like—what a lousy goddess that is. You don't want one of those in your life, and you don't want to be one of those. So you have to realize that the whole concept of Goddess energy in many ways needs to be recreated anew. New understandings, for men and women both. No separation. Let's not make this another war of the sexes, you know? It's time to just realize that intuition is part of consciousness. A wonderful part of consciousness.

SEEK THE I

You've focused on a past event, and then the moment is missed. So, what I would say for you is just seek the "I". Every moment the question must arise: Who are you, Allen? You are not body-mind. You know this, you are a doctor, you know people are not their body and they're not their mind, although there is no question they exist. But there is something

other that makes body-mind alive, that gives life to that body-mind. That. If that would just be the question: What is that? What is the source of that? That, I think, my friend, would take you truer and deeper than any kind of idea of recreating something from the past. Alright?

BEING YOUR INTUITIVE SELF

AUDIENCE MEMBER: BARTHOLOMEW, HOW DOES THAT INTEGRATE WITH WHAT YOU'RE TALKING ABOUT AS FAR AS PICKING YOUR CONSCIOUSNESS, OR TURNING INWARD?

He's talking about a past event, remembering it with happiness and yearning and trying to recreate it. It never happens.

I MEAN AS FAR AS WHAT YOU'RE TALKING ABOUT, THE ENTITY OF THE GODDESS, THE INTUITION.

About the Goddess?

YEAH.

So, I've missed the question. What is your question?

HOW DO THE ENERGIES YOU'RE TALKING ABOUT—THE INTUITIVENESS—HOW DO I UTILIZE THAT?

Oh, you never have to worry about how to. Don't worry about how to. It will happen. Look, all you are indicating is the strong desire to really be your intuitive self, to just be it. Again, we're back to: Is there a how to? Of course not. As long as you have the desire and the yearning to be intuitive, intuition will be present. You can't make it happen, you can't create it, it will just rise in its own spontaneous way. Consciousness has told Consciousness what it wants. This is why I keep saying to you, it really helps to know what you want. Because then you can say to Consciousness, "Hey, that's what I want. Alright?" Consciousness says, "Oh, alright." It's just like going to anyone, saying, "This is what I'd like." You have a chance of getting it much more if you let them know, than if you say, "Well, it's one of ten million things. You guess."

This Goddess is a feeling arising in many people under different guises. It is this increasing knowledge that there is something deep and wondrous missing from the analytical, rational mind. Deeply missing. It's entering many fields. It's certainly entering the field of medicine. That those serve best in the medical profession are the intuitive, wise ones who also—thank heavens!—know what they're doing. You don't want a strictly intuitive doctor, ladies and gentlemen. "Oh, I know it's in there somewhere."

YOU WERE DEALT THE RIGHT HAND

[Bart reading:] I WOULD LIKE TO BE A HERMIT, BUT I HAVE A JOB TO DO. THE QUESTION IS, DO I HAVE TO DO PEOPLE?

Well, it's a little hard to get away from them, isn't it? There are a lot of them, and they seem to have a way of coming in and out of your life. But if I understand the question—which I hope I do, and if I don't, I want it to be clarified—what I hear being asked is, Is it necessary for you to be able to deal easily with people in order to be god-realized? Is it necessary to be good with people in order to be god-realized? And the answer is, Absolutely not. In fact, some people are so good with people that they never even think about God, because they're so good with people.

Some people are dealt a hand that has difficulty relating to other humans. This leads to lives of isolation, and every life is as good as any other life, *when the goal is awakening to God-realization*. If the goal of life is to be happy with people, then obviously this is a bad hand. But all hands are dealt with the very same intention, which is, "Here is your hand. Use it to awaken. And quit complaining that you didn't get the Ace of Spades." Just *play it!* Recognize your weaknesses. Recognize your strengths. Have a little humor about your weaknesses. Don't belabor them *ad nauseum*. Just realize that you have weaknesses. Who in this room is deluded into thinking that there is *anyone* that doesn't have weaknesses? When you sat with the Dalia Lama, what was he laughing about? He says, "You have problems? *I've* got problems." He has problems too.

Problems are part of the human condition. That's not a problem! It is not a problem to have problems. But it's a problem if you make it a problem, because now you have to get rid of your problems before you can find out who you really are, where it is really your problems that lead you to the place where you know who you are. What a joke! The Queen of Spades, isn't that the bad one to get? The Queen of Spades may be the highest possible card in your hand. It may be that the very darkest, most bleak, most painful, most offensive, most disgusting thing about you is the doorway. Just get it, that the job is not to clean up the hand. And it's not to steal other people's high cards.

You do the tarot and you get the Three of Swords, and you go, "Oh no! Oh my God!" It may be the best year of your life, as far as god-awakening is concerned. Please, please, please remember, all hands are dealt for the same goal. And you have the right hand.

THIS IS ENDLESS

JUDITH: I HAVE A REPORT AND A QUESTION. THE QUESTION'S STILL A LITTLE MUDDLED, SO MAYBE TOGETHER, WE CAN GET IT.

Sure.

THE REPORT IS: YESTERDAY I WAS QUIET IN THE AFTERNOON. ALWAYS BEFORE I HOPED FOR COMPLETE SELF-REALIZATION. HOPED. AND I HAD AN EXPERIENCE OF ABSOLUTELY *KNOWING* IT WILL HAPPEN.

I'm so pleased for you. Excellent.

IT'S SUCH A RELIEF.

Yes. Of course.

THE QUESTION IS: WHEN I DROP IN, OR I'M QUIET, I FEEL AN I-AM-NESS, WITH NO IDENTITY, JUST A SENSE OF ONENESS, WHICH FEELS VERY GOOD AND SATISFYING. AND FROM YOUR TALK EARLIER THIS MORNING, I GOT A SENSE THAT THAT ISN'T THE END.

No, it's not the end.

IT'S WHERE I AM.

Yes. Look, my dearest. We're back to the ocean as the image. You're not on the top with the scooters, or whatever they're called. You're deepening down, deepening down. And as you deepen deeper into the depths of your being, you will find many other stages other than that, and that is certainly one of them—that sense of "I Am". It's very quiet, very clear: "I Am." If you'll just keep going as many moments with that as possible, you'll find the bottom of that drops out, and then a deeper one is there. And then another moment, in another time-space, the bottom to that will drop out. It's ever-deepening, and at the same time ever-expanding.

Dearest ones, this is never-ending. Never, never ending. Please don't look for some finishing point. What are you going to do when you're finished? Sit around as a finished loaf? It's wondrous. Then the next one, and the next one. The wonderful thing is the mind can't guide you anymore. This is the wonderful thing, when you quiet down and there's just this sense of, "Well, I'm here. What is this I? I don't know, but it's here." You know when you're there. You know. There it is. There you are. And then, out of its *own* wonder, out of its own magnetic potentiality and absolute necessity, it will deepen. Its *absolute necessity*. It is its *nature* to take you to deeper and deeper levels of pleasure, of bliss, of wonder. It is its nature. And so you will keep drifting, ever deeper, until there will be a day when you'll look back at this and say, "What a limited experience that was." But, it's the way. Absolutely. Just realize the mind is lost now. There's no mind to track. There's no mind that says, "Ah, the next stage is X." This is why it's difficult when you read these books about the bardos.* Some

* "USED LOOSELY, THE TERM 'BARDO' REFERS TO THE STATE OF EXISTENCE INTERMEDIATE BETWEEN TWO LIVES ON EARTH. ACCORDING TO TIBETAN TRADITION, AFTER DEATH AND BEFORE ONE'S NEXT BIRTH, WHEN ONE'S CONSCIOUSNESS IS NOT CONNECTED WITH A PHYSICAL BODY, ONE EXPERIENCES A VARIETY OF PHENOMENA. THESE USUALLY FOLLOW A PARTICULAR SEQUENCE OF DEGENERATION FROM, JUST AFTER DEATH, THE CLEAREST EXPERIENCES OF REALITY OF WHICH ONE IS SPIRITUALLY CAPABLE, AND THEN PROCEEDING TO TERRIFYING HALLUCINATIONS THAT ARISE FROM THE IMPULSES OF ONE'S PREVIOUS UNSKILLFUL ACTIONS. FOR THE PREPARED AND APPROPRIATELY TRAINED INDIVIDUALS THE BARDO OFFERS A STATE OF GREAT OPPORTUNITY FOR LIBERATION, SINCE TRANSCENDENTAL INSIGHT MAY ARISE WITH THE DIRECT EXPERIENCE

of you get very confused when you read the books about the bardos, because these are people's words trying to describe indescribable states. So, just forget about it, let the bardos take care of themselves, and just know that it is the *absolute nature* of Consciousness to ever deepen, ever deepen, ever deepen.

JUDITH: THE THOUGHT, THE FEAR THAT CAME UP FOR ME IS I WOULD CLING TO THAT BECAUSE IT FEELS SO GOOD.

Exactly. But I will tell you something. When something feels so good for a while, then eventually it's not going to feel so good anymore, because it's so familiar. I've absolute trust in Consciousness, that when you get to a plateau and it becomes familiar, it will move you on. This is why I'm leaving. Mary Margaret is familiar with this. She knows this roadway. She knows this, and she loves it, so she wants to stay there. And I want to kick her downstairs.

AUDIENCE MEMBER: HOW ABOUT YOU GIVE ME A LITTLE KICK?

All right. I'll kick you all.

BART WILL BE WORKING IN THE UNSEEN WORLD FOR YOU

Anything else?

JAMES: YES, MY QUESTION IS: I HAVE A FEAR IN THE SENSE THAT I HAVE BEEN FOCUSED FOR ABOUT NINE YEARS ON THE BARTHOLOMEW WORK, AND WHEN WE WORKED—GOING TO WORKSHOPS OR AT WORKSHOPS—WE WERE TRYING TO FIGURE OUT HOW TO GET TO THOSE PLACES. SO IT'S CREATED A FOCUS IN MY LIFE. AND I SENSE ALSO FINANCIALLY, THE DYNAMICS OF MY LIFE ARE CHANGING, SO THAT THAT WON'T BE SUCH A CONSTANT, PRESSING CONCERN.

I'm very pleased.

THANK YOU. BUT, I ALSO KNOW THAT CERTAIN TENDENCIES WHICH HAVE BEEN LATENT NOW HAVE A CHANCE TO RISE TO THE SURFACE BECAUSE I'M NOT SO OCCUPIED. AND I'M CONCERNED ABOUT THAT.

Ah. Nobody else has this problem, do you? Of course. I understand.

Do you think it would be arrogant for me to say that I ask you to have more faith in me than you do? I don't mean it from an arrogant stance, but I think that for some people this teaching will—with gratitude—become a part of the past and other things will arise, which may be true for you as well. But I ask you, don't underestimate the power of God-focused love. Don't underestimate, please, the power of the unseen world, which I represent. Please, don't underestimate.

OF REALITY, WHILE FOR OTHERS IT CAN BECOME A PLACE OF DANGER AS THE KARMICALLY CREATED HALLUCINATIONS CAN IMPEL ONE INTO A LESS THAN DESIRABLE REBIRTH." [HTTP://EN.WIKIPEDIA.ORG/WIKI/BARDO](http://en.wikipedia.org/wiki/Bardo)

I've told you that one of the primary reasons for leaving, besides the necessity for Mary Margaret, is that it is absolutely true this energy will be of more help to you in the unseen world than it is in the seen world. That is my statement. Because the body is not there, there is this idea that somehow there will be no help arising, that it's all up to you, that you have to do it all. You've never been doing it all, James. Never, never, never. And that part of the unseen that has helped you, held you up, held you to its heart, loved you absolutely, is not going anywhere. So please, have more faith in me. Whatever this is, please, have more faith. I haven't let you down in the physical. Why would I ever let you down in the immaterial world where I am much more powerful than in the physical? In the non-physical, there are *no* filters. None.

I imagine what I am saying is a contradiction of what I said the other day, but actually I have the right to do that. I've contradicted myself for 17 years, so that's nothing new. What I'm asking is: Have faith in me. Have confidence in me, please, ladies and gentlemen. Those of you that really care, have confidence in me. I'm not going to quit working. My job isn't finished. My assignment hasn't come to an end. You know, you get an assignment, you're stuck with it. And I am stuck with it until each and every one of you who has joined me in your heart awakens. If I'm not doing it in the physical, I will do it! I operate much better outside the physical. Trust me.

WE ARE THERE FOR EACH OTHER

Who hasn't had a chance? Phyllis.

PHYLLIS: WELL, THIS IS JUST SORT OF A REPORT, TOO, BUT I WANTED TO TELL YOU THAT I WENT THROUGH A BIG RELEASE, AND I LET GO YESTERDAY. AND I WAS WITH MY FRIEND AT THE RIVER YESTERDAY, AND SHE WAS TELLING ME HOW WHAT I WAS TELLING HER ABOUT HER PROBLEMS HELPED HER MORE THAN THE BART WORKSHOP.

That's wonderful!

AND SUDDENLY THIS WHITE OBJECT COMES HURLING THROUGH THE AIR AND SMASHES ON THE GROUND. IT STARTLED ME. AND I REALIZED, WHAT IT FEELS LIKE TO ME, IS THAT YOUR LEGACY TO US IS THAT WE'RE ALL IMBUED WITH THE BART ENERGY. IT'S EVERYWHERE—LIKE THE FISH, AND INSIDE THE FISH—AND YOU CAN'T LEAVE US!

Oh, beautiful, Phyllis. Beautiful.

AND I FELT THIS CELLULAR IMAGE WAS THE MOST WONDERFUL THING OF ALL.

I'm very happy. And I'm also very happy that you were more help than I was.

SO YOU SEE WHAT I AM SAYING?

I do see what you're saying. But I also want all of you to realize that you help each other deeply.

THAT'S WHAT I FELT WAS THE GIFT, THAT YOU TOOK OFF SO THAT WE COULD BE THERE FOR EACH OTHER.

Yes. Wonderful. Well done, Phyllis. Well done.

AUTHENTICITY AND POSTURING

Lovely one in the red.

AUDIENCE MEMBER: THIS MORNING, YOU MENTIONED LIGHT COUNTLESS TIMES.

Yes.

AND EACH TIME YOU MENTIONED IT, IT BECAME MORE FRIGHTENING.

Frightening?!

YES. THAT'S A NEW ONE FOR ME. IT SEEMED LIKE THE LIGHT WAS JUST SHINING MORE AND MORE ON ME. FOR 20 OR 30 YEARS, I'VE BEEN ASKING TO BE AUTHENTIC. AND AS THE LIGHT WAS HITTING ME TODAY, IT COMES AGAIN: "ARE YOU AUTHENTIC? HOW CAN YOU SAY THESE THINGS? PEOPLE COME TO YOU—"

Who are you talking about, you or me?

ME. YOU HAVE INFINITE PATIENCE WITH OTHERS IN THEIR BEAUTY AND THEIR STRUGGLES AND THEIR WONDERFULNESS. THE LIGHT SHINES ON ME AND I THINK, HOW CAN I SAY THOSE THINGS TO OTHERS? AGAIN, AM I AUTHENTIC? I KNOW I CAN'T WAIT FOR PERFECTION—I'VE BEEN TOLD THAT OVER AND OVER AGAIN—OR I WOULD BE SITTING, I THINK, A LUMP OF CLAY.

What do you mean by authentic, my friend? How can you be unauthentic?

AM I BEING PHONY?

Well there's a *very* clear way to find that out. I think every one of you knows the difference between a moment when you are focused and giving directly, straight through from the heart, and when you are posturing. I think posturing is when you're not authentic. It's posturing.

I DON'T DO THAT ALL THE TIME.

No, of course not! In fact, most of the time most people are not posturing, unless it's their job as an actor or actress and so forth. Most of the time, people are much more authentic or non-posturing, and they have moments of posturing. I wish you would just give me this problem. Would you just give this to me? You don't need to worry about this one; just finish. If your intention is to be phony, then you're in trouble. But that is not what I hear. Your intention is everything.

We've talked about this before. The intention is everything. When you sit there, trying to help someone—either as a friend—as Phyllis was yesterday, or a therapist, or a doctor, or I don't care what your profession, as a friend, as a lover, as a parent, as a child, whatever it is that you're doing—when your intention comes deep from within and says, "I would really like to be more help than I am a bother here"—which is the best you can hope for sometimes—if that is your intention and you are there with an open desire to really be of some good will, then that is all that is required of you and out of that arises whatever Consciousness wishes to arise. That's the way it is.

You always know when you're posturing. It just feels phony. You feel as if you are on stage. It is a feeling that comes over you. Watch for it my friend, so you will validate the moments when you are not posturing. That's my advice to you. Be aware of how you feel when you are posturing. How do I mean? I mean go out and practice posturing. That's exactly what I mean! Go out and practice: "How do I do it when I posture? Well I do it this way." You'll get instantly what it means. And so, when you are acting that way, then recognize it, have a good laugh, either continue to do it or drop it—I don't care, just be conscious of it, and that will make you conscious of when you are not posturing, when you are, in your words, authentic. You know your authenticity when you contrast it to your phoniness. That's how you know it. So pay attention to how it feels to be phony and you'll realize very *clearly* how it feels in the non-phony state. It's not a big problem. This is from your past, my friend, so I'm glad you gave it to me.

MODERN MEDITATION; TRUST OF SELF

Saul, stand up. I want to praise you, Saul, and you won't let me. So hold still for just a moment.

Saul, thank you. You've done many things for Bartholomew. You've also done so many things for Justin and Mary Margaret. And I thank you. I truly thank you.

So, what is your question?

SAUL: THE QUESTION IS ABOUT MEDITATION. FOR THE FIRST TIME IN ABOUT TWELVE YEARS, I'VE BEGUN TEACHING IN SYDNEY, NOW RECENTLY WITH RINPOCHE. IN ONE TIME, WE TALKED ABOUT SOME MEDITATION TECHNIQUES WHICH I DO NOT PUT FORTH, THAT SEEM TO INVOLVE A CONSCIOUSNESS. AND BECAUSE I'M NOW WHERE I WISH TO TEACH, AND I WANT TO TEACH AS MANY VARIED TECHNIQUES AND WITH AS MUCH EXCITEMENT AS POSSIBLE IN THE HOPE THAT PEOPLE WILL BE CAPTURED BY THE TECHNIQUES, I WISH TO PRACTICE THEM MYSELF. I WANT TO OFFER AS MANY OF THESE TECHNIQUES AS POSSIBLE. I DON'T WANT TO TOUCH IN ON ANY THAT ARE NOT GOING TO BE AUTHENTIC TO PEOPLE.

I understand.

I'M NOT SURE WHAT RINPOCHE MEANS, BUT I DO HAVE A SAFETY NET, THAT MAYBE SOME OF THE TECHNIQUES, THEY TEND TO GO INWARD AND GET VERY TRANCE-LIKE, AND MAYBE IT ISN'T HELPFUL. I DON'T KNOW. SO THAT'S MY QUESTION.

Well, the answer is very simple, but you have to really hear me when I say it, Saul. And the layer that you have to hear through is the part that doubts Saul, so you have to really hear me. I will tell you that you have every right to use your intuition as to what is appropriate for the people that you are there to help—that you are trustworthy, that you have had enough experience in your years and years of your own inner work as well as being a prime meditator for years. You stand in a position of authority as far as the work is concerned, Saul. My statement to you is you have to trust that.

Something comes up and you look at it and you feel it with your awareness and your intuition and you say, "No, not for the people that I am working with." You are working with a very different group of people than what the Rinpoche's teachings came out of. You're working with a much more intense group who need results much faster. You are working with people who have to have results as quickly as they can to alleviate their fear. That's a now thing, and many of these techniques come from the past when there was lots and lots and lots of time. Some of these systems were set up when there were centuries—they had years and years and years and years. But that is not the situation of the people who come to you, Saul. They need it now, they need it clearly, they need it simply. So I ask you to put aside any of those techniques that you intuit are not helpful in the situation, and present the ones that are. Trust yourself, Saul, please. You will know. You will know both by your own experience and by what you pick up from them. It has to be simple, Saul, because it has to be direct, because it has to be now. Some of these people will not have 20 years. They will not have 10 years. It will be now.

And I wish you absolute, total, complete success. May you deepen as you deepen them, Saul. Travel well, my friend. Travel well.

He has a big job to do down there in Sydney.

OF YOURSELF YOU DO NOTHING

If Consciousness has not released you from a difficult relationship—you find yourself still in a difficult relationship—then understand that Consciousness has kept you in that relationship because there's still usefulness in that relationship to further your awakening. The moment it is no longer useful, you will not be there. Why is it that one morning, after years and years of something, some difficulty, you wake up and say, "*That's it!*"? That's it, and then the rest of the time is struggling to figure out how to do it. With "*That's it. I want out,*" Consciousness is saying, "*It's time.*" Until that moment, you will stay.

I would ask all of you in the 12-step program the same thing. You know you try to stop, you try to stop, you try to stop, you can't, you can't, you can't, then one day you do it. Consciousness says, "Alright, we've had enough of that lesson. Let's stop that." What the ego says is, "Oh, I've stopped it." This is the good thing about the 12-step program; it says God is doing it. This is the very immaculate difference with the 12-step program, that it says God is absolutely the assistant, if not the director, and therein lies the difference in the program. Why it is successful is that it states this clearly.

I want you to know that you will keep on doing whatever this is until Consciousness wants you to stop it. That's all I'm saying. So when you're scolding all those people who aren't stopping all the things that you want them to stop.... You got it? I'm not just talking about 12-step, I'm talking about human beings. Just realize, just get that this is Consciousness doing what it needs to do until it stops needing to do it! That's it! And try as you will, you cannot change that.

Christ said it very clearly: "Of myself, I can do nothing." How clear is that? What does He mean? He means what He said. Of yourself, you can do nothing. It's like that wonderful slogan that I saw once, many years ago, through Mary Margaret's eyes at George and Mary's house. It said, "What is it about No that you don't understand?" What is it about what He said that you don't understand? Of yourself, you do nothing. The *great joy* is knowing that when the moment is there for the cessation, it ends! When Consciousness is ready, things happen.

You are Consciousness. If you're angry at that word, it means that you have identified with body-mind and seen Consciousness as opposite that, as the controller of body-mind. You have stated, "I am body-mind and this damn thing called Consciousness is running my life." I'm saying to you that that misunderstanding is the confusion. You are the Consciousness. It is you as Consciousness that makes the decisions that body-mind then plays out. Please understand, when Christ says, "Of yourself you can do nothing," He's talking about limited body-mind. And it is true—you can't stop something, you can't start anything, you can't even start your breath. And *that's* what's meant by those statements.

Of thyself, you do nothing, because you are Consciousness! When you identify with "I-can't-do-anything" as body-mind, that will make you angry. But you can move into Awareness and say, "This is what is doing it. Consciousness is doing it all, and *that's my nature*. This is *my* choice. This is *my* creation. This is my creation, which body-mind then processes and acts with." You shift your *point of view*.

GIVE UP DOER-SHIP

You are an actor on a stage, an actress on a stage, and the best job you can do is when you really become that person, and you play your part to the fullest. That's what puts a good

performance out. Right? And then you walk off the stage and you become yourself. You are still yourself, both on the stage acting, and yourself off the stage not acting. The difference is, you have identified with the role, and then you walk off and you dis-identify with the role. That's all. Everyone on the stage is certainly not playing the same role. What a boring play that would be. One of the delights is that you're playing the game differently.

Ladies and gentlemen, we can stay here until you're blue, but all I'm saying to you is: Don't make the mistake of blaming an external power that is controlling your awakening. *You are deciding.* If you as Consciousness decide that you're ready to wake up, *you will wake up.*

Remember Ramana. The confusion is you think you are the doer. You, small Annie, you think you are the doer. You want straight teaching, you read Ramana. Straight down the line. You have to give up this sense of doer-ship. How? Just give it up! "I'm not doing it." You can't *imagine* what fun it is! Just stop it.

THE BATTLE WORTH FIGHTING

AUDIENCE MEMBER: I'M EXPERIENCING A BATTLE. MY EGO IS KICKING AND SCREAMING. MANY TIMES I DON'T WANT TO GO FORWARD; I WANT TO HOLD BACK. AND THE OTHER SIDE'S SAYING, "GO FORWARD." AND IT ALMOST SEEMS LIKE THE EGO WILL WIN AND WILL KEEP ME FROM MY HIGHEST CHOICE. AND SO I BEAT MYSELF UP; I JUDGE MYSELF.

Highest choice? Describe that. What's the highest choice?

TO GO TOWARDS MY DEEPER SELF. TO TRY TO LIVE WITH MORE POWER, AND BE MORE PART OF LIFE.

Alright. I understand the battle. But I want you to know that it's in your mind. Many people in this room have the same situation you do; you're no different. This battle: "Oh my God, I've gotta do it right or I'm not going to get enlightened. I'm not doing the right things. I'm just doing all the wrong things. I should be doing this. I shouldn't be doing that." Do you understand this battle?

I DO.

Yes. And you see, my dearest one, the joke is that all of these ideas of "what I should do" and "what I shouldn't do," all of this idea of struggle and so forth, is all— Let me put it another way. There is no way that you are going to do the right thing, whatever that might be, if Consciousness doesn't want you to do the right thing. You are going to continue to do whatever it is that you do, including have this funny little battle that's going on, back and forth, back and forth, all of which is the same thing. It is Consciousness playing with Consciousness, saying "You do this, I'm going to do that, I'm going to do the other." It's your way of playing out time-space. That's all that it is.

And all of the time, my friend, all of this is for one purpose only—not to get you to perform a certain action, or to stop performing a certain action—that is not what the battle is for. The battle is to get your attention. When you have this battle going on, you are present, you are not asleep, you are not passive, you are active, you are conscious, you are in your life. “Should I meditate? Should I do this? Should I—” All of these questions back and forth. All of you, ladies and gentlemen, you’re missing the point. When you have these battles, you really think that the purpose is to solve the battle. “I have to be victorious. I have to become a meditator.” “Oh no, I have to eat the right food.” Or “I have to—” I don’t know, whatever your battle is all about. You really think that the outcome of the struggle is the point of the struggle. And I want to tell you that’s not the point of the struggle. Has it occurred to you what the point of the struggle might be?

TO WAKE UP?

Just to *experience*, directly. Battles are experienced. You experience them; you are engaged in them. “I’m in the midst of a battle. Does Bart love me? Does Bart not love me?” Blah blah; all this stuff. What is happening when you have intense battles? Your attention is right there. And when your attention is right there, no matter what the battle is about, you are present. And when you are present there is an opportunity for Consciousness to be present consciously as Awareness. Remember our discussion about the difference between consciousness and awareness—that you can always be conscious of something, but awareness is something different. When you are involved in a battle, your awareness is present. You become aware of the struggle, very aware.

You think the battle is about who’s going to win or lose. Well, read the Bhagavad Gita and you’ll get over that. God—Arjuna—says, “Go kill everybody.” (Well, not quite, but sort of like that.) So do you really think that the reason for this battle is so that your soul can make the right decision? That’s not the point of it. The point of it is for Consciousness to get you a conscious moment. You are present. You’re in a battle. You’re there. You’re listening to your thoughts. You’re with your life. You are with your life when you are in a battle. You are there. That’s the point! It will go the way it will go. You will either do this or do that. Consciousness will do what it wants. But the wonder about these battles is that when you get intense in them—which is why have people in your life that are difficult for you, or illness, whatever—they are attention getters. They get you aware! They make you aware.

AND THAT’S IT?

That’s it. That’s what everything in life is for, my dearest ones. That’s what life is for—not to live it “successfully,” but to get your attention. When you give your attention, something bothers you enough, what happens? You get aware. You put yourself in the middle of a dilemma, awareness follows. I’m asking you to do it without the dilemma. I’m saying you’re already in a dilemma. Why? Because you’re not full of Bliss. That’s a dilemma enough. The

potentiality for you to experience Bliss in the midst of your pain and terror, I consider that enough of a problem. Don't pull in anything extra. You've got enough going. Just realize, please, I want you to be engaged in this battle between Bliss and unhappiness. That's the battle that I think is worth fighting. That's where I would take my stand, and let the rest of it come and go.

Take your stand. Your birthright is Bliss. Your birthright is absolute, conscious, aware happiness. In the midst of disaster, that is your absolute birthright. That which is Love and Light and Wonder and Bliss Itself, that is your birthright. And if you are not engaged in this, then please, I suggest you think about it. The battle is simply between happiness, bliss, a sense of absolute wonder and awe and mystery and excitement, and that of fear, limitation, and ultimate death and the confusion around that. That's enough of a problem.

You fight so many secondary battles, when the real one is so clear. Do you want to claim fully, completely, and utterly your birthright as an absolute part of God-consciousness? Do you want to claim that right? Or are you going to allow yourself to be side-tracked?

You have within you an ocean past an ocean, past an ocean, *past* an ocean of Bliss. They call it the elixir, they call it all kinds of names; in all traditions that exist, it has some name. It exists in myth because it's real, and that is the birthright of each of you. So the battle is only between your willingness to be happy—deeply blissful, or to be frightened, confused and doubting. That's the battle. Everything else is a projection, a conceptualization. "I need this to be happy. I need this to stop for me to be happier." No. This is the battle, ladies and gentlemen.

Between the cracks of every moment, there is Bliss.

Besides, it's inevitable.

Alright. In closing then, every time you find yourself engaged in a mental battle—"I should," "I shouldn't," and so forth—you're distracting yourself. I ask you to just consider stopping the distraction and allowing yourself to slip through the cracks. Just for an instant.

Well, once again I thank you for your focus, your integrity, your patience.

DAY 5



*You are an object awash in this amazing essence of Being.
Just stop and you will begin to be aware of it.*

JOY: THIS IS FEBRUARY 9TH, 1995, THE FIFTH DAY OF THE LAST BARTHOLOMEW WORKSHOP IN ABIQUIU, NEW MEXICO. GOOD MORNING, BARTHOLOMEW.

WHAT IS ENLIGHTENMENT?

Well, good morning my friends. I'm going to start with this wonderful letter, a question from Lindsey.

[Bart reading:] HELP. AM I DENSE? FOR ALL THESE YEARS I HAVE BEEN HEARING YOU AND OTHERS TALK ABOUT ENLIGHTENMENT AND I'VE HEARD OTHERS EXPRESS THEIR LONGING TO BE ENLIGHTENED, BUT AT THIS LATE DATE I CONFESS THAT I HAVE NO IDEA WHAT THIS ENLIGHTENMENT IS. TO SOME I KNOW IT SEEMS TO MEAN FREEDOM FROM THEIR EMOTIONS.

No. Absolutely not.

OTHERS I KNOW SPEAK OF IT AS GAINING THE ABILITY TO DO PHENOMENA.

Absolutely not.

I DON'T THINK EITHER IS WHAT YOU MEAN.

Right.

SHOULD I LOOK AT THE ENLIGHTENED ONES AND WANT TO BE LIKE THEM?

Well, you can try, but it would be an act of wasted time. We'll discuss that in a minute.

I CONFESS THAT I DON'T WANT TO BE LIKE THEM. I LOVE YOU DEARLY, BUT I HAVE NO DESIRE TO BE YOU. I HAVE NO DESIRE TO BE RAMANA OR BUDDHA OR CHRIST.

I'm so glad. I'm so glad that you don't want to have a desire of something that you couldn't possibly do. What a helpless, hopeless ending to all of our years of love, Lindsey, to give you an assignment that you couldn't possibly do.

How wonderful. And here is the best:

I'VE HAD MOMENTS THAT I HAVE DESCRIBED INSUFFICIENTLY AS RELAXING INTO THE ARMS OF GOD, OF SENSING THE DEEP FLOW AND ITS PERFECTION IN ALL. ONCE EXPERIENCED, THIS SEEMS TO BE THE ONLY GAME IN TOWN WORTH PLAYING, BUT IS THAT RELATED TO THIS ENLIGHTENMENT? AM I MISSING SOMETHING, AND IF SO, WHAT?

My dear Lindsey, you're not missing a thing. Not a thing.

Look, we've spoken these days about the tyranny of words and the mess that humanity can get in over words. "Enlightenment" is one of those words. There is a saying in Zen: when they speak about enlightenment, they call it the "stink of enlightenment", understanding that it can easily be turned into a problem. It can be turned into some kind of an

impossibility, into something that is so vast and so unattainable that there's no touching it by mere human beings.

This is all wrong, Lindsey. The truth is, as these years have gone on, and you have moved in various ways to serve, to open, to love, to care, to be yourself, more and more fully, in your *very* wonderful self-expression, all of this has opened you deeper and deeper to that part that is the light of your being, and it reveals itself in moments just like this. We're back to our wonderful friend who said, let's not talk about the great explosion, because then it leads us away from the quiet wonder of the coming of this immensity. Because it does come in quiet wonder, in moment after moment of silence, of tears pouring down the face in gratitude for you know not what, and you know not to whom to be grateful. It comes like that, Lindsey. And then there are moments when it is so full upon you, and so full with you and in you, that you understand what I mean when I talk about the explosion. And then that dies down, and what is left is this deep, deep peace, this sense of "all's well" in the midst of all's not well.

You haven't missed a thing, Lindsey. Just walk on. That's all. Deeper and deeper into this this peace that passes all understanding. It does not come from the mind. And I love the question.

THE STINK OF ENLIGHTENMENT

Are there any questions about this "stink of enlightenment"? Yes!

AUDIENCE MEMBER: COULD YOU JUST CLARIFY THIS "STINK OF ENLIGHTENMENT" A LITTLE MORE?

Well, the idea here, my friend, is that it's like the word "love". If you noticed, in this work I don't use it a lot. That's because it is probably the most misunderstood, misused and distorted word. It's up there with "sex," and so I don't use it a lot. The "stink of enlightenment" in Zen comes from the knowledge that, if we begin talking about enlightenment, we're going to conceptualize, and in the conceptualizing we're going to miss the essence. We've discussed that this thinking mind, thinking mind, thinking mind—not creative mind, which is something quite different, but thinking mind—only turns in on itself and is very confusing. And so they say, "the stink of enlightenment," hoping that you won't touch it with your mind, that you leave it alone and let it reveal its nature to you, rather than you trying to figure it out.

Someone said, "Why don't you describe enlightenment?" I said, "How deadly." Because I describe enlightenment and then, lo and behold, when you have your awakening, it will be, as Lindsey's, in some very different way, and being human beings, you'll say, "Well, that's not it," because it didn't meet with some idea, some comparison that we put forth from this "podium of greatness" up here. Don't worry. There is a stage beyond the thinking, rational

consciousness that awaits your discovery of it. It just sits there quietly waiting, and it cannot be named, it cannot be described, it cannot be discussed.

And so what have we been doing all these windy seventeen years? Well you could ask. Forget all the words. Ladies and gentlemen, I've told you, after the last day of March, whatever this mysterious day is: no more "Bartholomew said." It's finished. Or else it will become the stink of Bartholomew. It will become the confusion, the rules, the regulations, the how to, the how not to, the what to, all of that, which is *not* what we had in mind when we began this really exciting experiment.

The mind confuses and brings tremendous ambivalence and struggle. This stage, this Light, is not something you go and get; it is something you relax into. It is something that is there when all of the distractions cease. And I don't mean when all of your distractions end forever. We've given that up with the human race a *long* time ago. You are going to be distracted and distracted. Why not? What fun! What a wonderful, dynamic, alive, creative thing is this creation of Consciousness, here in various names, shapes, forms. How wondrous! Don't give anything up. Just don't do it all of the time.

That's it. Just jump—not all the time—just be willing to relax out of that place that says, "I have to create; I have to achieve; I have to; I have to." Just relax into the sweetness of the being, even if it's a moment. That is the thought-less state. You can hold it for a few moments—all of you can. It increases and deepens. As the yearning gets deeper and deeper, so does the revelation of its ever-present wonder. But if you begin thinking about it, and making rules and regulations, you're finished. You are finished. There are no rules in the Bartholomew teachings. There just aren't. The one rule is: There are no rules.

This is why, in the end, all of the words are nothing. The only thing that you will carry with you from these years is what love within you that you have become conscious of. The love that exists now has always existed. You have had access to that more and more as the years have gone on. That's the truth. Whether any of you can confess that or not, it is obvious to this vision that the love has increased. It's not that there's more love, but your awareness of the vast *immensity* of this thing called Love, Enlightenment, whatever that is, has increased.

COME HOME; COME AS YOU ARE

TONY: THE OTHER DAY I TOLD YOU THAT I THOUGHT ALL THIS WAS NOTHING.

Yes, I remember.

THAT WAS MY FEELING. I KNOW IN MY MIND THAT I KNEW WHAT I KNOW NOW, THAT GOD LOVES ME, THAT I'M PUTTING ON GOD WHAT I DON'T LOVE IN MYSELF. I JUDGE MYSELF UNWORTHY OF GOD'S LOVE. SO I THOUGHT THAT I'LL ASK BARTHOLOMEW ABOUT SELF-ACCEPTANCE, ABOUT HOW WE CAN ACCEPT OURSELVES AS WE ARE. BUT INSTEAD, I SAT DOWN AND I HAD AN IMAGE OF MYSELF WALKING ALONG A PATH, AND AT

THE END OF THE PATH WAS A FIGURE THAT I THOUGHT MAYBE WAS YOURSELF, BARTHOLOMEW, OR CHRIST OR BABA. AND THE FIGURE WAS SAYING, "COME INTO YOUR HEART. COME INTO YOUR HEART." AND SO I WALKED TOWARDS IT—IT WAS BECKONING ME IN THAT WAY—AND I WALKED UNTIL I REACHED THE FIGURE, AND WE EMBRACED, AND I FELT A GREAT RELEASE OF LOVE WITHIN ME.

I'm glad.

IT'S QUITE CLINICAL NOW, BUT AT THE TIME IT WAS—

I understand exactly.

AND THEN YESTERDAY I THOUGHT, "PERHAPS I'LL TELL BARTHOLOMEW ABOUT THIS," BUT SOMETHING STOPPED ME. SO, AT THE END OF THE SESSION YESTERDAY, I WAS SITTING THERE AND IT SUDDENLY DAWNED ON ME, TOUCHED MY MIND, THAT THE FIGURE—IT WAS DEFINITELY MYSELF.

Yes! Yes! Yes! Oh, Yes! It took us five days, ladies and gentlemen, but we're getting there. Oh, that's beautiful. Just beautiful. Would you like to come sit here? Perfect. Absolutely perfect.

SO I WOULD SAY THAT IT'S BEEN WORTH COMING ALL THIS WAY.

I understand what you mean.

I CAME AS ONE PERSON; I'LL GO HOME AS ANOTHER.

I'm so pleased.

AND AT RISK OF BORING EVERYBODY: WHEN I WAS MEDITATING THIS MORNING HERE, I HAD THIS IMAGE OF ENLIGHTENED FIGURES AT THE END OF THE PATH, BECKONING ME TO COME—BARTHOLOMEW, CHRIST, RAMANA, GANGAJI, AND ME, TOO. AND THEY WERE SAYING, "COME HOME." AND I WAS RELUCTANT, BUT THEY WERE SAYING TO ME "COME HOME; COME AS YOU ARE."

Yes.

ACCEPT THIS IS YOU; EMBRACE THIS MOMENT FULLY

Well. What a way to start the day. Any other questions about enlightenment? Alana.

ALANA: I GUESS I WANT TO KNOW THAT WHAT I'M FEELING IS RIGHT. I'M STILL ALANA. NOTHING'S CHANGED!

Yes.

BUT I'M AWARE.

Can you hear her? She says, "Nothing's changed, I'm still Alana, but I am aware." You see why we go through these five-day rituals? Just to have you leave your life long enough so

that you can awaken to what is always there. Yes, Alana, you will always be Alana. *Why not?* What a lovely being to be, is Alana.

I THOUGHT THAT I WOULD STOP GETTING ANGRY OR STOP THINKING. I STILL THINK; I'M JUST AWARE THAT I'M THINKING.

There you are, my dear. Can you hear her? She says that she's still thinking, she's still getting angry, but now she is aware of thinking, now she is aware of being angry. That's right Alana. That's right.

AM I ON THE RIGHT PATH?

Would you all raise your hand if you think she's on the right path? Alright. Now, Alana, you've taken a poll on the block, the block says yes. So fine, you can now proceed with your awakening. Yes. You have our approval.

I THOUGHT I WOULD HAVE TO STOP BEING SOMETHING.

I understand. Look, it's a wonderful statement, because this is exactly the kind of confusion that arises in the mind. We're back to Lindsey's wonderful letter, asking should she read up on one of these awakened ones and then try to follow and be what they are. Well, what a joke! How is that ever possible? How can you ever be anything other than the beautiful body-mind-Awareness combination that you are? This is exactly the trap of talking and thinking about Enlightenment or Awakening or Awareness or the Light or Love or whatever it is, because you get confused into thinking that you have to change something, that your body-mind mechanism has to become different, has to be purified or I don't know what, something. And that is all of the confusion.

All of these years, for many of you on this path, you have been trying to perfect your body-mind. Haven't you? Ladies and gentlemen, I hope if you get nothing else from these days, you get that you're not going to be able to do that. You will never satisfy yourself, no matter how perfect you become—whatever *that* means. However seemingly perfect you become, you will never be satisfied. You will continually find one person out of the group that says, "I don't like you." "I liked you the way you were." "Why don't you be different?"

Stop it! If you want to improve your body-mind mechanism, please go right ahead. But do not imagine for one moment that that has anything to do with awakening to the True Being of who you are. Nothing. That would mean that somehow you are not absolutely embraced by the Love of God-Consciousness now, that somehow you have to change in order to be loved. These are concepts in the mind, and they confuse the heart and they turn the heart into pain and suffering. You make humbug for yourself, and as a consequence you make humbug for other people. So stop it!

As we stated earlier, just be willing to be who you are. Accept this is you! This is you. You can polish the edges a little, you can change from green to orange—I mean the clothing, not

the face, although you could do that as well—but my point here is: Please understand, all of that trying to perfect yourself in the end is a disaster, and it just keeps you further and further from that which is your absolute True Nature, *now*. Now, now, now!

How long will you keep yourself waiting? This idea in the mind is what keeps you from just surrendering even briefly for a moment into the arms of God, as Nancy would say so well. Just for a moment. As Tony says, just merge into your own being, because those figures are just manifestations of concepts, which are real in the material plane—no doubt about it, but in the end, the truth and the wonder that you realize is: they are you. You merge with yourself. Now. Exactly as you are, with the self of your deepest self, now. Without any fancy trying. Trying is very trying, isn't it? And then you can't try, and then you get very upset because you're not trying hard enough, and then you scold yourself because you're not trying hard enough, and what does all this do? It takes you out of the Bliss of your Being.

Someone says, "What should I do when I disappoint myself? What can I do other than scold myself?" You can just *stop it*, and allow yourself to be embraced by the moment. *Embraced by this moment*, without thought interfering. Just embrace this moment. You know what I mean, don't you, when I say that? It means this moment exactly as it is, no changes, nothing added, nothing taken away. Just now! Just embrace this moment! Fully!

It is *blissful* to embrace the moment fully, even if you are wracked with pain, self-pity, a sense of inferiority, I don't care what. To embrace this moment gives you the Bliss. You meet the Love that is existing in this moment, without separation. Does this mean that you go around saying, "I'm wonderful, I'm wonderful"? Probably not. Some of you will probably go to your death saying, "I'm not very good. I'm not very good." But if you are in Bliss, what do you care? What do you care? Do you really think all these awakened ones go around saying, "I'm wonderful. I'm wonderful"? That has nothing to do with it. What your body-mind does, how your body-mind has been set in motion through this life-path, it will continue. You will always be Alana. Don't be confused. Please. Don't be confused.

THE MOMENT OF SELF-ACCEPTANCE IS NOW

So, are there any questions? Yes, Barbara.

BARBARA: WELL, I GUESS I KIND OF SEE IT ALMOST THE OPPOSITE OF THAT. I'VE COME TO BE IN TOUCH WITH WHAT I USED TO TAKE FOR GRANTED, WHICH IS JUST THE LIFE-FORCE THAT OCCUPIES THIS BODY OF MINE.

Why is that opposite from what I said, my dear?

WELL, BECAUSE IT'S LIKE I FEEL IT TO BE AS LOVE IS KIND ENOUGH TO ALLOW ME TO CALL MYSELF BEAUTIFUL.

Isn't this fun? All these words. You see, Barbara and I both have to quit talking. It's all this talk. There is no separation, Barbara. If you see it clearly, there's no separation in what I said

and what you feel. None. Let's not get off onto anything other than the fact that, for most people most of the time, they're filled with self-doubt and they try to perfect themselves. Barbara has been fortunate enough to have found a place in herself that accepts herself. And that is absolute beauty. And I'm very happy for you, Barbara. But, for those of you that are not there, then get there right now. Get there right now, into the moment, into this moment, now. The moment of Love and Bliss and Wonder is now. Not any other moment. Nowhere to go; nothing to do. Do it now. Don't be trapped by any words. It is your essential being. Stop pretending.

After all these days, you know that body-mind is a form in Consciousness. It is an object in Consciousness. Instead of identifying with yourself as the object in Consciousness, we beg you to identify with yourself as awakened, aware Consciousness itself, in which all form takes place, in which all form rises and falls. That is what we're asking you to do.

Please, go ahead and be who you are, but understand that that is not who you are. You are this amazing, magnificent, transcendent, constantly loving Awareness. That is what you are. And as you begin to dis-identify with such rigidity to this object, you will become more and more aware of what you are the object of, which is the Subject, which is God itself.

TRYING TO PERFECT THE OBJECT

Are there any questions about that? Or anything. Go ahead, Gail.

GAIL: WHEN WE WERE DRIVING IN THIS MORNING, WE WERE TALKING ABOUT WHAT WE THOUGHT OUR BLOCKS WERE. WHEN THE QUESTION WAS ASKED TO ME, I CAME UP WITH A COUPLE THINGS, BUT WHAT I WAS REALLY FEELING WAS THAT I'VE SPENT SO MUCH TIME TRYING TO FIGURE OUT WHAT MY BLOCKS ARE AND WHAT IT IS I HAVE TO DO AND WHAT IT IS I HAVE TO GET THROUGH AND HOW TO DO IT, THAT I DON'T WANT TO DO THAT ANYMORE.

I'm so happy.

SO, I GUESS MY QUESTION IS, OR A CONFIRMATION I WANT FROM YOU, OR WHATEVER: CAN I GIVE THAT UP?

Yes! Yes! Ladies and gentlemen, does she have your approval? Yes!

DO YOU HAPPEN TO KNOW WHAT MY BLOCKS ARE? IS THE YEARNING TO GET THROUGH THEM ENOUGH? DO I HAVE TO REALLY IDENTIFY THEM?

My dearest one, I don't care how many blocks you have. They have *nothing to do* with awakening.

Ladies and gentlemen, let's say it again. Everyone in this room has blocks! Is there anyone that is blockless? But these are all in the mind. These are all ideas in the mind that project out. It is this constant trying to fix yourself, Gail, that keeps you from the Bliss of the Being that you are. That is exactly what we're trying to say. Not only should you give it up, you

must give it up. You are never going to feel the Light of your own Consciousness, you will never feel the Light of your True Being, when you are in your mind trying to fix things so that you will be, what, worthy enough of the Light? Wise enough?

You know the trap, and you're all going to find it one way or another—some of you already have: When you leave here, you're going to think, "Oh that's a great idea that I don't really have to strive," and then you're going to get home and think, "But is it really true? Do I really not have to try?" and some of you will begin to try. You will find another path, and you will go down that path. And then one day on that path you will say, "Oh! My goodness, here we are again. My blocks are still here. They look about the same as they did. Maybe a little different, but pretty much the same. What's the problem?" Again and again you will come to this moment, Gail. Why not do it now?

How can it possibly have anything to do with being the Light, when you know that you are the Light? We have discussed this endlessly. The Light of Consciousness is what you are. And within that Light exists, as object, Gail. Trying to perfect the object—what does this possibly have to do with the nature of the Light in which you are resting? Do you understand? To perfect this little object that is awash in this sea of light—

THAT'S WHAT I'M DOING, IS TRYING TO PERFECT THE OBJECT.

Yes, exactly. Good. Yes, yes! Alright, five more days and we'll have it. Darling, yes, exactly. You are trying to perfect the object. Do you understand, ladies and gentlemen, how useless that is, to perfect the object? What's going to happen to this object that you're trying to perfect so very carefully? It is going to die. It is going to dissolve back into that from which it arose. It is going to go back into the vastness of Consciousness, and all of your work and all of your striving—pplllbbbbb. Where will it be?

Now, before Ellen can raise her hand and ask the question, let me see if I can say one more thing. If as body-mind you're in pain, and you want to try to lessen your pain, then fine. If you know another object in Consciousness that you think can help you, play together and see if you can stop hurting. I'm not objecting to that at all. But it has nothing to do with awakening.

Now this is a total lie, but let's listen to this imagery. Here you are as object, you're looking at yourself, you're looking at other objects, you're seeing their deficiencies, and then you feel you own, and back and forth and back and forth, and you are absolutely mesmerized with this game of objectification—looking at each other with conceptual ideas and objectification. Endless, endless, endless. Then one moment you may stop, and instead of looking at other objects—we're back to the first year of this teaching, seventeen years ago—you are going to for a moment realize, "My goodness. All these objects are awash in something. All of these seemingly separated objects are alive in something." You call it space. Something is here that all these things are in. You are going to take notice of this, and

that is when the object starts looking at, looking for, wanting to merge with that within which it is resting. What does it matter what the size of the object, what the look of the object, how heavy it is, what does it matter what its blocks are? Eventually, you will understand that looking at object and discussing object and playing back and forth with object is fine, but it doesn't bring the bliss of knowing that what all those objects rise and fall in is what you're looking for.

I'm not saying that your games aren't more fun if you have less pain. So do whatever you need to, to take care of that. That's not my point. My job is not to perfect your egos. My job is to awaken you to the Bliss of your Being to whatever extent we can do it together.

You will always have a problem. As the Dalia Lama says, "I've got problems too!" I'm sure if you were to have asked Ramana, he'd say, "I've plenty of problems." In fact, there's a wonderful story told about him in his books. One day, one of his people who had been taking good care of him for a long time got mad, didn't like him anymore, so went outside and printed up a little volume of all of the things that Ramana had done wrong. "Bad boy." He printed them up and was selling them, and one got to Ramana's hands. Ramana is looking at this, and he says, "I wish he'd come to me! I could have told him so many more things!" You see?

Gail, do you get it? Every time you're trying to polish up your object, that's fine, but know what you're doing.

JUST BE AWARE YOU'RE DOING IT.

Exactly, dear one. Just be aware: "Oh! Trying to polish up the object again!"

LOVE IS A SPONTANEOUS ACT

I wish you could hear her, because she speaks with this wonderful Australian accent, which I have not developed yet. She says that when she's with people who are in negative states—and I'm assuming this is an unconscious thing, that just happens without any thought—something from her goes out to them and makes them feel better for the moment, and she asks, "Is this Love?" What would you say, ladies and gentlemen?

AUDIENCE: YES.

Yes! This is the consensus reality day. Yes. Absolutely.

One of the things that we need to touch on, and you all know this: Love is a spontaneous act. It is never contrived. It is never, ever contrived. It just comes up and out. This is why you fall in love with the outrageous people that you fall in love with. You know they're outrageous. Mother and Father say, "How could you possibly have done that?" All your

friends say, “Her??” It’s spontaneous. It comes. It comes out and goes out, and it is of its nature to be the Comforter, to comfort whatever is in pain.

That is what negativity is—it’s just pain; it’s not evil. I know there’s a great tendency to believe in “evil” as some of kind of absolute. I’m sorry, I have never found that to be true. What I do feel is that people can be so frightened and so far from the light of their own Light, that they act in ways that only increase their own understanding of what they consider evil, which is now their actions and others’ actions and so forth. But in the core of it all, it’s only eternally fear—fear and confusion. That’s it. Nothing else. And so, when this wondrous, spontaneous Love—which is Light and Motion—goes out, it comforts. You are right to say it comforts temporarily. But that’s good enough, isn’t it? It gives them a moment.

This is why, often time, when we end our time together, I speak to you about all of the light that you have generated in your work together. It’s certainly true of these five days; you have generated more power and light than any of you need for your own awakening. And so, with your blessing (and even without it), we will take the light to places where your brothers and sisters are living in such darkness that the very thought of light is an impossibility. It is through your willingness to sit through all this wind, day after day after day, openhearted, open-minded, with willingness, that you serve your brothers and sisters, constantly. Unseen—you’ll never see them. So what? What you have done just by being willing to open your being is enough. This is what helps. People say, “How can I help this planet?” This is how you help the planet. Being willing. Just being willing.

So yes, my dear one, that is Love. What happens is that for a moment, that person in that darkness has the possibility of just for a moment feeling the sweetest possibility: “Oh my God, maybe somewhere, sometime, love is real. In spite of all of my life that says no, perhaps some love is real, somewhere. Something dependable.” What a gift. Beautiful, thank you. Beautiful.

PINK FURRY BUNNY SLIPPERS

AUDIENCE MEMBER: I HAD A DREAM THIS MORNING, AND THERE WERE LIKE TWO ESSENTIAL PARTS TO IT. THE FIRST PART WAS THAT I HAD TO BE SEEN IN PINK FURRY BUNNY SLIPPERS.

Pink furry bunny slippers all over town. Alright.

I DON’T KNOW HOW THAT BOTHERED ME, BUT

I’m sure.

AND I HAD TO RETURN TO THE UNIVERSITY AND I WAS PRESENTED WITH A CERTIFIED LETTER THAT SAID I HAD BEEN CAUGHT PLAGIARIZING, WHICH IS THE ULTIMATE NO-NO. AND I WAS COMING HERE, AND I KNEW THAT I

HAD FIVE DAYS TO THINK, MANIPULATE, OR LIE MY WAY OUT OF IT. THE ESSENTIAL PART IS THAT I CAME TO: "I DON'T HAVE TO. JUST ADMIT IT."

Ah. You beautiful thing. Did you hear what she said? She was accused of plagiarizing, and she said she had five days with which to try to manipulate herself out of it, and she came to the awakened sense that, no she doesn't, she just has to admit it.

Ladies and gentlemen, we're back to yesterday and the day before and the day before. What a relief to just admit your imperfections. To yourself. You don't have to put an ad in the *Taos News* or the *San Francisco Examiner*. Just admit it. But you know what's interesting about your dream? I'm not going to answer, but dwell on the deeper meaning of what it could mean.

THE PINK FURRY BUNNY SLIPPERS?

No, the plagiarizing. How do you describe what that means to you, to plagiarize? To take someone else's words and claim them to be yours? You are accused of plagiarizing, taking someone else's words, and trying to make them yours. Well, that is the ultimate pink bunny slippers. Take off the slippers and claim the truth for yourself. Again and again, claim the truth for yourself. No more pretending you don't know who you are. No more pretending.

THE LOVE IN THE SILENCE

This whole idea that somehow, today, at whatever time that we mark with our pretending time-space watches, that something is going to end, that some love affair is going to cease: What a joke. This is a joke. How can you possibly believe that Love, which is what you are, and which is what this is, could possibly ever be separate, one part from the other?

So when José says he wants to ask questions, but at the same time, he knows that inside there is an answer—the answer is always Love. I don't care what the question is, ladies and gentlemen, the answer is always Love. I don't mean a glib "I love you I love you I love you." I mean: Be still and experience Love Itself. What you do after you experience it, that's your business. But the first and foremost thing, please, is to stop and experience the Love within. You as you *now*. Light, bright, aware, awakened *Now*. That's it. And in that moment of feeling that, how can you be separate from what we have been doing all these years? How can that be separate from what we have done? What is it that has joined us all these years? Not the words. In fact, the words have separated us.

So the only thing left is: What have you felt while we have been together? What is the one thing you undeniably know? It is that you are loved. What I want you to know is that you are Love, Itself. How can we be separate? How can any of you be separate? José, you speak of being separate, and on one level I see how that is obvious. Separated bodies, this way, that way. But in your heart and in everyone's heart on the deepest level there is no separation,

there's only one thing! There's only one thing—you can call it Love, you can call it Light, you can call it God, you can call it Awareness—I don't care what you call it, just as long as you just relax into It. That's it. Therein lies the simplicity of the solution. Please stop making so many problems! Do not make today another problem! Which brings up how I would like us to deal with this, this afternoon.

This afternoon, there's some kind of ceremony, and what I would like, instead of each one of you— You know there are 166 of you? That's a lot. If we line up here and each one does this and that and says something, you know we'll be here until next week. What I'm going to suggest, is that if you have anything to say to me, instead of saying it from your body-mind, that we spend a few moments together, and you, out of the silence of your being—which is where I join with you anyway, not through our words—that you just say to me in silence whatever it is you wish to say. You do not need to stand up and say it. You do not need to have anything verbal about it. I will hear it. The "I" will hear it—will be happy to hear it, whatever it is. It can be a last complaint. That's fine! "Well, Bartholomew, what I really want to tell you is—" I don't care; whatever it is, I'm willing. Instead of in a line talking, talking, confusing, crying, please, let's be simple. As we go by, I would like to just look you right in the eye. No words. What do we need with more words? Just silence and *right* eye-to-eye, self-to-self, Light-to-Light, Love-to-Love. In silence. The rest of it we don't need. Is it alright?

AUDIENCE: YES.

Thank you. And if your ego wants to say something, write it and I'll read it. Some people want to say something—fine, I don't mind. Write it. I'll read it. But, this afternoon, let's make this the most powerful afternoon we've ever had. It can be done that way, with that intensity of the silence within, without any idea of body-mind separation. That's all in the mind. Let's find it, this afternoon, in one glorious hour. Why not? We've said all the things we need to say. I know that you love me, those of you that do. And I know those of you that don't would like to. I understand that. Well, sometimes, things are just not loveable. Don't worry about it.

ALLOWING THE DYING TO BE DEPRESSED

Well, this is a problem, because what if she's not feeling humorous? What if at that moment she's manifesting depression? What is wrong with that? Maybe depression is at this point the appropriate response. Here we go again—now this poor woman not only has to go through whatever problem she has physically, but she has set herself up with a solution of having to be humorous in the midst of something difficult. What I would suggest is simply to remember—and she may find humor in *this*—that it may be what is appropriate now is total, complete and utter depression. "Let's be depressed together."

We go in and say, "I'm going to make you undepressed." What are we saying? We are saying, "Fix the body-mind." We are saying, "Fix this thing; it's not appropriate. You can't be depressed." So she's saying to herself, "I need to be a certain way with this illness." *No!* She needs to be the way she is with it! Your job, as I would see it, is to applaud her in every one of her ways. When she's humorous, fine. When she's depressed, fine. When she cries, fine. Whatever. That open statement of "Be what you want to be; it is fine with me," will release her from any bondage of false ideas that one has to be a certain way when one is dying. (Or maybe she isn't dying, maybe she is just taking a health cure. Who can say?) This idea that you have to be a certain way when you are dying is nonsense. It's utter nonsense. You will find that she will be more spontaneously humorous and find humor in her depression if she's allowed to be depressed.

You know, depression can be very humorous. Well, actually, you know you love it; you do it endlessly. There must be some delightful payoff in being so depressed, you know? Fine. Just applaud yourself when you're depressed. Some of you used to do this. There was a group—Mary-Margaret was one of them—and whenever one was depressed, they'd clap and say, "Good show! Good show!" The depressed one: "Oh, woe, woe." The group: "Very good! Very good!" Well, I don't suggest you do this to your sister, but I do say that when you learn to do it to yourself and with yourself, when you begin to applaud yourself in all of your different modes, you'll get the deep humor, the deep wonder of this thing.

This thing, this occurrence, this illness, whatever it is, is not something that has to be fixed. It's something that has to be embraced. It has to be embraced fully! It may change. It may get totally cured. But the whole point here, Claire, is just to be willing to take it all in, to be with her in whatever way she wants to be. What a gift! To be with someone who will let you be exactly as you want to be, without always saying to you, "Well, it's not quite good enough. I liked it better the other way."

You can do this, without any problem. Just have the willingness. There's no right way to die, just like there's no right way to live. There's no right way to do any of it. There's no wrong way to do it, either. It's just the way you do it. It's just the way you do it. Let's repeat that. It's the way *you do it*.

But the truth is, of course, "it" is doing you. But you all know that. Shall we say that again?

AUDIENCE IN CHORUS WITH BART: It is doing you.

Right. Good. Now we've got that lesson down. Now forget it.

BEING SEEN

Let's see, there's someone way in the back. Yes.

LAST NIGHT IN THE VIDEO, WATCHING GANGAJI, THERE WAS A WOMAN WHO SPOKE, AND WHEN SHE HAD DONE SPEAKING, THEN SHE BROUGHT HER UP ON THE STAGE BECAUSE SHE SAID SHE NEEDED TO BE SEEN.

Yes.

I GUESS MY QUESTION IS— I SPEND MOST OF MY LIFE TRYING TO BE INVISIBLE.

Trying to be invisible. It's safer, isn't it?

YES. WELL, MAYBE.

Because you can get run over, being seen.

AND SO THAT CAUSED SOME CONFUSION FOR ME, BECAUSE I GUESS I TIED IT IN MY MIND WITH BEING HUMBLE AND BEING SERVING AND ALL OF THAT.

Which is humble and serving? Being seen or—

IN MY MIND, BEING INVISIBLE WAS.

Ah, I understand.

What does it mean to say that someone needs to be seen? It is my intense hope that, in all of our years together, every one of you who has ever sat here has felt they have been seen, whether I have looked at you and spoken your name or not. What is meant by being seen is to have that which is the essential light and wonder and beauty of your True Nature be seen. I've told you again and again, I'm a very bad health specialist, because I cannot see your bodies. So I cannot help your kidneys (we're back to the kidneys, for some reason). But the idea of being seen is simply that you will never, ever be able to say that you have not had some one—or some thing, depending on how you view all of this—see your True Being, see through all of your defenses, all of your ideas, your projections, your body-mind, see into the essential nature that is your True Nature. It has nothing to do with one's ego. She did not mean that she needed to be seen as a personality. She just needed to have someone whom she identified as wise—Gangaji—seeing her and embracing her.

What I have tried to do in all these years is to let you know that, no matter *what*, you are totally embraced. No matter what you have brought as an offering to our relationship, whether it's been criticism, whether it's been anger, whether it's been frustration, whether it's been love, whatever it's been, what we have tried to show is that anything you bring is totally acceptable. That's what it means to be truly seen—not ever having any intentionality of having you be different than you are. To be really seen is to be fully embraced in your imperfections in your body-mind, and in your absolute whole light of True Being. *That's* what it means to be seen.

This afternoon, the reason I'm going to look in everyone's eyes is so you will never be able to say, "Bartholomew never looked at me." Because I get notes like this: "You never look at me." Well, maybe you don't need to be looked at. Who is to say why? It doesn't matter. If

you get stuck on what body-minds do together, we're lost. So this afternoon, the *last* time, I'm going to look *right* in your eyes and you will see and I will see and we will see the I together. After that, you can never, ever say you were never seen. Never! Understand?

Light sees Light. Love sees Love. Self sees Self. Period. Body-minds come and go, change, ever change. So what? Being seen for your Absolute Nature—*that's* what she meant. The rest doesn't matter. Whether someone is sad, or happy, or everything in between is irrelevant. Being seen from the Soul of Being, that's what it's about.

ENLIGHTENMENT AND SUFFERING

AUDIENCE MEMBER: DURING THE WORKSHOP, I'M MEETING MYSELF AS A VERY DIFFERENT PERSON THAN THE ONE THAT GOT HERE.

I'm pleased. As long as you didn't fix your body-mind.

I—

I'm teasing. Go ahead.

ACTUALLY, MY QUESTION IS ABOUT SOMETHING THAT I MAY BE FACING VERY SHORTLY. IT IS SOMETHING THAT YOU COVERED ONCE BEFORE, ABOUT RAMANA MARHASHI'S MOTHER DYING, AND HE WAS FOUND WEeping, AND SOMEBODY ASKED HIM, "WHY ARE YOU WEeping WHEN YOU KNOW WHAT THE TRUTH IS, AND YOU HAVE NOTHING TO WEep ABOUT?" WOULD YOU PLEASE SAY THAT, PERHAPS?

I'd be happy to, because it fits in with what we've just been talking about.

The body-mind has certain energy fields in it. It has certain responses. One of those responses is that it cries when it feels certain kinds of pain. Ramana's body-mind responded just like your body-mind, and when his mother died, he wept. He knew absolutely that this was all an illusion; he knew that without question. But at the same time, just as Alana has so clearly stated, Ramana was still a man and, as a man, had pain and suffering and sorrow. It's a beautiful example of how an enlightened one can be fully aware of the Light of Reality and still cry for the death of someone that they love.

They go together, my friends. I know that from where you're sitting, it looks like either/or. Either you are sad and in pain, *or* you're enlightened. I've tried to shake that out of you. Now let me try once more—one good shake. Look at Ramana. In fact, there's another story of one of greatest Tibetan saints. His son had died, and he was crying deeply. The students were just absolutely furious: "Why are you crying? How can you cry? You told us this was an illusion. How can you possibly?" And his answer was, "Yes, but the death of your child is the most painful of the emotions."

Don't be confused. You are not going to just slide through without finishing out all of the wonderful delights that await you in your life. Pain, suffering, happiness, bliss—all these

things await you and they are what your nature is. At the very same time, co-existing with all that pain and turmoil is this state that is absolutely your birthright, and *that* is what we're pointing to. They exist together. It is possible, in fact it is required, in the midst of the most difficult moments to be able to feel the Bliss of your Being. They do not go alternately. They happen at the *same time*. The Bliss of your Being, of Light, of Love, is a constant. It does not go anywhere. Where could it go? What could it do? It is what it is. Period. But at the same time all of this goes on. Please, if you are waiting to align your body-mind into a state where there is no pain and suffering, you will *never* awaken.

You know, you've all partially awoken. It's such a joke; you keep saying, "Where is this Light? Where is this Light?" Then when we talk, most of the time it turns out that most of you have moments of awakening. But then the next moment you forget or some kind of pain comes in and you say, "Well, that's not it." This comes from this concept that the enlightened state makes everything blissful and you go around with one of those happy smiles on your face forever. It's not true. Your life will be as it is. You will be a human being, fully. But at the same time, as Alana discovered, you will be aware of the Bliss of Awareness. You'll be free from the knowledge that this is all that you are. That's terrible bondage, that all that there is is this pain and suffering. That's terrible bondage. But, in the moment, you can know the clarity of it. It's not hard! Stop trying so hard. Just relax and let it happen. Just relax and let it happen! Relax and *let it happen!*

And I'm leaving so that you won't think I can do it for you. That's why. I'm not a do-gooder. Mary Margaret has tried to be—look what she got into.

TRUST YOUR OWN PROCESS IN DEATH AND LIFE

IDA: I KNOW THIS IS COMING OUT OF BODY-MIND, BUT YOU KNOW AS YOU GET OLDER, YOU HAVE MANY MORE PEOPLE ON THE OTHER SIDE THAN YOU PROBABLY HAVE ON THIS SIDE.

Yes!

AND THAT'S NOT NECESSARILY TRUE FOR ME, BUT, LIKE IN THE RAMANA MOVIE, WHERE HE WOULD NOT RECOGNIZE HIS MOTHER, OR WOULD NOT GO WITH HER, AND SOMETHING YOU SAID, THAT WHEN YOU PASS OVER, DON'T LOOK AT YOUR OWN FUNERAL, AND IT'S LIKE DON'T GREET THE PEOPLE ON THE OTHER SIDE, GO FOR THE LIGHT. NOW, I KNOW HAVE A CONFUSION THERE, AND I'D REALLY LIKE TO—

Oh, Ida, this is all out of your wonderful body-mind, isn't it? I will play with you. Yes, I'll play—as long as you know we're just playing words.

WELL IT'S A CONCEPT I'D LIKE TO PUT AWAY.

Alright. What is the dilemma? What you start to do when you start to die? What is the real dilemma, dear?

ARE WE MET ON THE OTHER SIDE BY OUR RELATIVES?

Of course, if you want to be! Do you want to slow down your energy? They'll be all there.

THAT'S NOT EASY FOR SOMEBODY WHO LIKES CLOSURE WITH PEOPLE.

Ah! Well why don't you close it before you die?

YEAH, BUT THEY'RE ON THE OTHER SIDE AT THIS POINT. I GUESS THERE'S SOMETHING REALLY THAT BOTHERS ME, ABOUT SAYING THAT IF I DIE IN A MORE- IF I'M NOT GOING TO THE SAME PLACE THEY END UP—

Aw. Ida, I understand the question.

I MEAN, ARE THERE LAYERS OF HEAVEN?

Are there layers of heaven?

YEAH. YOU KNOW, LIKE: "IN MY FATHER'S HOUSE THERE ARE MANY MANSIONS."

Yes, that's all true. And all the mansions exist in *one Awareness*. All the mansions, and all the archangels, and all the devas, and all the other magnificent manifestations, they all exist in the *same thing*, which is Awareness itself, which is Light of God itself. And, Ida, if it is necessary or useful for Consciousness as Ida to meet with anyone who is on the so-called other side, then there you will find yourself. Trust the Light. Trust your own light. Trust the process, Ida. You will go and do what you need to go and do, I promise you. And if it is not necessary, you won't have to do it. But what I ask you all to do, is don't program this! Don't say, "Well, when I die, I'm going to go see Grandma and tell her, "Blah, blah." Don't! Just wait.

What I'm saying is, trust your own process. In life as in death, there's no separation here. I'm asking you to trust *your own* Consciousness, which now is absolutely alive and working through your body-mind for your ultimate awakening. All things that come to you come from Consciousness, which has as its goal your ultimate awakening—everything that comes to you, no matter how difficult or whatever it is. And this does not cease to be true when the body-mind drops. Consciousness is still existent when body-mind is finished, and that Consciousness still has within it the absolute knowing of where to go and what to do. Don't worry. It's the body-mind that worries; it is Consciousness itself that directs the entire show. You will get where you need, my dear one. Please don't worry about it for a moment. Any ideas you have in your mind are simply obstacles. They're just ideas. The reason we say, "Look for the light," is it's so beautiful. That's all. Just look for the light; it's so beautiful. And when you find the light, great; that's it. And then where you need to go you will go. Is that clear enough Ida?

YEAH.

Just relax. Trust, just as you trust that there are no mistakes here—I've heard you say this, that there are no mistakes here. What are we going to do—as soon as you die start getting

mistakes? Are there more mistakes when you're dead than there are when you're alive? Now there's a concept; a very confusing concept. But this wonderful idea that you can trust your own conscious process, you can trust your Consciousness, that wherever you are and whatever is happening is there for your ultimate awakening: that you can trust with all of your being, *Ida*. Because you already trust it now, so trust it as you go on. That's all I ask all of you. *Please trust your own Being*. Wherever you are, whatever your life looks like, it looks like that because that's the way it's supposed to look.

LOVE, JUDGMENT AND AWARENESS

AUDIENCE MEMBER: IT SEEMS LIKE ONE OF THE QUESTIONS THAT IS ASKED OF US ON THE OTHER SIDE IS HOW MUCH HAVE WE LOVED.

Yes.

ONE THING I FEEL IS I WANT TO BECOME A MORE LOVING PERSON AND AT THE SAME TIME I HEAR YOU SAY I AM LOVE.

Yes.

AHH...

Confusing, isn't it?

SOMEHOW I FEEL IF I DO REACH ENLIGHTENMENT I'LL STOP TRYING TO BECOME A MORE LOVING PERSON.

Oh yes. You absolutely will stop trying because you will be Love and *know* that you are Love, and know that everything else is Love, and you will not be deceived by the camouflage of body-mind confusion. You will know *exactly* that you are Love. You will know it with all of your being. So you will never have to try. An enlightened one doesn't go around saying, "I have to try to love." They are Love.

Once you have transcended the belief in body-mind, which should happen in an instant—you do it every night, you know. How hard is that? Every night you go to sleep and transcend the body-mind illusion, so it can't be that hard—when it happens, you become absolutely aware of yourself *as Love*. Everything. Not just you—"Oh, I love, and you're not love"—it's not like that. It's that *all* of it is Love. The Consciousness itself, an Awareness, is Love. That's it. You know this, and so you stop trying to be loving, because you are appropriate in every moment, because you *are that*. And see— Oh my dear ones, how can I speak about these things? You know, we just get more and more confused, and more and more embroiled.

Are you asking should you try to be more loving?

YES. LIKE NOW I SEE PEOPLE AND I JUDGE THEM. YOU KNOW: TOO YOUNG, TOO OLD, TOO FAT, TOO THIS, TOO THAT.

Ha-ha! My, my, as a human being; imagine that. So what are you going to do about that?

I DON'T KNOW.

How are you going to stop your judgment? How are you going to stop judging, ladies and gentlemen? Anybody got a solution?

ANOTHER AUDIENCE MEMBER: BY ALLOWING YOURSELF TO BE ALL THOSE THINGS.

When you are in your judgmental mode—when you are in any mode, whatever it is—just *be aware of what you're doing*. “Ah! Here's judgment.”

How are you going to stop? The mechanism, the body-mind, is absolutely trained to judge. That's how you know how to stop your car without hitting that truck. It's part of the body-mind mechanism, and all you can do is get a good laugh at yourself and realize that there is nothing you can do to extricate yourself from this body-mind conundrum, and just relax into the moment, silently, where you will find the nonjudgmental state of Love, of God, of Light. It is always there. For those moments you will not be judgmental. Then you will rise up and be judgmental yet again, until one day, you will immerse—remember, we've talked about this—Consciousness returning to the depth of Awareness. As this Consciousness deepens, deepens, more and more, you become, as a result of this deepening, less judgmental. But it isn't because you've tried to be. It's just because you've looked where non-judgmentalness lies.

You just take your eyes and look where it is. You don't try to be it, or try to copy it, or imitate it, or pretend. You just turn your awareness to where you know nonjudgmental Awareness lies, which is in the Silence of the moment, moment by moment. In the midst of your talking, you can be utterly silent. How do you think Mary-Margaret does this? By being able to be silent in the middle of the talking. Because it is the Silence that speaks. And this is a state all of you, easily, at any moment, can manifest. It's just willing to be silent. Just a few moments. You will begin to experience that which is the Bliss of the Silence of Silent Being. People will say to you, “Oh, you're much less judgmental than you used to be.” And you'll say, “Oh!” “You're much more loving than you used to be.” “Oh!” But it will not be something like, “Oh, how wonderful! I'm loving.” No, it's not like that. Just do it. Just focus where this mysterious state of nonjudgmental Love lies. Focus your awareness there, and it will reveal itself. Until that time, have a good laugh at yourself. When you're being judgmental, have a good laugh.

Don't believe your judgments, ladies and gentlemen. You want to be free of it? Stop believing it. (Ah! I said a right thing; Ms. Franklin is smiling. Good.) Yes, stop believing your judgments. The only difference between an awakened one and an unawakened one is they

know full well that their judgments are absolutely unreal. They are subject to change without notice. They are constantly coming and going, rising and falling, and in the end they are just your little conceptualizations. When you begin to know that inside yourself, what a relief. What a relief.

It's so simple. Just go ahead and judge, but don't believe your judgment.

A THIRD AUDIENCE MEMBER: ARE YOU SAYING THAT AN ENLIGHTENED ONE STILL HAS JUDGMENTS?

Oh, absolutely, for a moment. Their body-mind continues to operate. But there's the good laugh—they know it just goes right back down. An enlightened one who doesn't like cabbage will not like cabbage when they're enlightened. No question about it. My dear, body-minds prefer one thing over the other. All your body-minds prefer this over that. That doesn't change. With this whole concept of enlightenment as some kind of an exalted state, you're never going to get there. It's just being aware that judgments rise and fall. Just don't take them so seriously—your own and other people's of you. Somebody says, "You're a purple rhinoceros," and you say, "No, I'm not." Somebody says, "You're not very loving," and you go, "Oh dear." That's it for two weeks. Misery. Because you believe their judgments of you. Well, if you're not going to believe your judgments about them, don't believe their judgments about you. Just stop it! Stop it.

What do you know about yourself? There's only one thing you *really* know. We always get back to this. You know you're sitting here in this room. This is the only thing you *really* know. You say to me, "I know I have lived before." And I say, "What if it was a holographic movie that you just ran into?" How do you know? You don't know. All you know is you are here. There's one other thing you know. As you are here, you know with all the integrity of your being that there is a deep abiding layer of your consciousness of Awareness, which—if you could somehow magically immerse yourself in it—would give you a clear vision, a clear view of the entire drama of humankind. How do you know this? Not only do you know it intuitively because it's true, but because there are endless numbers who have done it and left their traces through their writings. You believe in Africa, if you haven't been there, because other people have been there and told you about it. Well, I want to tell you, you know about this state of being in two ways. One, intuitively because it is your basic nature, therefore how could you not be aware of it? And second, because others have left their story, and they have told you, again and again, "It exists. It is worth everything."

FEAR OF DISSOLUTION OF BODY-MIND

DARCY: I HAVE A QUESTION, BUT I ALSO HAVE TO ADMIT, I JUST WANT TO PLAY ONE MORE TIME.

All right. One more time. Once more with feeling, Darcy.

AND ALL THOSE WHO WEREN'T BRAVE ENOUGH TO RAISE THEIR HAND ARE WELCOME TO COME WITH ME AND HAVE THE SAME FUN.

I HAVE A MOMENT—AND IT HAPPENS—MOMENTS OF GREAT AWAKENING. LAST NIGHT I HAD A MOMENT OF GREAT LOVE. AND IT HAS SUCH POWER, AND I PANIC.

Ahh!. Yes.

AND THAT'S ONE SIDE, AND I CALL FOR HELP. AND THE OTHER SIDE IS, I UNDERSTAND THIS RELAXATION BUSINESS—

She doesn't like it, but she understands it.

IT ACTUALLY HAS A WONDERFUL ASPECT. THE MORE I RELAX, THE DEEPER IT GOES. ONE OF THE AMAZING THINGS IS THE RELAXATION GOES DEEPER. BUT THIS PANIC BOTHERS ME. AM I DOING SOMETHING WRONG?

No, dear one. No. Look, if I were to tell you that your body-mind identity was going to dissolve, wouldn't you panic? Yes, because that's a mental thing. I'm saying to you, your identification as body-mind is going to, as we said yesterday, move to a vaster point. You're going to move out of this familiar Darcy body-mind. Well, of course you're going to panic. But, my dearest one, all that that says to me is that you are beginning to believe the truth that there is such a thing as that which you seek, and that's what frightens you.

Do you understand what I'm saying to her? The fact that she is frightened tells me that she finally believes all of this babble, that she finally believes that there is such a state, and she's wondering what she's going to have to give up in order to get it. And all of you have, in one way or another, voiced that this week. "What am I going to have to give up to get this?" I understand that.

All I can say, Darcy, is you have to walk the path. And as you walk it you will become frightened, and then filled with love, and then frightened, and then filled, and you will go on and on, until one moment, you'll realize that you are far less frightened, because somehow that Love, that Bliss, that Wonder, that Joy, that Love has touched you so deeply that you now trust It. Right now you trust your body-mind—what you know; what you think. You trust that; it's familiar. You will just begin to turn the framework around. The background and the foreground will change.

Don't worry, Darcy. I'm very happy that you're terrified. You would not be terrified if you didn't believe in the Reality. When someone says you're a purple rhinoceros, you know you're not; but if they say you're not loving, well, that might be a little more truthful, perhaps, and so more frightening.

This is Bliss. I'm very happy. And I don't mean that sadistically; I'm very pleased. That's wonderful. It means that now you know the reality of what you're seeking, Darcy. I'm very happy for you.

Anyone who is really understanding the dissolution of your identification as body-mind—My dear, the mind just quakes in front of that vision. But don't worry, because as you move toward it, deeper and deeper, the Light becomes stronger, the Love becomes more constant, the trust then shifts. "I don't have to be a body-mind, like I think I do. I can still take care of my beautiful daughter; I can still be a wonderful lover; I can still live my life and still embody this Light fully and completely." I can tell you that, and you will begin to discover it as you move. So, good. I'm glad. That's beautiful.

PRAYING FOR OTHERS

AUDIENCE MEMBER: I HAVE A QUESTION ON PRAYING FOR PEOPLE, BECAUSE IT'S CONFUSING TO ME. IF WE KNOW THAT LOVE IS EVERYWHERE—IN EVERYONE SUCH LOVE THAT WE CAN'T EVEN COMPREHEND IT—THEN FOR EVERY SINGLE PERSON, THERE'S THIS MARVELOUS INCREDIBLE LOVE FOR THEM AT ALL TIMES—IT'S INFINITE.

Yes.

AND SO THEN, HERE I, WITH MY LITTLE MIND-SELF, SAY I WANT TO SEND THEM A LITTLE PRAYER TO HELP THEM ALONG—IS THAT NECESSARY? IT SEEMS LIKE IT'S ALREADY THERE, AND YOU'RE GOING TO TAKE IT ON AND HELP? HOW CAN YOU HELP WHEN THE LOVE AND THE LIGHT IS SO IMMENSE? HOW CAN WE HELP?

That's the perfect question. On the deepest level, nothing needs to be done; everything is being done. On the deepest level—you've asked me for truth—on the deepest level, everything is being done. Nothing needs to be done. But, at the same time, please understand that Consciousness is using body-mind in its own magnificent Wisdom, and if *you* are prompted to pray for someone, then this is Consciousness prompting you to pray for someone. You have no idea why, you don't know what the results will be, you just know that you have this deep feeling inside that says, "I want to pray for this person." So out of this, this is your moment of Consciousness, so you pray. And then you go on to the next moment. What you are saying is absolute Truth; there's really nothing to do. But at the same time, the body-mind does do what it does.

If you are prompted, please pray. If you are not, then do not. Allow Consciousness to play through you. Remember, I've said it from the beginning: Consciousness is not in you; you are in Consciousness. You, as small self, are in that. And it has its way with you. Beautifully and perfectly. Otherwise we have a rule: "You must pray." Or, "You must not pray." It's not like that.

EXPANDING OUTSIDE THE BODY

AUDIENCE MEMBER: WHEN I WAS MEDITATING THIS MORNING, I WAS USING THE “WHO AM I?” AND TRYING TO BRING THAT UP, AND IT FELT LIKE I WAS BEING INFLATED; I WAS JUST GETTING BIGGER AND BIGGER.

Yes! Good!

OK. AND I GOT TO THE POINT WHERE I THOUGHT I WANTED TO GO OUT OF THE BODY. BUT I HAVE SUCH AN ATTACHMENT TO THIS BODY THAT I WAS STOPPED. AND I DON’T KNOW HOW TO BREAK THAT ATTACHMENT TO THIS BODY.

Why do you want to go out of your body? Is there something outside of your body that’s better than something inside of your body?

NO, I THOUGHT THAT WAS JUST WHERE IT WANTED TO GO.

Let me tell you a big secret, which you already know. That feeling of expansion? It already transcended your body. You’d already gone beyond the boundaries of your body. Otherwise, you would not have experienced yourself as expanding. Expanding means, “Oh! I’m leaving the periphery of my body; I’m expanding into the space around me.” That’s what it feels like to expand. So you’re already outside your body. It’s your mind that says, “Oh! I’ve got to get out of my body.” This is the joke, dear one, because you’re already outside. You’ve already expanded way past.

Many of you in meditation—I see it every morning when we sit—you’re really out of your bodies, way out into this wondrous land here, and then the idea comes, “Ohp! I have to leave my body.” What a joke, dear one. It’s a concept that comes in. Those are just ideas. Just allow yourself to feel the wondrous expansion. Ah! Wondrous, wondrous. Just let it go, dear one. Let it go. Anything else is just an idea.

JUST RELAX

MISHA: SO RELATED TO THAT, WHEN THE CONCEPT COMES IN, AND THE FEELING IS INTERRUPTION?

Yes.

JUST TO NOTICE THAT AND—

Yes!

I DON’T KNOW, JUST TO BE—

Just notice it. That’s it; you’ve said it.

I FEEL LIKE SOMETIMES LIKE I HAVE TO STRUGGLE. IT DOESN’T SOLVE IT—

Just stop! Just watch. “Hm! Interruption. Bah.” Finished. Just let go.

That's all, ladies and gentlemen. Just relax.

I know, Darcy. It's too good; it's too good to be true. Because you know you've got to struggle, ladies and gentlemen. It's hard. To be who you are is really hard. Isn't it hard to be who you are? You really have to try very hard to be who you are. Everybody knows that.*

You actually have to try very hard to *not* be who you are; and you're doing a really good job of it. Very good. You've created endless realities that are *not* who you really are. But what fun. So go ahead. No problem.

OUT OF YOUR MIND

Yes, James. My best to your family.

(By the way, where is Michael? Would you give your grandmother, Margaret, my very deepest love. My deepest love, and gratitude for all of her love for John and Louisa, all of these many years. Please, don't forget. My heart to hers, such gratitude. She's loved long and deeply. I'm very grateful. I give my love.)

Now, James.

JAMES: I DON'T UNDERSTAND WHAT YOU MEAN WHEN YOU SAY—

Oh yes, you do. James, you and I play this game all the time. Go ahead.

YOU USE THE TERM, "CLAIM YOUR ENLIGHTENMENT."

Oh! Well, I take it back. Everything I've given you I can take back.

I THINK I WANT YOU TO TAKE IT BACK, BECAUSE IT'S IN MY MIND.

I take it back. What do you want me to say, and I'll say that.

[SILENCE]

That's right Jim. That's right. It's like this. Just give up, honey. Just give up.

I DON'T HAVE ANY MORE QUESTIONS.

I know. I love you. One down; 165 to go.

AUDIENCE MEMBER: IT'S NOT JUST HIM.

I know. A lot of you have no questions. I'm absolutely teasing. The wonderful thing is to notice the difference from your questions on the first day, which is why we've gone through all the questions. Eventually you find yourself going "baladadaladalbaladadaladal." There's nothing to ask.

* ALL IN THIS PARAGRAPH SAID IRONICALLY, TONGUE IN CHEEK. —ED.

Yes, I take back that statement. Don't claim anything. Don't disclaim anything.

JAMES: I'LL ALWAYS WONDER WHAT YOU MEANT, THOUGH.

Alright. Then we'll play again.

He wants to know what I meant when I said, "Claim your enlightenment."

YOU SEE, WE'RE ALL WAITING AROUND, JUST DOING WHATEVER WE'RE DOING—

That's right.

UNTIL WE DECIDE TO GET ENLIGHTENMENT.

No, just trying. Just doing whatever you do until the moment that you—

DECIDE YOU'RE GOING TO—

Well, or desire to, fully.

Hm.

Hm. You don't like that either. You're hard to please.

I LIKE THAT BETTER.

Ah, good. What would you like best? You say it, I'll repeat it back to you.

Dear one, you spent a lot of time in the last few days out of your mind. I've watched you. Wondrous; you've been out of your mind. You're creeping back in. It's time to go back home, and you're all going to start creeping back in. Some of you have really been out of your minds. I'm so proud of you. What a wonderful thing to do, to be out of your mind. You have been; you, Jim, maybe especially, because your love wasn't here and you were alone. I've watched and I see that and it's beautiful. Now you're creeping back in. Drop it. Please Jim, no words between us. Never any more words between us. Alright? No words, my friend. You *are* the Light itself. You are that. How could you be anything other than what you are? That's it. That is who you are. That's it.

YOU ARE LOOKING FOR SOMETHING FAR SIMPLER

PETER: THIS IS DIFFICULT FOR ME. I'VE BEEN SITTING HERE NOW FIVE DAYS, AND I'VE BEEN WATCHING MY MIND GO ON AND ON AS IF I NEED SOME BIG EXPLOSION. IT'S AMAZING, AND IT'S ALL IN MY MIND.

Of course.

AND I THINK I'M FINALLY GETTING IT, THAT LIKE, I CAN JUST BE HERE.

Thank you, Peter.

I DON'T NEED ANYTHING ELSE.

That's right, Peter.

I KEEP THINKING IN MY MIND, "DO I HAVE ANY QUESTIONS?" I KNOW I'VE BEEN, AS LINDSEY SAID, IN THE ARMS OF GOD.

Yes, I know you have.

I'VE EXPERIENCED IT.

I know.

AND I'VE BEEN LOOKING HERE, BUT I DON'T HAVE TO LOOK ANY MORE. I THINK I'M FINALLY GETTING IT THROUGH MY...THICK...SKULL.

I'm very pleased Peter. Yes, my dear one. See what happens when you move from Taos to New York City? Perfect, Peter.

It's exactly what we just discussed before. You have an exalted state and you love it, and then it goes away and you keep trying to find it. And finally, yes, as I'm trying to tell you, those exalted states are not what you're looking for. They come and go. How can they be it, when they come and go? You are looking for something far simpler, far more available, far more immediate, far more present continuously now, that has always been here. It's simply, again, like the fish swimming furiously through the water saying, "I've got to get to the water, I've got to get to the water," when all the time, if it will slow down, it will begin to experience the essence of water itself. If you'll just slow down, Peter, you *will* experience the essence of your Being. I promise you. You are an object awash in this amazing essence of Being. Just stop and you will begin to be aware of it. That's the truth.

AUDIENCE MEMBER: IS THAT WHAT THE SAGES MEAN WHEN THEY SAY, "WALK ON"?

Yes. Yes. Where is this special place you're going to go? See, we set up these 5-day workshops in Abiquiu and this windbag Bartholomew is there, and it's going to be special—we're back to the Himalaya and the Dalai Lama. Phooey. You can get it in your bathroom at home. In fact, it might be easier there; less distractions. Is it a deal Peter?

PETER: IT'S A DEAL.

Alright. Mary Margaret's been in his bathroom. He knows that she knows what she's talking about. Alright.

TOTAL POTENTIALITY

Yes.

AUDIENCE MEMBER: I HAVE A REQUEST FOR YOU TO SAY TWO WORDS.

Alright.

IT'S A SONG TO ME WHEN YOU SAY IT. I WANT YOU TO SAY "TOTAL POTENTIALITY."

Ah. One of *my* favorites. Total Potentiality. Total Potentiality. *Total* Potentiality. Yes. Total Potentiality. No limits. Total Potentiality. Yes, yes, yes. You bet. Wonderful.

THANK YOU.

My pleasure.

LOUISA AIKEN

Eric, you're yelling over here about Louisa. What do you want me to do?

ERIC: I WANT YOU TO TELL HER SOMETHING.

She knows so much, I don't think there's much I could tell her. But if you want, I will be happy to.

PLEASE.

I think she's very happy. Louisa Aiken, he's talking about. I think she's much happier, and pretty soon she's going to be really happy. She's fine. But I'll be happy to. Don't worry, I'd do it anyway. Louisa is wonderful. She is one of those very magnificent lovers of God. Has never wished to be the teacher; has always been willing to be that which serves. There are moments when she is Love itself.

THE PATH OF LAUGHTER

MARGARET: IT ISN'T A QUESTION, BECAUSE YOU'VE ANSWERED THE QUESTION. LAST YEAR WHEN I SAW AMMAJI, I WAS SO ENTHRALLED AND TAKEN INTO HER LAUGHTER AND LOOKING INTO HER EYES. AND THE LAST QUESTION IN THE LAST FEW MINUTES SOMEHOW RELATES. WOULD YOU ONCE AGAIN LAUGH FOR US?

Once again laugh. Margaret. I tell you, I don't know what to do with all of you.* I guess I'll just have to love you and leave you. Ha-ha-ha. Oh dear. Yes.

IT IS YOUR LAUGHTER THAT BROUGHT ME IN THE FIRST PLACE.

Awww. That's nice. That's very nice. Well you know, when you're laughing, you can't think, have you noticed? You're either thinking, thinking, thinking or you're laughing. And so please, if you have to pick a path, make it laughter. What fun. It is very contagious. It's very, very contagious.

* BART SAYS THIS WHILE LAUGHING. —ED.

THE NEXT ASSIGNMENT

PAUL: I'LL MAKE A COMMENT FIRST AND THEN A QUESTION.

Alright, you have four minutes—I mean, we both have four minutes, together.

AS YOU KNOW, I'M AN AMERICAN BAPTIST MINISTER.

I know.

I SEE NO DIFFERENCE BETWEEN THE CHRISTOS AND YOU.

Alright.

HE DID NOT REQUEST WORSHIP.

Yes.

WE BETRAYED HIM.

By worship?

YES.

Yes, I understand this, Paul. Beautiful.

HE ALSO SAID TO ONE THAT HE LOVED, "STOP CLINGING TO ME, TURN ME LOOSE, LET ME GO, BECAUSE IF YOU DON'T, YOU WILL NOT RECEIVE WHAT YOU NEED."

Ahhh. Beautiful, Paul.

THEN HE WENT ON TO SAY, "LO, I WILL BE WITH YOU ALL THE WAY," AND THAT'S THE KIND OF EXPECTATION THAT I HAVE. I EXPECT TO LET YOU GO.

Yes, thank you.

I EXPECT THAT YOU'LL GO WHETHER I EXPECT FOR ME TO LET YOU GO OR NOT.

It helps. It will help, yes.

BUT I ALSO EXPECT TO BE SURPRISED AT THE TURNING POINTS IN MY LIFE.

NOW, THE QUESTION HAS TO DO WITH THIS. I WANT TO THANK YOU FOR THE EXPERIMENT. IT HAS BEEN AN EXPERIMENT THAT I'VE ENJOYED.

We've had a good time. What fun.

AND I EXPECT YOU TO CONTINUE TO EXPAND, AS I EXPECT TO EXPAND AND US TO EXPAND.

There we go. No limits.

DO YOU KNOW WHAT YOUR NEXT ASSIGNMENT IS?

Ah. I just love all of you. The diversity, the multifaceted-ness of human consciousness is awe-inspiring.

Well, let's put it this way, Paul. I haven't checked in yet, because I haven't finished with this one. And since all of these things are done spontaneously and instantly out of the moment, just as your lives are, then whatever is appropriate spontaneously will be there to be done, by whatever is there to do it.

But, I'm very grateful for your words about Christ. It's wonderful to have someone who has had the potentiality to be so entrenched in the system to be *such* a bringer of light into that system, Paul. Beautiful. And you have done right not to leave the system. It is of no good to leave the system. I think they are greatly blessed by you, and this is the time to thank you for so many hours of selfless love that you have given to this work.

This is the man who takes all this wind and puts it down on two cassettes. This is Paul. In the same breath, Martha, thank you. It is a twosome here, and I thank you both, with all my heart. All my heart.

ENTERING OUR FRESHMAN YEAR

Midge, last one.

MIDGE: I WANT TO THANK YOU FOR THIS WONDERFUL GRADUATION CEREMONY.

Hey! Yes.

AND I HOPE THAT WE CAN DO AS WELL AND MEET IN SOME FORM AS WE ENTER OUR FRESHMAN YEAR IN COLLEGE.

Ha-ha! Wonderful.

Alright, ladies and gentlemen, it's your break.

It is my prediction that more of you will reach total awakening when I have silenced, because it is your love and your intention that will find the Truth, whether the Truth is represented in this teaching or any other.

I have stated, and will state again:

This is not The Teaching; it is a teaching.

All teachings that inspire are a part of this teaching.

There are no separations.

There may be in the minds of human beings many separations, but that is not so on the side of Truth. So every time you sit with anyone, or think of anyone, or read anything that inspires your heart, this is there.

No separation. There is but one Truth.

There is but one Love. There is but one Light.

Where would I be except with you, in your body?

Where could I go? There's only One.

There's only one heart, there's only one body.

So, if your body is there, this is there. Always.

One Heart. One Being. One Self.

If you are present, this is present.

It has to be that way.

OTHER BOOKS BY BARTHOLOMEW:

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