

ABOUT AWAKENING...

QUESTION: did Jesus fall asleep as we fell asleep, and then Awakened himself as we need to be Awakened. Or did he merely incarnate to help us Awaken, himself never having been asleep?

ANSWER: I guess you could say it was half an incarnation, since I only had half of the compliment of human parents that everyone else has.

I will tell you that this was the only “incarnation” that I participated in. And, therefore, my presence was not one of a long series of incarnations. And thus, the process of birth—the physical process of birth and what you would call development—could not successfully hide, completely from me my divinity. Because my divinity had not been “lost” through a series of lifetimes, the one incident of birth could not successfully obscure from me my divinity—this was on purpose.

And indeed, it was my purpose in incarnating to not forget, and to be able to be present to help remind my brothers of their divinity that they had become unconscious of. And indeed, that is what I am continuing to do at this time, without a physical presence. And it is for very good reason.

Although each one of you is identifiable and your identifiability is called your body, you are not a body. And the shift of consciousness that mankind is moving into at this very time, is a shift from body identification to mind identification.

You are that Conscious Awareness in which the conscious experience of body and chair and buildings and world and universe are going on. You are unlimited Conscious Awareness. There is no available experience of boundary to you as Conscious Awareness. If I were to appear in form, you would make stronger the identification with body, and this would inhibit your making that willing shift from body identification to Mind or Awareness identification.

You could say that the first time I came was just to get your attention, while at the same time sharing the essential truth so that it was present to—you might say—percolate. It fulfilled prophecy, it fulfilled divine Order. Because you see, although you can sleep and dream and have what had been called vain imaginations and believe that they are true, they cannot alter what is true. And, therefore, because sleeping and dreaming is not your natural estate or natural state of awareness, everyone will eventually wake up.

I will tell you something: By conceiving yourself as going through a series of lifetimes in which your Soul is being refined, you actually delay waking up, because you conceive that there is much more growing and refining of your Soul that must be done.

And do not let this feel monotonous, but you are going to keep hearing me talk about abandoning things, not working through them. And it is time to abandon this so-called refining of your Soul. Soul can only be written with a capital “S”, because it is one of the seven aspects, you might say, of God.

Soul is God's capacity to feel the Meaning of His Movement, His capacity to recognize Himself in that Movement and say, "Behold, it is very good." In other words, to feel good about it. Being is a feeling thing, and I'm not talking about emotion, I'm talking about Soul-sensing.

PAUL: If you have a "yes, but" or an addendum to it, he's inviting it.

QUESTION: Yes please if I could. One of the first contacts with spirituality, I guess, was through Edgar Cayce. And I understood that he had mentioned that Jesus had incarnated a number of times. What you're saying seems to be a contradiction of this. Can you ease my mind anyway here?

ANSWER: Well, you have gotten it from the horse's mouth. Are you going to take my word or Edgar's?

I will elaborate a bit more in response to the last question, in this respect: Indeed, as a child growing up there was not the full conscious awareness of myself inseparable from the Father. I could not at that age have said to anyone, "If you have seen me, you have seen the Father." Because that was not my conscious experience of myself. And so indeed, I experienced the things that you experience. And thus, when I speak to you, I speak with understanding as to the nature of the manner in which the ego functions and controls your experience.

And I will tell you something (and Jewish mothers haven't changed that much in two thousand years): My mother never let me forget who I was. Now Jewish mothers don't tend nowadays to not let their sons remember who they divinely are, but my mother was excellent at reminding me of my divine nature. It wasn't just a metaphysical thought or a religious teaching to her that I was divine, the manner of my birth made it obvious to her at a feeling, experiential level that I was divine.

And so, when the times came about where I was getting into fights with the other guys, and feeling ego peaks and valleys, she was very quick to remind me that this was not my nature. She was not pushy about this—although I perceived her to be—because, of course, I wanted satisfaction, and what she was sharing with me obviated the necessity for satisfaction from an ego level.

I am speaking to you at this moment in a very human way, although it is not my present perception really. I say it because it is so important for you. When you are talking to your children, when you are thinking about yourself, when you are relating to friends, or lovers, or mates, find ways to acknowledge their divinity.

Now, you do not have to sit at the dinner table and say, "Now, George, remember you're the Christ." But praise, acknowledgment of that which has been done that is loving (because you know that they are the Presence of the Christ, the direct expression of the Father) does not reinforce their negative, limited, down-bearing self-concepts.

And it makes all the difference in the world for the inner false sense of limitation not to be nurtured, but to be counteracted much in the way that a frightened child hears his parents say, "There are no ghosts, you are safe." They don't need to be told the metaphysical perspective about ghosts. They don't need to understand about ghosts. They only need to hear, "You don't

need to be afraid.” And they need to hear it from someone who isn’t afraid so that they can conceive of the possibility that it’s safe to relax.

And when someone behaves in a way to you, or expresses themselves to you that says, “I don’t have the capacity to love. I don’t have the capacity to endure this situation,” you can be encouraging and remind them that they do have the capacity to love. And it doesn’t come from their body, it doesn’t come from energy gotten from the food that they eat, it comes from an inexhaustible source in them.

There are ways for you to talk to each other. There are ways for you to talk to each other that nourishes and supports movement beyond whatever the conviction is at the moment as to one’s limitations. Because the more safe one feels, and the more one’s concept of one’s self reflects the divine original, the easier it becomes for that one to let go of overt attempts to control, and instead begin to allow their fulfillment to occur—to allow their enlightenment to occur.

Indeed, as the Bible says, it was not until John and I were in the river and I was being baptized that the last of the scales fell from my eyes (I knew the word, Paul forgot it) and I came into the full conscious experience of having no other Mind than the Mind of God. This is your Birthright. Indeed, I did not experience the ego sense of life to the degree that most of you are experiencing it. But I will tell you that a little bit is pretty bad, and did ultimately require a willingness on my part to abandon it, even though it felt as though abandoning it would be a grave and serious mistake.

And so I understand what each of you seem to be faced with. And you may always know that no matter what I say to you directly in the quietness of your own being, it is not without an understanding of how things appear to you—not only appear to you, but feel to you. And in this case I am using the word “feel” to describe the emotions of fear and doubt and mistrust that accompany listening to divine clarity, and the demand it makes upon you to do what flies in the face of the ego’s definition of security.

I do understand. You could say I am able to read the situation correctly. I am not so other-worldly that I cannot comprehend what you are going through and, therefore, I must have misunderstood you. I encourage you to believe that I have understood you perfectly. And if what I have said seems a little unbelievable to you, you can dare to say, “Maybe he knows better than me. And maybe I can dare to look at what he is saying. And maybe I can pursue my objections to it with him so that he can clarify it further, and free me up of the doubt I have that keeps me from embracing it wholly.”

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