

What is Contemplation Van., 6-13-09

Disk One of Two disks

You exist as physical human beings, all of your ideas that support what you think of as consciousness come from a subconscious place within you that takes the event of your life, mixes it together and brings forth to your consciousness a state of what you believe to be meaning, intelligence, consciousness, but it is not absolute. One person's consciousness is not necessarily the same as another's. In fact, can not be the same. Your state of consciousness is formed around your life experience from the moment of your birth until now.

What you believe yourself to be is based on what you have experienced. So, because none of you have experienced the same things, you aren't going to see the world in the same way no matter how much you might think you understand another human being, what you understand is what you understand, not what they are. Lodged inside of your brain, lodged inside of each one of those synaptic pairs you have, dendrites that form a calcium channel between one place and another that discharges and charges up another dendrite and it discharges and spreads out, you have an idea.

Your state of awareness is based on all of that. Not upon the actual thing that occurred, but upon the observed thing that occurred. Not upon the reality, but upon the perceived reality. You pay attention to certain things and because you pay attention to those certain things, that's the thing you remember, but around those certain things that you're paying attention to is a whole raft of things that you're not paying attention to. However, your unconscious mind is. It's recording those things. The whole synopsis of what is there is getting recorded inside of you. Two hundred and fifty six times each second, every second of your life. All the way up until now and all the way from now until you die will be recorded.

Your state of awareness is based upon all of that. Your ideas, when you think that you're thinking, what you're really doing is puzzling together the events of your life in such a way that it makes some sort of rational connectiveness to the idea that you have. Even the ability to understand a concept of the color green or the chair that you're sitting in or the roof or this or that or some other thing. All of it is a constructed, learned response to the world around you. Not real, but effectively real.

Inside of that is a whole world that is your world and only your world. And in to that world, you add things. You think of something and it is a wonderful idea to you and you take that wonderful idea and you expand upon it. The very fact that you had that idea, you've now recorded something new about you. You become everything you were and one more thing. Just as the Isness does. The wholeness of you, then, is recorded. But you, as human beings, living within the world that you do trying to struggle with your survival, your three dimensional survival, as well as your sense of self take you to the place where you think you're supposed to think of the right answers. What constitutes a right answer? For most of you, it is out of (inaudible) way or having someone else acknowledge it or feeling good about it. Seldom is the right answer something that you look at and say, 'that's a painful thing.' In fact, when you get the painful right answer, you try to deny it. You don't want to face it. It is painful to think that this might be the right answer because it causes you to have to do something different than you have done. It causes you to think about your life in a different way. It causes you to have to work at life. Above all things, for you as human beings, the more labor you put into something, the more you think that is not the way it is supposed to be. The nature of it is, then, you struggle trying to find *the* answer, based upon your thought of what *the* right answer will be. There are methods in which you can trust your past, you can trust your idea, and there are other methods where it is you can cause distrust of your ideas.

Today, we will play with what your unconscious is telling you.

(inaudible) all it does is confirm that, but you don't learn in a rational way. You learn. The unconscious mind samples without judgment. Now, it

doesn't sample everything and hold onto everything, it samples and compares it. If it is the same thing, so significantly close to the same thing that has been before, it ignores the difference. It is subtle enough that it sees the differences and if there is the slightest change or slightest difference between this and this, it will remember both. It holds it close to the same cellular pattern so that it is easy to find later. Subtle differences.

However you don't have the ability to sort out all of those thousands and thousands and thousands of stimulates that you had and use each one of them for their own. But you try. It is called, lying awake at night with all of the world rushing through your brain trying to figure the answer out for the thing that was never yours to answer to begin with. It is when over worry occurs. Or you can't sort out the differences between the right answer and your self judgment. When the right answer looks like, no matter what you do it is going to hurt so therefore you don't have the right answer, and it surely has to be somewhere out there the right answer where it doesn't hurt, you just don't know what that answer is yet, but you'll find it if you just sit there and worry about it long enough.

Here's the answer: You might as well take the pain of the wrong answer because you're creating the pain looking for the right answer. There are methods by which you, as human beings, can actually sort out to the best of your ability, to your best ability.

When you sort things out to your best ability, you aren't doing it from the conscious ability you may know, it happens because at the unconscious level you have more information than you can possibly use at the conscious level. More information than you think.

I will show you a most wondrous thing: Close one eye. Now, with the one eye closed, typically what you'll do is close your weak eye. Now, look at these with your one eye. See both of them. What do you see?

A: (inaudible)

Y: That is what you're doing is switching from one to the other. Stare at one, this one. Stare at this one. What do you see?

A: (inaudible)

Y: Yes. What happens? For all of you, what is happening because I'm moving this thing, it is reaching a place where the peripheral I vision portion of your eye catches it and it sees it just the same. To a certain extent, you're almost forced to switch from looking at this one to seeing what this one is that's moving over here. You do this many thousand of times each second with your vision alone. You do a similar thing with your hearing. The subtle sounds, you hear. Whether you interpret them or actually identify them, your brain is trying to. Trying to sort out that bird chirping, sounds like a bird that I heard at one time, and then you get a visual image of what the bird looks like. The two work together in such a way that you think that bird is right there even though you never see the bird, you construct that it is. Realistically, if you have a very good recording device, you can fool yourself into thinking the whole room is filled with birds, because your unconscious mind doesn't worry about absolutes. If it is close enough, it is that. It also records all the side and peripheral things.

It records the way your body felt in terms of the wind that blew on you on the Saturday afternoon in the middle of summer when you were eight. It records the clover smell and it attaches that to that moment, that experience and it remembers it because it might be a useful thing. A helpful thing. It is either a pleasant thing, a repeatable thing, or a fearful thing that causes you to remember. The chemistry, as far as your brain is concerned, is unique for each one of those three things. When you try to remember something, you need to get to the state of recollection, what you might say, your state memory devices. By that meaning that you have to have the right chemistry and you will instantly recall that thing. If you don't have the right chemistry, you have to work to get the right chemistry.

In terms of the Contemplation, part of the right chemistry is by asking the right questions. You think of yourself as a singular thing, but you aren't. What you are is composite thing. You are a collection of all eight energies. Everyone of your memory, everyone of the implanted things that happen

as a result of your brain function, it is a combined energy flow of all seven of those energies in to the synaptic point of the nerve. Those seven energies come together as a form of focus and it is how you remember things. There's one part.

A second part of how you remember things is your physiology. The exact moment of that physiology. What is the chemistry of your body? What is the state of those fifty two little catalysts that make your brain work? What's the state of your hormonal system? What's the state of your pulse? What is your heart rate? What is your respiration. All of it is recorded instantaneously with the energy flow that is the idea or the thought. And you sample the outside world in terms of its energy flow. If you are with other people you feel their energy. The first communication between you as a child and your parents was purely energy. The nature of your body then, is a composite. The nature of your brain is a composite. It is difficult for you to escape something that you believe to be so real that it's inescapable. It is difficult for you to conquer something that you believe is so real that you can't conquer it. You have some thought processes that cause for you to have laws to your particular universe.

One of the thought processes might be this: You don't argue with authority because things get worse. Another one might be: You always argue with authorities because things will not get better unless you do. Someone else's view would be this: It is best to eat everything on your plate. Someone else's view would be: It is best to leave things on your plate. There is no absolute that works for any of you, as human beings, even if you take your path. Thought process: What was perfectly alright for you to do as an adult now, was not alright for you to do as a child then. It is perfectly alright for you to drink if you wish to. However, you aren't who you were when you were a child. Who you were as a child, it would have been hurtful and detrimental to your physical body as well as for your psychology for you to drink so you weren't allowed to. Even though you may have wanted to. You wanted to be all grown up, you wanted to have that glass of wine, and then you tasted it and said, 'ooh, what is this about?' Later, you looked at it and said, 'but I'm supposed to.' So you

tasted it again. Eventually you got over the point where it tasted terrible and got on to the place where, 'Hum, maybe it's good.' You learn.

Sometimes you learn bad things and sometimes you learn good things, but every time it is simply your interpretations that makes it bad or good. How do you get around that? How do you answer life's questions, how do you know? There's a way. The way is not necessarily easy, somewhat of work, but the most important part of the way is a sense of trust and a sense of honesty with yourself.

The difficulty is, you really don't know what honesty to yourself is. Here is why: You don't really think about honesty. None of you sit and deliberately say, 'Well, I know, I'm going to justify everything that I did because I really want to lie to myself. None of you really do that. You just justify it. You don't do it thinking that you're lying. The difficulty is, today it is a justification, tomorrow it is your reality - your state of mind. You're going to get answers based upon your state of mind at some point and those may or may not be workable answers.

There's a method, by which it is you, as human beings, can interrogate yourself and your past and define for yourself the best of all possible answers for you at that moment. From that, take some steps to derive a better answer. What a better answer is, again, is objectively a better experience.

The first one is to accept that you, as a human being, are not supposed to have *the* answer. You do have answers already. Those answers are as good as you ever thought that you needed. So, if you need a different answer than the one you already have, it must mean that you're facing something that you haven't faced before. It is a new event. So, if you accept that what you're doing is asking yourself questions about something you haven't experienced yet, then give yourself the grace to not to have an answer that is absolute.

One of the things you might ask yourself... Here's thought: For a moment think of something that you've always wanted to figure out why you do it. You need not tell anyone else. Just think, something that you've done, something that you do, something that appears to keep you doing it

even if you don't want to. Something that you would rather change, but don't know how.

Now, for the few of you that have actually discovered something like that, which is all of you, the first question before you, then, say 'I shouldn't'. Start with the accept that you do. Accept that and ask yourself, 'I accept that this is what I do.' What am I having allegiance to that makes it be the best possible choice?

You're making a statement. That statement that you're making to yourself and you have questions. Trust that the thing inside of you would not be there if it wasn't important. Your unconscious mind remembers everything, but it only keeps what's important so whatever it is that you think you do, you do it because it is the best possible things that you could do. Now, you're not asking yourself what are you having allegiance to. When you ask, with the idea that you're supposed to be doing that, and you ask why, if you're trusting the first answer that comes to you you're going to start revealing some things to yourself. Maybe not things you want to reveal to yourself, maybe not things that you want to admit to yourself, but they are still part of who you are. Whether you admit it to yourself or not if it is part of who you are, it is part of who you are. It isn't going to go away.

The only reason it is going to change is if there is something else that serves a better purpose for the same thing. Think in this term: If you are left handed and you think that's a problem, the question might be, why do you think being left handed is a problem? If left handed *is* actually a problem, then you're going to get some very clear answers of why it is a problem. That doesn't mean it *should* be a problem it just means that you think it is. Whatever answer you get, trust it. It is the best answer you have, so far. Trust it. It is the best answer you have, so far. Trust it. It is the best answer you have, so far.

Now, why did I speak that three times to you? We have repeatability that made you remember it and the thing you're going to remember is the 'so far' part.

The next part is, how can you control yourself so you know when

you're using that answer? Because that's a form of cooperation. If you habitually do a particular thing and then you subconsciously or unconsciously try to block out the fact that you do it, then, you're probably going to need to pay attention to when you do it.

Think of this, Do you become irritated if someone cuts you off on the freeway?

A: No more.

Y: But what caused you to stop doing that? Having realized that you are capable of doing that and therefore having the ability to say, maybe they didn't mean to cut me off, they were simply doing what they were doing. So the nature of it is, you have the capacity to be able to understand that if you can find the reason you do a particular thing and the truth of it and if you can notice when you're doing it then you have some control and some ability to find cooperation. So, no matter how much you think something you do is a bad thing to do, it isn't. If it was a bad thing to do, you wouldn't do it. You would do something different. It is a good thing to do, you just don't understand why it is good.

Why is it good that I yell at the boss every time I'm late? Well, you may not be able to answer that directly, but indirectly you can look at it and say, a lot of things. One of them might be, 'Because I know I'm upset with me.' Consequently you could look at it and say, 'I have the ability to become short tempered with other people when I'm upset with me.' What does that mean?

At one point you're going to stop for a moment and say, 'I know I'm short tempered right now, because I'm upset with me - why am I upset with me?' Then, you start discerning that part. 'I'm upset with me because I don't like being late.' Well, there's nothing faulty with that. That is the answer for now. It is the best answer you have for now. It changes by you realizing that you get yourself upset when you're late, you have some capacity to ask yourself why you get upset. Maybe the answer comes to you that you get upset because you miss out on something. Maybe because other

people get upset or because you want people to depend upon you and you're appearing to be as undependable as the people that irritate you because they're late and undependable. Any number of things, any number of reasons can come to you if you're willing to face the truth of it. You warn yourself. Wouldn't it be nice to know *before* someone pushes your button that your button is ready to be pushed. Wouldn't that be nice to know? Wouldn't it be useful for you, as an adult human being, to be able to look at something and say, 'You know, the reason I love that sunset is because it reminds me of so many times in my life when I felt good.' Maybe it would be useful for you to have the concept itself *before* you get into trouble instead of after when you are weeping about what has happening to you. a number of different things can be escaped and a number of things can be joined and the Contemplation allows you to get to know you.

The biggest strength to you getting to know you is you get to be more predictable to you. You're not fixing you so that you work better with other people. You're fixing it so that you work better with you. That's the good part. If you just know that you're doing it, you're half way there.

The next part is, if you discern that you're doing it, then it is necessary to ask yourself why is that the right thing, why is that harmonious? Why is that in keeping with the way it is supposed to be? By asking that, you change the nature of it. You start undermining self justification and you start enhancing your ability to understand. Inside of you every thing is stored as an absolute and that's where knowledge is for you.

Wisdom is the ability to take your knowledge in an applicable way to new situations. Wisdom is, also, all the things that have not yet been. So, when you're asking questions for yourself, what you want to do is look at how this issue has something in common.

Here's a thought: If you have trouble interacting in a close personal relationship, and every time that you get in one, it turns in to a disaster somehow, it's not a wise thing to say that you're faulty because the disaster happened. It isn't even wise to say it is faulty because some one

else. What is useful to know is, there is only one thing consistent between the relationship that just blew up, the one that blew up before that one, and the one that blew up before that one, and the one that blew up before that. And that is, you were at the scene of the blow up every time.

Does that mean you're faulty? Not necessarily, but it might mean that you've misinterpreted reality and you want to interpret reality in a better way that is more fitting and suitable to who you are today. One useful thing is to ask yourself 'What is the reality?' Are your expectations of someone else truthful expectations or are they expectations. The problem is, if you're not asking that question then you're going to find yourself dwelling upon being upset. Then it turns into being, 'I must be unlovable and you start being cynical about life in general or you start becoming problematic to the rest of the relationships.

The nature of it is, your sense of self is what controls whether you're going to be happy with your expression of life or not. Your expectation is what causes inflation remark and inflation aspect of life where it is you become frustrated and angry about this or that or you project.

Here's a thought: How do you determine what's true? Cause and effect sort of thought, is it not? So, you have to stumble before you can find out the truth. How do you know what you recover from is the truth?

A: (inaudible)

Y: There is only truth. Everything is truth because you only have one place to observe from and that's you. Consequently it is almost impossible for you, as a human being, to look at something and say, this isn't true, because your reality says that it is. Trying to fix truth in yourself is almost a hopeless task.

A: (inaudible)

Y: By trying to push a rock uphill only to have it fall down again. Another way to think of it is this: You have a story that is about Cinderella.

Some of you have heard this so be patient. Cinderella is blameless. Everything she does is without fault, but yet she is still faultily accused. She is made to feel as if her duty is to serve others. So, she allows herself to do that. And she's blameless. And she gets rescued. She gets rescued by a prince who doesn't really want to be thought of as a prince, he wants to be loved for being him, not being the prince. He chooses to disregard part of who he is. The prince being the prince is part of the reason he is loved. He disregards that impact. His illusion is that to see him as a person and love him separate from him being the prince. Her illusion is, that everything will be just perfect if she just doesn't do any bad things. If she is a good girl, she will find the perfect world. Into this comes a fairy godmother that ensures that her illusion of being a good girl is what's going to give her the 'happily ever after' and his illusion of wanting to be loved for something other than what he does is going to be possible. The whole thing turns into being, she's saved by the handsome prince. What if that isn't the real reason for the story?

What if the real reason for the story is simply to convince the reader, don't be an ugly stepsister - you'll lose. (inaudible) of that is what the story is about. It isn't about winning, it is about don't do the things that cause you to lose. If you know what they are, you can avoid them. The stepsisters didn't know what they were and they continued to think it was because of something else. They never got to the place where they could look at it and say, 'You know, if I was just a little less insistent that they look my way, I might be more fortunate.'

Here's a thought: Who is good with mechanical things, males or females?

A: Males

Y: Why? What happens if you bump in to a male that knows nothing about mechanical things and you're actually better at it than he is?

A: (inaudible)

Y: Why? Because he is lacking somehow. Your projection is that somehow genetically males are better with tools. Maybe that is true, but you don't know it. You just believe it. You feel cheated if he's not fixing something for you like you know he should be able to do because he is a male. He's withholding from you something that's yours by right and something he is capable of doing.

Who cooks the food?

A: Females

Y: Why? Because all females know which end of a pan to use. And males do not. Why? Is it real or just something you've learned and expect? So what happens if it is you can't really cook? What if you've never learned to cook, what if mother always did the cooking and never allowed you to learn how it was done? This is my magic, make your own! What happens? You, as a female, would grow up knowing just as much about cooking as your brother does. What happens if you bump into a male that thinks all females know how to cook? You must be withholding. You don't care about him because you won't fix him a nice meal. You're faulty because you don't behave in the way that you're supposed to.

All males love nicely cut grass. All males love to cut the grass. All males find it interesting and pleasantly time consuming to change the oil in the vehicle. All males know where the gas tank is. All males love to spend quiet afternoons on Saturday serenading you. All males will prefer to spend time with you rather than watching television and sports.

A: So, if you have all of these justifications and lies that you're talking about and it is almost a hopeless task to teach yourself the truth of the situation, then what?

Y: The real trick is, you don't even have to teach yourself the truth, just understand that you're making the projection. If you have to confront

the outside world with it, start with confronting the inside world. When you confront the inside world, you ask yourself the question of why you have all of that, and maybe what you come up with by asking the inside world you come up with the understanding that your life experience says, you don't know how to cook because someone else has always cooked for you, and you are still looking for someone to cook for you, and you're not willing to cook for yourself. Now it becomes a point of saying this: 'You know, I've been projecting that you might be able to cook where I don't and if you don't know how to cook and I don't know how to cook, maybe both of us need to learn.' Or, 'I've been projecting that somehow you're supposed to actually enjoy cutting the grass and I see that you don't, so maybe I'm projecting. Once you realize just how much you are projecting and the other person hasn't agreed to be that or even knows how, then you stop projecting that it is anything about you if they don't do the things that you expect they should. It achieves a lot less work. On the other hand, what you can do is ask yourself why the other person isn't doing what you absolutely know that they should be able to do. Then you're going to ask that other person why they aren't doing what you know they're supposed to do. If the other person is brutally honest with themselves, they might look at it and say, because I don't know how to do that and never wanted to learn how to do that and never did learn how to do that and it is not who I am. If they say that to you you're lucky.

Most of the time, though, what you get back from the other person when you accuse them of withholding the thing you think they should do is, 'Oh, I'll try better.' Why? Because, all you of have some experience that if someone is upset with you. You are supposed to make the change. Why? Because you had parents and the very primal way they're upset with you was the same as the lion swatting it's cub. The same as the bear swatting it's cub. There's no point of defense that can be used if your parents said, no. You could try to manipulate them and some parents are manipulatable. You could try to be cute, you could try to smile, you could try to do all of the things that should be pleasing, but the reality of it is, if they dictated it, you did it. And you never knew that it wasn't supposed to

be that way until you grew large enough to actually size them against other parents. In which case, most of you got to the place where you said, 'Hum, well, I certainly would like to have Suzie or Bobby's parents, but not permanently. I would like to have them for this, and not for that. Not a point of working to find the answer as much as it is being charmed by the answers you find?

Think of it in this way: Inside of you is as much discovery as you can possibly handle. Everything inside of you is an unknown quality until you know it. You may think your strength is one thing and then you discover that your strength is far greater than that. Most wondrous.

So, making the projection isn't what harms you. What harms you is not knowing that you're making the projection. What harms you is having the expectation that you're having the expectation is in truth the way it should be and you don't bother asking. Few times are you, as human beings, going to look at another human being, when things aren't working the way you think they should, and say to them, 'Hum, you know, I'm really concerned about the bills and I'm not certain you're concerned enough.' Seldom do you do that. Most of the time, you look at it and say, 'I'm really concerned about the bills and I don't see you concerned at all and you're hurting me because you're not concerned and it is all your fault that we have these big bills and that's why we aren't doing things right.' Or, you look at the other person and you say, 'You know, this house is a mess and you're supposed to clean it.' Seldom do you have the ability to look at it and say, 'This house is a mess and I live here.' If you don't have a clean house and it bothers you, you aren't telling yourself the truth. The truth is, if it bothers you, it is your house. So, clean up what you don't want. The moment of self responsibility instead of projection.

Everybody knows that all women like to clean. How convenient. And if you happen to be forceful enough and actually push the button inside of them that says, 'Well, I guess I should.' The other side of it is, they can be forceful enough that pushes the button inside of you that says you should do something, too. In your relationships, wouldn't it be much better to not have to push a button? Wouldn't it be better to turn a dial? The dial is the

energies of you.

If you know that you do this then by knowing that you do it, you can take responsibility for it. It is only when you unconsciously and subconsciously do it without any awareness that you can't change it. So, bringing it to the surface is what the contemplation is about.

Having the perfect answer is not what you're looking for, it is having the understanding. In that way what happens is you start revealing to yourself just who you are and then you have some control to change it if you don't like it. Wouldn't it be interesting to discover that the reason you get upset with other people is because it is the best way to get your way? Wouldn't it be even more fun to discover that you can get your way without having to be upset? And more importantly, wouldn't it be wonderful to discover that your way isn't even something that you have to get, it just feels like that?

So, rule number one: It is never broken and it doesn't need fixing.

Rule number two: Accept that rule number one is true.

Rule number three: Once you have accepted it, ask yourself what you are being allegiant to. What is it that you're actually trying to accomplish with that one ideal that you think is broken or has to be fixed. Why do you think it has to be fixed?

Rule number four: You have control over what actions that you take. If your actions are in cooperation with what you intend, you're unlikely to do it wrong. So, be willing to control yourself and cooperate with what you discover. Let yourself listen to the first answer when you ask a question. Don't let your mind ramble on with fifteen different almost answers when the first one is the best. Then you can find a place to discern what it is that you'll join with. Are you going to join with the idea or are you going to join with your perception.

The good part is, you have choice. The bad part is when you don't realize that you have choice. If you discern it as yours, face it yourself. You don't need the external world to agree with you because whether the external world agrees with you or not, it is still you.

I will give you thought: The Isness is neither changed, inflated or

made different because you believe in it or not. It just is what it is. In your mind set, you have these thoughts. You pray to God. God is not changed because you pray. You are. You do the contemplation, not because you're trying to fix the outside world, but because you are trying to allow yourself to be able to see the outside world for what it is without it destroying you. You are the one that changes.

So, if you are the one that is going to change, have the grace to say that you're not trying to fix something that's broken, you are trying to enhance something that is almost perfect. Almost perfect. Except for that little part that judges the other person that should be the one to change, not you.

For many of you, you come, you ask your questions and you wonder why is it you that always has to change. Because *you* can and you *can* control that. You are not fixing you so that you fit with the rest of the world, what you're doing is fixing you so you don't become the victim of the rest of the world. Think of it as a strength of character.

If you behave as everyone expects you to behave, are you being you? If it really is you to do that, if you really do like washing the dishes, then wash the dishes. I will give you example

For most of you, when you are washing the dishes, you would like to have help. Washing the dishes isn't a factor of needing help, it is a factor of wanting participation. Not a factor of, it's a big thing. It is a factor of, 'I want the companionship.' You would just sit there and wash the dishes without any problem whatsoever if the other person just stayed there with you. It is not that you love washing dishes, it is just that you hate being alone. Once you recognize that part of you that does that, then it becomes less irritating and instead of saying, will you help me do the dishes, you have this other thing that you say instead. Which is, 'Will you be here while I do the dishes?' There is a very big difference. Or, you say something like this: 'Well, they're your dishes, too.' Or, 'You know, I was just thinking, I hate to eat off of dirty dishes so I'm washing the ones I'm going to eat off of, what about you?' But by saying, 'Will you help me with the dishes,' you don't recognize that what you're doing is actually communicating that it is

your job and you can't do it. If the other person thinks that is what you're communicating, it gives them the perfect opportunity to say, 'You're the one that has to change.' But you don't. And the other person doesn't have to change, either. You have control over what you will change. If it feels like you're the one that always has to make the change, it is because you're the one that will. There's nothing faulty with that.

Having the ability to be acquainted with yourself gives you the ability to change. Gives you the ability to exercise the strength of your existence. Your neurological state of mind, what makes your unconscious be what it is, is what enables you to do whatever it is that you do. Because it enables you to do everything that you do, you do it. It also enables you to change why you're doing it. That is the exercise of free will. Useful.

A: You have used the words unconscious and subconscious, would you explain those terms and then refer it to the conscious?

Y: Down here (drawing) you have your body, down here with your body, you also have your soul. Your soul is a ten dimensional forever thing and it has no state of consciousness. In terms of it's own consciousness it's concept is all consciousness. It is not limited to approximately...

(Trouble with sound system)

These two things are linked together at the moment of conception. Or within six months after birth. Sometime in that period it links into your physical existence and it is trapped for the length of your life. It is trapped with the three dimensional perception of it's own creation. That three dimensional perception is echoed through. This thing then, throughout it's lifetime, the physical body experiences dings, bruises, and sights and sounds, and touch - all of it's senses - recording it in the brain in a synaptic area that becomes your hippocampic region. It becomes your visual cortex, it becomes the right and left hemispheres of your brain. It is not directly accessible to your conscious mind. If it were, you probably would accidentally stop your heart. If it were, you probably would accidentally

cause yourself to attack yourself with it's immune system. It is not directly accessible. Nor, is it supposed to be.

A: What are your thoughts on working with the subconscious mind and hypnosis?

Y: Yes, but not necessarily with reality. Just above this completely unconscious mind, this sponge that absorbs inputs, is the subconscious mind. This is an interrupter. This interrupter takes the things that you've experienced here and gathers them together. All birds get gathered together in this portion of the brain in the subconscious mind to say all birds are birds. Over here, cats are cats. I will show you. I will say a word and you will point to where you think the word is in your mind. Close your eyes to do this so you can hear the word and visualize where it is in your brain. You will notice a most wondrous thing.

Cat.

Bird.

Cow.

Airplane.

Physics problem.

Hate.

War.

Weapons.

Crying babies.

Laughing babies.

Now, you notice that it is bouncing around to different cortical areas within your brain and that's because that is where the grouping of those things is stored. Not all cannons are stored and all responses to that in that place. It is really stored around in different places but interpreted as the subconscious gathers it together here as a group. That group is a thing you live with. The order within that group is derived by pain, by pleasure, by repeatability. Whether there is adrenaline attached or not makes a difference. If there is dopamine attached to it, you raise your dopamine

level. If there is serotonin, you raise your serotonin level. If it is a calming affect you get calming, if it is not you get another.

The subconscious mind here is the interrupter of the unconscious mind to the thing that you call to be your conscious mind. This is a rationalizer of these interruptions. You know that a bird is a bird because why? Because the relationship of this and the rationalizer at this is making it to be that it has wings, and feathers, but not all birds can fly. So you're not grouping together the fact that they can fly and say it is a bird because it can fly, because there are squirrels and bats that can fly and they aren't birds.

You might think of it because of your experience that all birds will fly until you stop for a moment and rationalize that there are penguins and chickens, and when was the last time you saw a turkey in flight? The reality of it is, your rational mind can understand and your logical rational consciousness mind does a further interpretation.

When you hear the sentences that I'm speaking to you there is a bouncing back and forth that is happening in here and this is bouncing back and forth to here so the sound and the words that have been recorded with the meanings and the emotions of them down here gets interrupted into the sights and sounds of the words up here, gets interrupted as to the meaning of the word to be able then to move the muscle of the throat to make the sound, move the muscle of the tongue to be able to make the sound, and move the idea so that you can actually interrupt.

When you hear a sound, when you hear a word, you're hearing the whole word. You aren't hearing the whole word before you have already started interruption. In fact, for most of the things that I speak to you if it is that you're in tune with what's going on, you could almost figure out what the next word is going to be just because of what the last word was. Most of you have that capacity. You do it all the time. You don't realize you do it because it is done by the subconscious and the unconscious mind, but you do it.

When you do something like hypnosis what you're doing is causing

this interpreter to be less important than this interrupter. This interrupter then gets into this place and starts making means out of things that you didn't think were meaningful. So, through hypnosis, you relax the conscious mind's need to self preserve. What comes out is the unconscious mind's need to self preserve.

A: What about the super consciousness?

Y: Here is another person constructed almost the same way, but having a whole entire lifetime of different experiences. Its soul exists as a forever being also. This soul can communicate with this soul because there's no real difference - they're immersed in the same thing. That is the super consciousness. However, this can't talk directly to here. This is part of super consciousness, but you don't see that this table has a sense of self-concept. You simply see a table. The chair that you're sitting in is part of super consciousness. The Isness is super consciousness. Can you tap into it?

Here is hint: When you utilize the contemplation, you're tapping into your portion of the super consciousness, your portion. Your portion of the super consciousness is to be able to get something out of this that you didn't normally have.

There are states of mind, where it is you can go to a place where you can connect to the thing you call the Akashic records, which is actually the Astral plane. In that Astral plane, is all energies that relate to your world and your three dimensions.

When it is that you physically die, your soul passes out of your body through the Astral plane and into the Causal plane. Essentially retracts like a rubber band from where it has been. On the way through it sheds it's self concept. That all goes away. It is creative. The good part is, you don't have to worry too much about that part because it just happens.

When you physically die, all those inputs and synaptic things that were here discharge, and when it discharges, it discharges back through the soul because the body can't absorb the discharge. The cascade of the

synapse within your brain essentially bleeds off the experiential capacitor of your existence. A big spark takes place. That's where the super consciousness is.

For you, as human beings experiencing super consciousness, it is not a simple thing. It is actually counter to your state of consciousness. It is actually counter to being an alive human being. It just seems like it would be a good idea. Wouldn't it be wonderful to actually know what other people are thinking? Wouldn't it be more wonderful to know what you're thinking so that when you know what other people are thinking, you know the difference?

A: When we are doing the contemplation, are we moving away again from the consciousness and then filtering back, then, to the soul?

Y: Yes, and no. What you're doing is taking the wholeness. This place, if given a place in here, will discharge into it. What you're doing when you do the contemplation, is by opening up the sense of acceptance - you open up a place in here that will do its natural ordering of whatever is out here. So, you ask yourself the question and the questions actually cause a discharge from here of those things that are actually related that you haven't made related up here. Little subtle things happen and you suddenly come up with ideas that you've never seen before. It is this interaction that takes place that causes you to have creative thoughts or what you think of as creative thoughts. Little flashes of brilliance that you wouldn't otherwise have had. The little ah-hahs of your life where you really surprise yourself. 'I never thought about that before and, boom, it makes so much sense.' The reason that it does is that there are parts of the stimulus here that you ignored because they didn't fit together in a way that made sense to you. When it suddenly occurs to you that what you've been doing that you hated, everyone thought you were doing it because you loved it. They let you do it because they thought you loved it. Now, that you find out that you don't love it, now that you find out it is okay to not love it, but it is imperative that you communicate to others that you really

dislike having to do that. Suddenly you can confront the rest of the world and say, 'You know those dishes, I really hate to do dishes and I'd rather eat off of paper plates and drink out of plastic cups so that I can throw them away. I would rather throw them away than wash them.' What happens if the other person thought that the reason you always washed the dishes was because you loved doing it? Things change. What happens if you, as a person, don't even tell anyone else that? What happens instead if you look at it and say, 'The reason everybody is letting me do this is because they think I like it.' You change things.

You stop behaving in a way that is counter to you and the world stops behaving in a way that is counter to you. You confront the issue internally first, and you may never need to confront it externally. If you do, you at least know why. Not because you're expecting in the world something else, but because you are actually changing the way the world thinks about you. You're shifting it.

A: Observer state, does that relate to direct communication, by starting to accept the situation for what it is, coming from unconscious or subconscious (inaudible)?

Y: Yes and no. You're the platform of the observer, your physical body and all of the cells of your brain that's doing the recording is a platform for the observance of the creation. Whatever that creation happens to be. Whether you are super enlightened or whether you actually understand it is meaningless as far as the soul is concerned. It is meaningful as far as you as a human being are concerned. The more joyfully you can observe life, the more creations you can absorb over life.

The problem is, most of you don't look to absorb life in a joyful way so your observances get to be shortened by your fears.

The thing you're referring to is, can you observe more of creation if you don't observe it through fear? And yes, that is accurate. Getting into judgments, that's the reason you judge. Unknown, you're trying to prevent or protect from something that you fear might be a threat to your state of

consciousness. So, you're trying to defend it. Judgments are not there because they're good, inherently as judgments, they're there because they're protecting - what they're protecting is the question.

If you really do need protection, then it is a good thing to have judgment. Here's a thought: You can have judgment about a lion that is snarling and salivating and opening it's teeth and standing half crouched. You can have a judgment. It is a very good thing if you do. Because if you look at it and say, 'Well, I'll just wait.' That may be too late. So, it is a good thing to have a judgment in that case because the first thing you need to know is whether you're lunch or not. The most appropriate judgment in that place is, the lion is capable of thinking that you're lunch. Are you acting like lunch?

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.....judgmental in what your judging is good. Here's thought: If you're making a judgment based upon self preservation and you know it is based upon self preservation, then, you can make a change that actually provides you to have the preservation that you wanted, but without the need to think about it. You don't have to exercise a judgment you're exercising a factual reality. If in fact it is a bad idea for you to climb in trees, then it is a bad idea for you to climb in trees. But just because it is a bad idea for you to climb in trees doesn't mean it is a bad idea for everyone to climb in trees.

An example. A child that is allowed to climb on the furniture, on small trees, on the bushes and climb every where develop hand-eye coordination and the ability of balance differently from the child who is prevented from climbing. Consequently, when the children grow to a particular age, where peer pressure says that you're supposed to climb the tree because everybody does, the child that has never been allowed to climb, won't have the balance and the ability to do so. Therefore is at much greater risk for a broken arm or leg or head or worse, than the child that has been allowed to climb on everything. Was it good judgment to

prevent the child from learning how to climb or was it poor judgment?

If the reality of your future looks like you might be climbing the tree, then it is a very good idea to learn how to climb it when it is safe. The earlier the better. That's not poor judgment. Poor judgment ignores the future. Good judgment doesn't ignore the future nor the present.

You as human beings are forced to make judgments, every moment of every day. It is the nature of life for you. It's not a bad thing to make judgments. The bad thing happens when you're making judgments based on the prejudice of absolute of your own knowledge and don't consider that there's different knowledge.

Reality is not as you experience it. It just looks that way. Caution. Objects in life are closer than they appear. Sometimes they adversely affect the way you see life. The reason they adversely affect the way you see life, is because you're protecting yourself. You just don't know it. It is done at unconscious and subconscious levels because it wants to preserve the greatest pleasure for the body and the greatest joy for the soul. That's its primal urge. That's reflectant to the unconscious need for the easiest and most joyful. And that reflects into the conscious need. For you, as a human being for the greatest creations possible and survival without pain. Effectively what that means is, you are forced by two things to conduct your life. One of them is creativity and the other one is passive survivability.

A: (inaudible)

Y: Two things. One, your hippocampic region has a state of mind, essentially a state of self awareness so that consequently what happens is that when you use things such as marijuana or other forms of drugs, what they do is they cause the..., think of this as the brain. The outer surface of your brain thinks it knows today, the spiral that takes place that forms knowledge for you, as human beings, starts out at birth empty. It begins here spiraling outward experiencing things. You get to a certain level in life and when something new occurs out here, you take whatever is in here

to, then look at it and see if it is different. And if it is, you, then, envelope it. It becomes part of who you are.

With the usage of some mind altering drug, what happens is, the outside layer of your brain shrinks inward, in terms of it's ability to see things and it thinks it knows everything. In the process of thinking that it knows everything, because the universe that it knows is limited, and realistically it does. It is one of the reasons why if you use it habitually, this becomes harder to then generate for yourself a sense of excited participation with the outside world. It is also why, in terms of your physical brain, the chemistry of your brain, it actually undermines ambition and it undermines that sense of disturbance that says, get up and do something. It turns it into, 'I know the universe so therefore I don't need to know more.' Over time, you can habituate it in such a way that effectively you actually don't have the feeling to get up and do something. Do it long enough and you're going to be looking for someone else to roll the joint for you because it is just too much effort.

A: Marijuana is being encouraged for the use of pain control.

Y: Yes.

A; How effective is this and.

Y: Very. Over a long period of time, you get to the place where you really don't care if you have pain. It normalizes it.

A: There is a lot of medication for pain that we have in the world....

Y: It does a very similar thing.

A: So, is one better than the other. Is marijuana better than some of these other things?

Y: No.

A: It is the same issue?

Y: The reality is, it only helps about as much as an aspirin does for pain. What it really helps with as far as the psychological point is the state of upset about the pain.

For you, as human beings, you have the capacity to exercise the same thing in terms of your brain without the marijuana. Chiefly, if it is used as an anti-nausea drug, it might work for some forms of Chemo Therapy. On the other hand, if you use it in the wrong way, you get the nausea from it. So, is it a helpful thing? It's a thing. If you believe it to be helpful, and you pay attention as if it were, then it probably is going to be.

What it ultimately does, though, is it shuts down the ability to be amazed until you can only be amazed when you're using it. And then, it shuts that down. And, because each time you use it, it takes the outside of whatever you thought it was and it leaves the outside and encapsulates whatever is inside - you get this continuous shrinking layer of self awareness. If you do it before you ever get experiences out to here, it is not very far before you get to the place where you're locked into being an eight year old child.

A: Why do some people when they're associating with someone who is smoking marijuana or has smoked it that day, have a similar kind of physical experience in the body like association? Is it true or imagined?

Y: Imagined and copied.

A: So is it like a phobia of the smell of it on the person or how do they pick up on it....

Y: Partly. Partly it is also this: If you are walking down the street and a complete stranger smiles at you, what do you do?

A: Smile back.

Y: Why? You don't know them. You don't know what they're going to do with your smile, maybe your smile is going to trigger within them some fear behavior, maybe they're a stalking tracker maybe they are a sociopath that is grinning at you because you are their next meal as far as they're concerned and you're saying, 'Yes, please'. You don't know, do you? The reality of it is, it is a response, it is a human response to try to mimic the behavior, it's part of joining, it is the animal inside of you that says, 'Yes, please.'

A: It is allegiance?

Y: Yes. It is also Knowledge. You learn those little triggered things. If someone smiles, it is only polite to smile back. If they reach their hand out, what do you do? Someone you don't even know you'll reach out and shake hands with them. And then you wonder why you did that. Or you're standing right close to someone and for no particular reason at all you put your arm around them and realize that they are a stranger at the bus stop. Why did you do that?

Because the energy was such that it reminded you of something back here and you responded as if it were that moment before. You're forced to. It is one of the reasons and you have the pattern recognition point within you if someone sings a song, and it reminds you of that song, you'll start singing it, too. Then you'll find it difficult to get it out of your head. It is a chain reaction at the subconscious and unconscious level that seeks to mimic. You're safe there.

A: As an example, could you walk us through the contemplation to do something like achieve that blissful state or maybe just relieve a painful state?

Y: Why?

A: Well, I.....

Y: First answer, why?

A: Cause I'm not doing it right.

Y: And if you were doing it right, what steps would you know to take to convince yourself that you were doing it right?

A: I'm not sure.....

Y: And if you were to take those steps, how would you know to control yourself to take those steps?

And what are you really trying to cooperate with? Having the bliss?
Or, not lacking the bliss?

A: Not lacking the bliss.

Y: And if you could cooperate with not lacking the bliss, how would you discern that you were having that moment? How would you discern that it seemed inherently correct?

A: The way I feel.

Y: So, if you were going to observe the way you feel, would you feel a sense of, this is inherently right or would you feel a sense of, this is different?

A: Different, something...

Y: So, If it is different, where in your knowledge has different ever felt

blissful?

A: Everytime I round that corner and say, 'Whoa, never saw that before.'

Y: So, discovery is the final point of bliss for you, is that correct?

A: Certainly, one of them.

Y: So discovery is one of the things that defines bliss to you, then looking within Wisdom, how can you define that bliss is a state of no movement, but that bliss, in your case, is a state of discovery?

A: I'm not sure - I would have to reorganize my brain, I

Y: And if you were to accept that reorganizing your brain is also discovery, could you allow yourself to accept that?

A: Er, sounds, yeah, fine.

Y: We just went through it.

A: Thank you.

Y: It is a matter of allowing yourself to derive from the answers that you have and not spending a lot of time trying to find the perfect answer. The perfect answer isn't one that you can find, it is one that you derive. You derive it from the imperfect answers. You are getting successfully and suggestfully closer and closer to the discovery point of what it is that actually drives you with regard to some issue. You're not going to get *the* answer, you're going to get the best possible answer for you, now.

The better possible answer may come to you tomorrow. But the best possible answer comes today. In the world that you live, in the physical

body that you own, in the soul as it links to your body, there is no absolute. There is no absolute, there is no fix so therefore there can not be an absolutely correct answer. There just are successful approximations of non-wrong answers. The worst you can do is be approximately correct. The best you can hope for, is to be approximately correct.

A: You were speaking earlier about Astral Projection, and the Akashic Records. Now you can do that in dream time,

Y: Yes.

A: Is there a way that we can do it during the day like through meditation or,

Y: Yes. But it is also a meaningless state.

A: A meaningless state?

Y: Yes. Here is why. If you do not have the ability to discern the difference between your answer and an external answer then you might accidentally try to apply the external answer so that it doesn't apply to your life.

Thought process: If you studied to be a surgeon in 1767, would it be applicable knowledge now?

A: No.

Y: To a certain small amount of it yes, but to the major amount of it, no. If you studied right now to be a surgeon and then were transported back to that time, would you actually even be able to practice your trade there? You would have to invent the instruments, wouldn't you? Then you would have to get somebody to trust that you slicing into them would actually better their life. Then you would have to get them to believe and

you would have to get them to do all of the things necessary to make things work. The reality of it is, Astral Projection is more of a vacation from consciousness than it is a useful tool of consciousness.

The good part about being able to do it is that you're convincing yourself that you're able to shut away the distractions of your three dimensional stimulating world long enough to observe.

The reality is when you're doing the Contemplation, you are actually Astro-projecting into your past.

A: I wanted to know about this drug thing (inaudible) caffeine and (inaudible) how does all that affect the same circle that we're going through?

Y: Your bodies are resilient. It takes years of unhealthily food before it adversely affects your body unless it happens to be filled with arsenic to begin with. Even then, if you have small traces of it your body will absorb it. Your chemical state of existence gets recorded and your chemical state becomes state memory. Consequently what occurs is every minute of every day you're recording what's happening within your body as well as what's happening with the stimulus in your existence. That gets memorized into you and it has an effect on you on the way you think. Which is why you have comfort foods.

For some of you, it's the things that mother made easily and quickly when you were hungry. It is the things you could count on when you came in from the cold. For some it's a big bowl of soup, for some of you it is a particular kind of bread and the way it smells, for some of you it is Mac and Cheese, for some of you it's beans and weenies. For some of you, it's bread and butter. It is comfort food because it is habitually inside of you that this is the thing. The milk and cookie affect.

Consequently, that's state memory. You smell the bread and you think of those times, you hear a song and you think of that time. It is memory. As far as eating the right foods so you can think clearly, your body has the ability to take anything that you have and take from it exactly

what it needs to give you the chemistry that your brain requires at that time. There is no bad substance, but there are some substances that the effect that they have upon you is it shuts things away. Yes, you do have state memory.

If you drink too much milk, it is going to make you sick to your stomach but it not going to kill you, unless you drink too much milk every day for thirty years. Then, it is not going to be the milk that kills you as much as it is the over-reaction to the fats that are in the milk. Now, if what you do is just drink the milk, there is no problem if you also move. If you exercise and you move you consolidate those fats into the appropriate sugars and you use them, it is probably not going to have any affect upon you in a adverse way at all.

For some of you, you have the thought process that it is good to be a Vegan.

A: What?

Y: Vegan, meaning that you eat no meat. But for those of you that are human beings that have the right kind of body being a Vegan is tantamount to being malnourished. You require a certain amount of seratonin from red meat. If you don't get it, you're going to have too much dopamine and your anxiety level is going to go up and your mind is going to be spacy and you're going to be traveling everywhere except where you're supposed to. Concentration would become an impossible thing for you if you happen to be one of those people.

Does that affect your unconscious mind? Not at all. Because your unconscious mind is about five times faster than your conscious mind. It is quite capable of keeping up with your mind skipping off over here and there and skipping over here and doing that. It is your conscious mind that can't keep up. The conscious mind not being able to keep up starts generating some chemistries that try to slow down the synaptic firing. Those chemistries that try to slow it down create an anxiety within you because it feels like you're dying for a moment and your brain thinks, 'Oh

no, this isn't good.' It starts triggering another thing that causes adrenaline and adrenaline at small yield causes you to worry more and it is all a feed back loop. Yes, you can hurt yourself by not having the right nourishment. Do you hurt yourself by not having the right nourishment instantaneously, no.

You are omnivores. You're intended to hunt in the garbage can and you're intended to utilize that and for most of the things you take in unless you do something, all of it nourishes you and it takes a long time.

You can smoke marijuana, but unless you smoke it for years, you're not going to get to that place that robs you. If it is that you have that marijuana and you have it maybe once a week, or once a month, you will probably never notice a harmful affect. However why do you need to get out of the sense of observing life, is a good question you might ask.

If you drink, you can drink for years before it become problematic to your liver. Your body has the capacity to be very resounding and very resilient. Your only question is, why alcohol? If you ask yourself that question, you could make a contemplation about it to ask yourself the simple question if you accept that somehow your drinking is your problem. Why? You would find a way to see it. By asking the Contemplation, you're asking your unconscious mind to sort things through and your subconscious mind, your subconscious mind filters up to your conscious mind something that says this: Maybe it says, it's too painful to see life directly. Maybe it says that. That doesn't say it is going to but maybe it does. Maybe your unconscious says, life is too painful to face without a drink. Does that mean alcohol is bad for you? No, it just means that thought that it's too painful to face is not a good thought. So, you do the alcohol because it prevents you from thinking that. You change things.

Can you hurt yourself? Yes. Can you hurt yourself in a week? No. Can you hurt yourself in a weak moment? Yes. Will you suffer? All week and very often you suffer because it is preferable to the not suffering state. Sometimes the not suffering state is a feeling of not caring.

You, as human beings, do what you do because it is the best thing you can think to do. The Contemplation allows you to think of something

else that might be better. It pauses to be able to say, 'I do that for this reason and I now no longer need that reason.'

There is nothing wrong to sit down to the dinner that is too large to eat and deliberately look at it and say, 'You know, I'm going to be gluttonous right now. I know tomorrow morning I'm going to be hurt and I know this is not good for me and it is probably as many calories that I should have in a month, but so what!' And then, eat it. The problem is, denying yourself that and then regretting the fact that you denied yourself that. The problem would be doing it at every meal. So, what do you do? You have a special day where it is perfectly all right to be gluttonous and overdrive your digestive system, eat far more than you should and you called it Thanksgiving. It makes it okay until every day is Thanksgiving. The good part is, everyday can be Thanksgiving, you just don't have to eat your way through it.

A: I find the Contemplation does help me streamline things. I heard from some notes that were passed on via another class, you said something about that children born after 2005 were far more efficient in their creations, I think, in their life because they know what really does affect them and what doesn't? I'm interested in the idea of efficiency, is there a different way to do the Contemplation or a certain amount of frequency to achieve that?

Y: Practice makes it actually available for you to get the achieved value of the Contemplation in seven breaths. Here is thought: Do you find it easier when you're talking with a really good friend to explain your point of view than you do if you're talking with an acquaintance?

A: Usually.

Y: Why?

A: Hum.....

Y: That person knows you a little bit and knows your past and knows your histories, it knows when you're serious about something, it knows your state of humor to a certain extent, you know theirs, you trust it better. Therefore it's easier and you actually have the ability to talk in shorthand to it. That's what happens when you practice the Contemplation. You become your own friend and instead of battling against yourself when you do some stupid thing that you don't think you should've done, you, then, have the ability to look at it and say, 'It wasn't a stupid thing at the time I did it, it seemed like the most brilliant thing, now I only ask myself why was that?'

Then you start getting more efficient because you're not looking for an answer, you're looking for an effective answer.

Here's another thing: Efficiency isn't necessarily good. You can be really efficient at jumping off a cliff.

A: I made an assumption that what you were talking about was that, in a beneficial way, the children you were speaking about were efficient in something that was efficient and beneficial for them.

Y: Yes, they are.

A: So, that is the sort of efficiency I mean.

Y: That efficiency is, they don't judge it, their input and stimulus is too fast for them to be able to judge it so they simply absorb it like a sponge. They make no intelligence of it, unless it is necessary to.

Effectively they can have ten thousand stimuluses, think of it as this: It results in a higher percentage of autism. It results in a higher percentage of savantcy. You understand savantcy?

A: What?

Y: Savant. People who do mysteriously wonderful things and only that thing. Absolute obsession.

A: Rainman.

Y: Yes.

A: The thing with the Contemplation, would it be useful in terms of beneficial kind of efficiency to do it regularly.

Y: Yes.

A: So schedule it in every day?

Y: Every hour if you want. Here's thought: What you're doing is training your brain to actually think in a consistent way. The Contemplation does that for you and in thinking in that consistent way, you start getting more consistent answers about life. Not in an absolute way, there is no particular right way for you, as human beings, to think. Anyway you think *is* right. It just happens to be that if it starts sporadic, sometimes you look at it and say, 'all right, I'll start this one out thinking I'm supposed to satisfy someone else's requirement and that's the criteria. I'll start this one out, knowing that at three, I did this. Therefore I'll handle this situation like I was the third year old. You have specialized thinking for specialized moments. You're dealing with a good friend, this is how you think. You're dealing with an enemy, then, this is how you think.

If you do the Contemplation, you end up dealing with the enemy and the friend in the same way and consistently so therefore, it builds your confidence at your own knowledge. You're not surprised by you as much in an unpleasant way. Surprised by you in more of a pleasant way.

Then, you start finding that you're decreasing the number of late hours that you spend wondering why you didn't have the right word. What you might say is, you start hiring the best script writer you have. That's the

efficiency.

A: For me, I find, when I do the Contemplation, there is a lot of stuff going on so I usually have to allow a certain amount of time which is why I have difficulty saying, OK every day at a certain time, I'm going to do this. That is one of the reasons.

Y: Why not say, right now I'm doing it? If you accept that you can do it that way, then you can, at least, attempt it.

A: Eventhough in ten minutes, I have to go and do something else?

Y: Yes. Even if it is nothing more than actually just thinking for a moment. Here's thought: Let us say that someone comes up to you on the street and says something and you have a response to it.

The first thing would be, accept that you have a response. Allow yourself to ask why the response?

A: I think I do a lot of this informally without thinking about it.

Y: That's accurate.

A: So that's contributing to the process?

Y: Yes. That is also doing the Contemplation.

A: I find when I'm doing it in a more focused way it sort of - usually because some issue that has come up. Some real challenge and

Y: Generally those are the hard things and that's when you spend the time because it is worth while.

A: So is there anything that can be added to the ways that...

Y: Of course.

A: For example?

Y: No. Think of it as each situation requires placing it to the Contemplation. Each one is individual and each one is different. It is learning how to listen to you and ask the questions. That is the only trick needed. If you learn how to ask the question to Allowance and you learn how to take that answer and form it into a question for Allegiance and you learn how to take that answer and form it into a sense of activity question for Will & Power, that becomes the trick that makes it the most efficient for you. Learning how to ask the questions.

You are not going to frame the question to the place that says, 'Oh, Allowance, show me the answer, Allegiance, show me the answer' because they won't. And because Allegiance can't give you the whole answer.

A: So instead you take a moment to go through...

Y: Yes.

A: If you don't feel like you're focusing on it as much are you still getting much out of it?

Y: Yes. Here's why: If you don't feel like you need to focus upon it then it is probably not a big enough issue to pay that much attention to it. you can do a courtesy thing. Think in this term: There are huge segments of your life that go past you and it doesn't have any effect at all, it doesn't need to. Huge segments. Sometimes months. That's because you're otherwise occupied. You're still observing. Whether it is those observances mean anything to your future or not is more a factor of whether you let them have meaning or not - than whether they actually do.

Here's thought process: How many times do you find that the biggest issues if you just sit back and make no choice, places or decisions or trouble with them, suddenly take care of themselves? Magically go away. Often times that occurs.

If you don't give life a chance to take away the problem because it isn't your problem, then you make it your problem and you make it bigger than it needs to be, you try to make an answer for when it is never yours to answer to begin with, no amount of Contemplation is going to work.

That's what Transcendental Meditation is for. To blank your mind to those things you shouldn't be thinking about to begin with.

A: So that's a good thing to do sometimes?

Y: Yes. The benefits of doing that empty-minded-ness controls you from letting your mind race. If you have too much dopamine, it forces serotonin production. You slow down. But, that's also why you get on an airplane and fly to some other country. It is a form of Transcendental Meditation. You're letting life go on without you being there to adversely affect it.

A: I find that the ones where it is a real problem, I do a focus Contemplation, I do get into a lot of emotional bucket emptying. I asked you one time and you said that was appropriate for me.

Y: For you, but not always.

A: Yes, How would I know the times to do something different - the Contemplation or the empty-minded?

Y: You don't. So, put it to the Contemplation and ask. Is it time to move on? If the Contemplation says it is, yes.

A: Can we not think inside the void?

Y: Here's a thought: Inside the void, you're a-voiding. Why would you want to think inside of the void? Really trying to concentrate on nothing is a difficult thing because you have to concentrate on something even if it is the definition of nothing.

A: Everytime I think of something, it can be a problem.

Y: It not only can be but if you force it, it becomes one.

A: That's why I don't like doing it.

Y: Yes you do. Here's why: You do it often enough, you must like doing it.

A: So when I'm (inaudible)

Y: Yes. It's creative. What if you're into discovery and the best way to discover is to challenge your thoughts of the past? The best way to discover is to absorb not *the* answer, but the opportunity.

Very often what you, as human beings, do is you don't really want the answer. You want the exploration. That's where the passion comes from. That's where you get to test whether you have the correct answer or not. That's where risk is, that's why you jump out of airplanes, that's why you ride roller coasters, that why you do physically risky things and that's why you do emotionally risky things. Because you're challenging your fear. You can't challenge your fears if you're avoiding.

While you're exploring what it is you're afraid of, you also explore what you don't have to be afraid of. Most of it has to do with trust issues.

A: Please explain to me what is premonition?

Y: You have a part of you that does Wisdom. Wisdom is a sampling

of all that *might be*. You don't have an ability to discern the nature of all of that because it is so infinite in its nature.

Premonition, though, takes the stimulus of whatever experience you have, the synergy of that into something you can look at and it says, 'This is the most likely outcome of all of these *what might bes*. So you have a premonition. You may not know the absolute nature of it, but something about the stimulus that you've received, something about your past, something about your state of awareness says, this is a thing that is more likely to happen than not. It is a premonition.

If you dwell upon it as if it is an absolute it could cause for you a lot of anxiety. So, having the ability to look at it and say that it is only one of the possibilities and saying, yes, that could happen, but so could something else - tempers it a little bit.

Premonitions are not *have tos*. They are simply focused possibilities. It is why your brain works the way it does, because you're supposed to have premonitions.

A: Is that what de ja vu is?

Y: De ja vu is a little different than that. Going into what de ja vu is causes you to have to go into alternate realities and how they function. Possibly too big of a subject for this class at this time.

Da ja vu does exist, so do alternate universes, but you only live in one universe at a time and your alternate selves only live in one universe at a time and they don't really communicate too much, if you're lucky. If you're unlucky, or if you're extremely lucky, you can have your future self come back and tell you, 'Don't do that'. Or you can have your past self come up and tell you, 'Do that.' But you won't actually know that it is your future self or your past self. Meaningless for this class.

Further answer to your question about premonition: The nature of what you are as a physical human being, You, as human beings upon your planet, the cat is the second most delusional creature on your planet.

A: We are the first?

Y: Yes. Because the cat always knows that it's at play. It never mistakes the butterfly on the stick for a real butterfly. It knows the difference and after a little while, the cat will stop swatting at the butterfly on the string and actually go for the stick and sometimes your hand. Because it know it is not that. It allows itself the latitude to imagine itself as the conquering lion in the jungle. Jumping up and grabbing the gazelle. As far as it is concerned, it knows that it is play.

You, on the other hand, as human beings, have the ability to construct a seamless reality that you believe to be true, it's just as delusional. Your play. You imagine things that go bump in the night and then, sure enough, you can see them.

It is true that there are bad people in the world. It is not necessarily true that they are all waiting at your door. It is true that some people write horror stories and all of you have the understanding that if you're watching one of these that you shout, 'don't go in that room'. It is also true that you look upon things and say, 'Hey, I could see that so obviously, why couldn't that person that is responsible see it?' The reason is, because your state of imagination and their state of imagination, their state of imagination is fixed upon that can't happen and yours is fixed upon all that can or might. It is creativity.

Why you have that part of your physical brain that operates from Wisdom is because it allows you to also escape and what it does is this: To the animal aspect, it is necessary for you to have food. So, before it is you have the ability to use Wisdom, you had to grow or notice that food grows. So in the idea that food would grow, there also came the idea of, wouldn't it be interesting to see if food will grow anywhere. So, you picked up a plant, pulled it out of the ground and went running in to the rest of the cave people and said, 'See what we have? The berries on this are very nice and it was stuck in the ground so let's stick it back in the ground and see what happens.' Suddenly you have berries all around your cave. Good job.

It wasn't knowledge that allowed you to do it, it was Wisdom. It was a possible *what might be* based upon the observance or partial observance of what is and the interruption of it to imagine what's possible. That's where premonition comes from. That's where your creativity comes from. That's why you thought to build a building like this. That's why you have internal combustion engines. That's why you have nuclear weapons, that's why you have the ability to kill each other with not a great deal of trouble to yourselves. That is why you can do all of the terrible things that you hate to do, easily. Wash your clothes. It came about because of the *what might bes*. Because of Wisdom.

The exercise of Knowledge within Wisdom is really the thing you think of as wise people. Wise people use the stimulus of their world and the knowledge of their backgrounds to interrupt the actions and participations for the future. That's what they do. They have premonitions.

The nature of what you are, as human beings, is complex but not particularly complicated. Each one of your experiences in life forms a portion of why you think the way that you do. Each one of the expressions of things, within your life, and bounded around all of the other expressions and the interruption of those modifies the way that you're capable of seeing things. Because it modifies the way that you're capable of seeing things, it modifies what goes on down her as well as what goes on out here.

Your dream state is constantly going back and revising your past. Which is why sometimes you awaken and you have some understanding of what mother was going through when she was trying to make the choices and decisions. You can have some understanding of why father did what he did. It is why you can forgive and why you can forget. It is also why your past is modified to fit what you live now. You, as human beings, are constantly expanding creatures. Adding something new. What the Contemplation does is help that expansion be less painful. But you are going to expand whether you want to or not.

No matter how much marijuana or alcohol you take, you are still going to experience. Whether you actually remember the experience or

not is another question, but you are going to experience. You are forced to do that as long as your soul is part of your body. Because it is going to push you into positions where you've never been so that you can see the creations that you've never had. You grow, whether you want to or not, you grow. You grow calluses, you grow ideas, you grow passion. You grow. You grow wrinkles, you grow change, you grow age. You grow perception, you never experience dancing at eighty until you're eighty and try to dance. So, you grow. As long as you live as a human being, as long as your soul is linked into your body with a desire to stay there, you will create.

The only question is are you able to actually observe your creations or are you confusing them with someone else's? The contemplation helps you see your creations. Using it helps you trust your ability. How to do the contemplation in it's entirety, can not be taught in this short period of time, but the nature of it is there are seven energies and each one of them holds a particular emotional content for your ideas and what you've experienced. That's the important part.

These transcripts have been prepared by students of the teachings of Yahweh, the Story Teller. Every effort has been made to convey this material impeccably and in its entirety. Some typographical or punctuation errors may exist.