

REMEMBRANCE

TRACK 1

(Matt) I'm going to talk about the approach that we take and offer as being a path of remembrance - not so much guiding or learning new things as compared to becoming aware, remembering what we already are - what already exists. The assistance for that is to spark and strike in many, many different ways the senses and feelings that you have, that already exist. These are things that you know, that you can taste, that you can touch on, that you sense, "Ah, there is something there that I know is familiar, that I've forgotten.... that I've come away from." - this being representative of what's real. And so what happens in a person's life many times, consciously or not, is that they become indoctrinated into the world. They forget what they really are, who they really are, why they've come into the world, what they are a part of and what is a part of them. The spiritual path and the spiritual practices are all directed toward remembering what you already are - re-becoming what already exists. And so we'll use a whole host of ways and approaches to assist in that. In the course of doing that, you begin to gain more of a greater sense and expansion - feeling of your own being. You sense more real-ly in everyday life, consciously connected with the highest of what you really are. You begin to get an unfolding more and more of what you're doing here, what's available for you to do here, and how you can act to fulfil the purpose of your own life - not based on what anybody else tells you.

Now in the course of that we may use, from a schooling standpoint, the instruments or the classrooms not only of life external to classes or an organization or group, but also we may set up certain forms and functions for the purpose of gaining abilities. For example, you folks were here another time when I was discussing getting together for a retreat. Part of the purpose for that was to give people an opportunity to come together and work together. It was not fulfilled and in this case, we didn't just push on blindly, and have something or do something because it wasn't necessary to do, it was an outgrowth of need. So the process of applying tools to gain the sense of remembrance can come from many different manners. They can be what seems to be external and superficial. They can be internal. They can be highly refined practices of breath and heart. This is what we point to not only in the remembrance practices, but what I give some of you as daily practices, to follow that breath many times during the day. It's the beginning and the end. In the words of Inayat Khan, the first lesson one learns is love and the last lesson one learns is love.

Now, I'll speak of the path of remembrance from a few different perspectives. Consider for a minute, just pay attention to yourself – say you found yourself in the middle of this room as you do now, it's Saturday afternoon, 2:30 pm. You could remember yourself only as far as getting up this morning, and you didn't remember yesterday at all. This was the extent of what you could recall and you didn't know where the continuity of tomorrow was going to come from because you didn't have the sense of the calendar or schedules and doing what you were doing. And here you found yourself. If a person were to say to you "yes, you're living right now, but you're missing out on a whole world that

exists, that you are a part of", you might say, "Well, I am very happy now. I'm very happy doing nothing but sitting here and I can take care of myself and I know if I get hungry and I feel that, I can go get some food somehow. I'm not sure where it's going to come from, but that's okay, I don't have to consider all these other things." And the person were to say to you, "Do you want to know where you stand now in terms of the relationship of your life, your world, what you've gained and what you're doing, in terms of a broader prospective? You know, you could remember what you did last week. You could remember having a life a year ago. Do you know that you have far more skills and abilities than you give yourself credit for right now sitting here, because you actually have gained them and have left them a year or two ago or when you went to school and learned French or German and English and what have you, but you don't remember these things." If this was the extent of your life right now, reasonably, rationally and logically, you can say, "Yes, it would make sense for me to pay attention." Even sitting here doing this exercise and me asking you to try to put yourself away from these other days, you can remember enough and have a strong enough sense and feeling that more existed. If however, your blinders were on, so to speak, and you were self limiting and you were saying, "Well, this is the only thing that is." you would naturally want to know and feel more of what you have already lived. It makes sense that you do. So if you had, we'll say, temporary amnesia, and a person could assist you and they say, "I can help you remember this and in the course of doing this you'll find that you're far more than just a person sitting in a Nike tee shirt." You would probably say, "Well, help me out here." and embrace it or even without the assistance of the other individual or guidance, you would have a desire to go further and to remember what you already were.

TRACK 2

(Matt) So, it is very simple to remember that way and say, "Oh yes, it makes sense for me to do that. Yes, it makes sense for me to pay attention that I was a kid, I grew up here, I gained these abilities, I have this understanding that I've forgotten, I can do woodworking, I can drive a boat, I can sail, I can live up in the mountains, I can live in these other experiences. These are all part of me." It makes perfect sense that you would want to remember these things. The awakening of the heart and the awakening of life - the approach to the spiritual path is very much in the same manner. You begin to get a taste, an inkling of remembrance and a feeling that there's more to your life than what is here. Not only that, but when you get those inklings they become much stronger at times and they intrude. They are almost like the quick flashback that all of a sudden shows a picture of what could be, that shows a picture of what one was. The being that comes into earth, the baby coming into earth - we come through these forms. We take on these forms like clothing. The baby doesn't have the perception of separateness so much. Observe babies - newborns, young kids - and walk around them. They're caught still in the higher levels. They are living in the higher level of consciousness. You will see them react to a personality very quickly. You'll see them just snap their heads around and see light or whatever. The intuition of the real young child is there. It is the conditioning of the world that tends to break this away and then we began to identify with our bodies. Instead of

clothing, or our vehicle, from that term, we began to identify with it as “I” - as your “self”. Over time, some people continue to strengthen that. This is what the bulk of the people in the world are doing. They get involved with making money and the day-to-day activities, which are difficult enough to work through. We live in a very dense “mind” and everything impinges on a person. We do certainly have day-to-day responsibilities. We’ve got to eat - feed this thing. We have to pay our insurance bill. It takes money to do this, so we focus on this. But the person who is paying attention to that and that only as being “life” is like yourself if you were sitting here and couldn’t remember yesterday or last week. You would say, “This is all there is to it.”

(Doris) Like a hamster on a wheel - running, running, running. They don’t know when to stop.

(Matt) Very much so. Some people get experiences which begin to remind them that there is “more”. Others have felt this from the time they were young. The heart opens the feeling and the sense of experience is there. There are thousands and thousands of things which motivate an individual to begin to remember themselves as more than what they are. And there are thousands and thousands of activities out there that all touch on little parts that are broader . . . we’ll say, that point toward a level or levels of range that is more real than just the physical. This is where you get into the area of people who have psychic abilities. We don’t stress psychic abilities and perception of other planes and levels or speaking with other folks who don’t have bodies or readings and things of this nature. We don’t stress that because it is not that important. It’s not that real. It’s not that lasting. It’s very simple. It’s a by-product of natural spiritual growth. It’s as if you had the skills to read and write and had forgotten them. It’s like some people will come around and say, “Look! I can read these words and I can write in this manner.” Whole cults and groups and organizations then get entranced with this and people feel, “Oh, this is such a wonderful thing to do - to read and write.” And it is. But what we say is, “We don’t stress that, we point toward education”.

(Doris) So you are saying those other things are icing on the cake, it’s not the cake itself?

(Matt) That is correct. They are by-products. So we will say that in the course of remembering or becoming, you naturally will gain the remembrance of education. As part of your education, as part of the knowing that you have, naturally, you will unfold the abilities to read and write. They are there. We don’t point to the by-products other than as means and tools, vehicles to use when they’re appropriate. They’re not the “end all”. The remembrance of what one is in the re-becoming is that re-union of self, re-union of being from which everything came.

TRACK 3

(Doris) Is there a chance that the majority of people can come to that point? Right now the majority are so busy with their lives that they are just spinning, spinning, spinning.

Many want to have the newest car, a bigger car, for example, or some other obsession. It is so trivial and people get so busy with trivia. Is there a chance that, like the “hundredth monkey syndrome”, there is a certain group and then all of a sudden it clicks over to the majority where it is bought up by or paid in time?

(Matt) From my perspective that is the natural course of evolution. And it is part of the reason for being on earth in the first place.

(Doris) To understand essentials?

(Matt) It's the face of oneself. The purpose of living is to fulfill being aware of creation - to have a mirror to look back on oneself. Yes, there is certainly a chance for that and it's from the perspective that I look, and other people point toward, that this is the real evolution and the real way that we are moving toward, but it's not there for those people that you speak of consciously now. It is available for anybody, at anytime. It is not time dependent. It's heart dependent. The path of realization, the path of becoming is fulfilling one's life through form. Now does this mean that everyone is going to do that right now? No. Over a period of time there will be more and more movement toward that and there is. You can see it in today's activities. These attitudes, these thoughts, these approaches are becoming more widely accepted. So, we would assume since the creation continues and the intention is one of realization of oneself and fulfillment and completion of oneself, that it will also be through those people, through all people.

Now this is obviously an ideal. We don't have this kind of society now, but we move toward it. One of the ways that we move toward it and strengthen it and become part of the process of solution is in the impetus toward remembering oneself. It is for the so-called individual to go through the re-remembering and re-becoming process himself or herself. In the course of that, you become the dynamo. You become the light spreader. What you perceive and look on is not separate from yourself. What you perceive and feel to raise the world, in that you raise yourself. And part of you then, like an unruly finger that is going in a different direction or a foot that wants to walk a different way, you then care for according to what you are called on to do through your life - not what somebody else says to do. You then become the walking, breathing, living face of your Ideal. Then every single breath, the love that comes through, and every step that you take freezes the entire world.

(Doris) At this point in time, I am at the point where I have pulled away from everything that is not my ideal. I don't mind being a hermit, but I don't think that was how it was meant to be.

(Matt) There may be very good reasons why you have pulled away. We won't go into them because we're not going to and we don't turn this into a psychological counseling group, an encounter group or things of this nature. That kind of discussion is best left individually.

Consider for a moment, that even if you are in this state now and you recognize that, from not only a logical standpoint, but also from the knowing and feeling you have, when you've recognized and sensed your Ideal, it includes everything as part of yourself. You really can't get away from it. The path of realization and re-becoming, if you are going to separate it out and say there is one Being of which we all are, it's the losing yourself in love - when you feel that. When we leave the class here for example, and you two go up and hug each other - it's not just an external thing. It is also feeling yourself as more than that. When you look out and perceive the world, the path of remembrance, the path of re-becoming, the path of union is an actual experience of remembering oneself. One loses oneself to find oneself and the Divine. The Ideal, the Infinite expresses itself through all form, through all people and you actually experience, perceive and feel that other person as part of yourself. This is what Jesus spoke of when he said, "Love God with all your heart and soul and love your neighbor as yourself". He was giving a statement, not only in terms of exterior guidance, but he was talking about a realization, a position of knowing, a position of experiencing, that one becomes not separate from the other people.

TRACK 4

(Matt) So while you may withdraw from the world or other folks for many other reasons, the path of remembrance and letting go of self is remembering yourself as "part and parcel" of and including all of that which exists. It is not theory. It's not philosophy. So what is required as a stepping stone of that is that one lets go of the identification of self as lesser. Now if you were to say to me, "I am not of the world and these things and people are not of myself", and at the same time say, "but my Ideal makes up all the One that exists." Aren't you also saying, "I am dividing myself from my Ideal"?

(Doris) Yes.

(Matt) When you can logically respond that way and you can feel that and you say to yourself, "Because of what may or may not have taken place in my life, in my world, because of for whatever reasons now, I feel that it is difficult to reach out again - to embrace more." - this tells you where you are blocking yourself. It doesn't mean that it is easier. It doesn't mean that there will not be things to go through, but at least you can recognize that it is stopping you. From that perspective, you then have the opportunity to go on or not. You have that choice. Those of you who have already taken a number of steps find it difficult to just immerse yourself in the life of the material world. It doesn't make any sense. So you find yourself not there and you find yourself not where you remember and sense that you could be. This is the purpose of guidance and assistance.

(Tom) Could it be that we don't remember the crap, but when we see all the crap around us now we say, "Wait a minute, how can that be part of self?"

(Matt) A lot of times that's the case and you actually have whole groups of people who will deny the world because of that.

(Tom) I mean we've got all these "boxes" out there, all these businesses teaching separateness. And yet saying, "We represent the Ideal. We're separate and everyone else is wrong." That's bologna! So this is what we deal with on a daily basis.

(Matt) That is correct.

(Tom) It's in every realm of our life and you want to get to the truth and the reality while being surrounded by the chaos, destruction, and crap. You just really wonder what to embrace when you know something is purposely there as what we could consider fraudulent or parasitic or whatever you want to call it. It seems hard to be able to embrace that for ourselves.

(Doris) Toxic on purpose. Purposely toxic.

(Tom) People set themselves up to be an enemy - people or situations, things that will end this physical existence, that will kill you, that will ruin you. Yet, you need to see them as part of yourself.

(Matt) Nobody said it was going to be easy. At the same time, the embracing of one's self and one Being doesn't necessary mean that it's worked out well at this level. It doesn't mean that you can't love. You may not like the situation. You may know that it is destructive. You may know that it's incorrect and you can perceive that. It doesn't mean that it must impinge on you to affect you and keep you from realizing love even in the midst of it. Furthermore, one person, one group, one organization does not own the Truth. One Being exists that has shown It's face through all these different forms. Each person becomes a part - an expression of it. Not one person, one group, one organization, no matter how high-minded is going to be the solution to it either.

TRACK 5

(Matt) You can, however, reach the point within your own existence and life to be free of the limitations that you have imposed on yourself or have accepted through conditioning. You can be free to the point of joy, life and love and still embrace the world and experience through it. You can remember and know yourself and the extent of what you are. If you put aside your likes and dislikes, your aspirations and goals from a personal standpoint, you open the door for the mind of the Infinite, the mind of your Ideal. It starts with the whisper of intuition and guidance. That leads you to your unique set of abilities, knowledge and vehicles that you have available to assist you in being part of the solution. They assist you in making steps and moving on. This work is a continuous work that is being done with folks that are in bodies and those without bodies. It's part of the reason that the teachings of the different prophets, religions, and races

have come about and unfolded. It's part of the reason for the continuance of guidance and the institution of that. It's part of the reason that you put yourself in the position each day of saying, "Guide me Beloved, to do what I can within my qualities, within my abilities, within my capacity. Lead me to do what is needed to do when it is needed to do it - not more, and not less." As you put yourself there, selflessly - remembering and feeling - you can look from the perspective of non-attachment to your body. You can recognize that most people are still screwed up and interacting on false reason. You can get to the point of being solid, rational, reasonable and able to communicate and convey the concept that the feet are on the earth at the same time that the heart is in heaven. That's where the real knowing comes - above mind. You put yourself as part of the Being, to do what is needed through you so that you can be of benefit. As a result of that you make a contribution that's unique. You help it along in every breath that you take, every step that you take in the world, every time you come into a supermarket, every time you open a door, every time you put down a pencil, every time you go in the back yard. In consciousness of heart and breath you leave the trail of that there. You magnetize it and lift it up. If you are not aware of it, you will still leave a trail that is less lasting - that's at a lower level. You will find yourself as part of the greater work when you put yourself in that position. This is when you began to fulfill yourself. You remember, "Ah, I see myself in all things and I see that this is screwed up here", but you know people don't always want to change. They don't always accept other words or guidance.

(Doris) You know, for example, they would rather go to the surgeon and say, "Cut it away!" rather than themselves working and seeing that, "The body built it, the body can unbuild it".

(Matt) That is correct. But, at the same time, it takes someone who can accept that reasoning or that approach. It cannot be imposed on a person. This is what you have many times with proselytizing.

(Doris) But the problem with that is, society keeps saying, "But you, Doris, paid for the rationality."

(Matt) And on one level yes, we all pay. Again, there is nothing that's done in harming another or harming the world that isn't also harming ourselves since it is all part of us. Yes, we do this. When we recognize this, it becomes so overwhelming that a person can't even exist in the world. This is part of the stages that one goes through. The approach that we take is to try to give enough balance, strength, positiveness and an understanding that, "Yes, it is affecting me". We all pay. We're all interconnected. Not only Doris, but this fellow and her and everybody, regardless of whether they know it or not, pays for it.

(Doris) In other societies and other countries it is even more prominent than the United States.

(Matt) Very much so. And it's not that we try to divorce ourselves from this. It's not that try to we say we are going to live in our own little cocoon, but we recognize that you can only affect what you can affect. There are many levels on which one can consciously

affect the world. You have people that are very highly realized beings who don't interact physically. Their calling is to set aside, and yet through their consciousness, and the heart and breath, the concentration is there. This is done by people in this world and people without bodies and this is part of what keeps the whole process going.

(Doris) Yet they work on a metaphysical level to influence the whole?

(Matt) If you want to use the word metaphysical, I will accept that and agree with it. However, from my perspective - and again this is part of remembering - it's in remembering that you're not just here, but you can remember last week. Then last week is not something that we would say, "I'm getting a sense that there was a last week, Tuesday and Wednesday and it's more than today and it's above this world now and my world is extended into the area of 'meta' Saturday - to meta week." In the course of remembrance and becoming, you go through levels. They include the levels of awareness that typically, if you're looking at it from the physical perspective only, are considered to be metaphysical - above the physical. Whereas, what actually takes place with an expansion and refining of heart and the tuning of breath - the remembrance of what one is - you began to include those areas as real, as daily activities, as part of yourself. So from that perspective, it is not metaphysical. From that perspective, it is solid. It is real and the interaction is as real and more real because at the same time you actually feel and sense the lack of solidity of this world. You feel the "myia" in the Hindu term. You know that this is going to dissolve away. If we wish to use your term metaphysical, yes, I'll accept it from that perspective, but from the perspective of the one doing the work, it's not anything special. It's part of the daily activity. There are those who are called on to do that within the body and there are those who continue that work who don't have a body.

TRACK 6

(Tom) It seems logical. What we're all saying is, "We are becoming". Well, if we already are, why in the hell do we have to become?

(Matt) It's a good use of words and the answer is this, Tom?

(Tom) Yes.

(Matt) We'll use words as conventions.

(Tom) But my name is Thou you know - Thou.

(Matt) Fine.

(Tom) But Thou. I'm always there. I am. Why do I have to become? I am.

(Matt) Yes, you are. And if you realized it and lived it and experienced it, every breath and moment and with a knowing, then you don't "become it", but when you are separate

from that, regardless of your experiences of mind, thought, heart or breath that have led you to that...

(Tom) How can we become separate from something that we are a part of? That we are? There's something strange going on here. And I'm beginning to wonder if the whole "business" that they have down here with their prophets and with their thises and their thats is really the business of separation rather than what they say it is - the business of helping you get to the One.

(Matt) When you say "they", you are talking of what?

(Tom) All the organized philosophies and religions that say, "Hey, come here. I'll show you how to find everything."

(Matt) In most cases, what you are describing is what we call "the blind leading the blind". We also call it "spiritual businesses". There are a few folks who aren't interested in that and there has been a continuous guidance and teaching and assistance of people who have come for thousands of years, and continue even to this day, whose intention is not that. But the bulk of what takes place in terms of so-called "spiritual guidance" and "teaching" and "understanding" or "realization" and what people point toward are generally nothing more than superficial levels of ego satisfaction or structures for gaining power or control over people.

(Tom) And it creates the separation.

(Matt) It does continue and create the separation, but there are also both people now in this physical world and beings without bodies who continue, from one perspective - they make up the one Being of love. They are conscious of this. They work together. There has been and is a continuous expression of guidance and assistance that is not at this level of form and selfishness. Part of the reasons for giving information is to be able to differentiate that. I have a lot of writings on my website. A lot of it is general information to assist an individual to discern the difference between guidance and assistance and the qualities and characteristics of groups and organizations and so-called "teachings" which are nothing more than a guise for self-perpetuation and power and that have nothing to do with spiritual realization. There are a lot of other writings that we point toward that give people a sense of that. The reasons for them being there are to assist the individual to be able to make a conscious decision, to be able to gain a feeling for what is more real and what is controlling, what catches you in, what is superficial, what isn't. Yes, these things take place.

(Tom) Secrets of the great minds. Spoken (inaudible). Everything is one.

(Matt) But you'd better do it our way!

(Tom) And everything is one. This says to me, "That means I'm one with Satan, I'm one with the God." Wait a minute! I'm one with the rebel and I'm one with the Divine. I'm

starting to think that these people are playing “card tricks”, that they are doing slight of hand when it comes to these questions and approaches. They say that, “There is no right, no wrong, it all just is and that’s fine and dandy.” You accept that? You don’t fight it? You don’t choose to not support something that you know down deeply is not the right thing? So, when they put things in these certain terms, I’ve got a problem with some of that. So, where do you go from there? Okay, so you should have a great life. Oh yeah, get up above it and be objective and just let it all melt away because it’s part of you, but it’s not part of you. Wait a minute!

(Doris) It’s just “lean back and watch the show”. It’s a form of neutralizing a whole group of, possibly concerned people, to not do anything about certain evils.

(Tom) And that’s the teaching?

(Matt) That is correct. And there are two aspects to what you are saying, Tom and Doris. First of all, we speak of the Ultimate which isn’t bound by form. It’s the nature of soul, the nature of one Being, the nature of what is - to be in love and harmony. A person can reach and experience and feel that existing all the time. You can tune your heart, your breath, your being. You lose your identity as a smaller person to experience this. And there are those who then isolate themselves and put themselves away from the world and society and can’t even deal with the world. They say, “I can live in this land of bliss and joy and this is my nature and this is what I go back to” and forget about everything else.

You can look at it from different traditions. In the Zen tradition that’s spoken of, they use different bowls. The eighth is the bowl of realization. The ninth bowl is the return to the world. The tenth bowl is carrying water, or working. In the Christian tradition, the teachings of Jesus are to feed the hungering, because “what you feed the other person, you will feed me”. A person like Jesus experiences the feelings and the pains of the world. Are these part of yourself? Are they part of the real, lasting things, the nature? All of these tribulations, these negative things may eventually, we can say, go away. It’s not lasting. They are outer forms, but we live here now in this body, in this world. So, the path of remembrance that we include is not to differentiate ourself from the evil that exists. The heart is pained from that standpoint. It is not to say that ultimately, right and wrong or good and bad are not but poles of the same, leading back, but the fact is, when a person needs help, they need help in this body now. Say someone is going to destroy the environment or there is a road that is going to come through and kill the birds and you know that you promote life and love and beauty and it is part of your reason for being here. You feel it within your heart, but you still put aside your personal likes and dislikes. You say, “Guide me, O that infinite wisdom, to do what needs to be done here.” Then you yourself can become part of that assistance. You don’t differentiate yourself. You recognize it’s there and you know that you can do certain things within your capacity and your abilities.

(Doris) You don’t run up and deny the reality, but you work within that reality.

(Matt) Your reality extends and includes more. You rest in that heart and breath and knowing of love, light, and joy, so that you yourself are not destroyed or brought down or impinged on. And you have the strength and ability not of yourself as the person, not of yourself as a bind, but as part of the infinite Being. The energy and life that comes through guides you to do what's needed and what's right. What is right is the promotion of love, harmony, beauty and joy - that goodness that shows itself in all the things that are called the virtues of life. We put ourselves there based on our capacity. In this manner, you can have a positive effect on what's going on. You're not under it. It's based on remembrance, based on letting go of the individual as your own personal identity.

Track 7

(Tom) You can say that soldiers on each side of the war are selflessly giving of themselves hopefully for the greater good of whatever their side believes in since the other side is doing something so "evil". Now, that's an interesting situation you get into. They're both supposedly praying to the same One.

(Matt) That's correct.

(Tom) And being guided and protected and helped by the One that is.

(Matt) Yes, and you also find people who are killing each other in the name of all sorts of different religions.

(Tom) And then you've got the others who say, "Wait a minute! All of these people are nuts. We shouldn't ever be given to war, so I'm pulling away from that." They either get put in jail or go hide in Canada or something.

(Matt) And?

(Tom) Well, there just seems to be a little bit of chaos within the mix here.

(Matt) There's a lot of chaos within the mix.

(Tom) There doesn't seem to be too much true guidance coming through that unravels the chaos.

(Matt) You're correct. And we call these perversions of the teachings. We call this selfishness at different levels. It certainly is not fulfilling the guidance.

(Tom) At all levels, even interpersonally, you have likes and dislikes of distorted thinking which makes you do illogical things and that impinges on someone else's harmony and peace. Then their likes and dislikes glare up and you get all these things. Where do you start? I know at a core level, there is only one place I can go and that's me getting myself into a place where I'm not adding to the chaos and disharmony.

(Matt) That is correct. The real religion is that of the heart.

(Tom) But so many hearts have . . . it even says in the Bible, the heart above all things is deceptive. So when what's in your heart is built on all the dysfunctions and all the disharmonies that are taught to you from the second you're born, or even while you're in the womb, then as you come out working with that heart it might not be such a great thing. That heart needs surgery there. It needs cleansing. It needs some help.

(Matt) What you're describing Tom, is the process of spiritual learning. It's the process of recognizing conditioning and the impinging of different desires and all sorts of different levels of what a person thinks and feels the heart is.

(Tom) I see there are opportunities at times, with some people, when you can just touch and help them at least overcome one of their little distorted thoughts or outlooks or maybe cause them to consider a little bit in a more harmonious direction.

(Matt) Let me ask you a question.

(Tom) Are you sure you want to hear my answer?

(Matt) You have felt and you have loved and you have touched on what's more real. Can you rest in that?

(Tom) Can I rest in that? I'm not sure what that really means.

(Matt) Can you live in that level?

(Doris) No.

(Tom) You touch it for a second here and there...

(Doris) And you want more.

(Matt) The path of remembrance, guidance, and assistance is toward living in that in every day life. That becomes a small portion of what's more. From that act, that is the real religion. It's not a book. It's not the words. It's not the things that millions of people may say or do. It's not the churches. It's not the groups. It's not the organizations. We use different means and approaches. By different, I mean various to assist an individual in gaining the taste and feeling of that. And then, living within that and growing within that more and more and learning how to function from that perspective, that becomes the living that an individual does. That's part of the remembrance of what one is. From there, one functions in and through the worlds, including this physical world, to do what's appropriate and needed to do. Can it be done? Yes, it can be done. Is it easy? No. Does it reconcile these seemingly irreconcilable differences and contradictions? Yes, it can and does.

Track 8

(Matt) This is the approach of remembrance, becoming and function. It doesn't mean that it's easy to do.

(Tom) No, it sure doesn't. It's a strange thing because at one moment you're "there". I guess you are popping back and forth because one moment you feel totally alone in this world and situation and then there are those other tiny little flashes for moments when you feel totally connected.

(Matt) We use many different approaches and methods, but finally, as the fellow I know used to say, "It can't be taught, it's gotta be caught." What we do in all the words and all the approaches and all the practices is something you can experience as you walk around today, as you sit. You begin to get a sense and feeling of that love, light, and breath that exists of which you are a part. I asked you, "Can you 'rest' in that?", in other words, I'm asking you if you can live there and expand? It's like using the word or term "becoming". We use that as a convenience and nothing more. We can use other words. Can you live what already is? But the function, the process is from one prospective - an external one. It is actually re-becoming, consciously. So we use these words as conveniences, because this isn't it. We use the practices, for example, of remembrance and we use a number of forms and words and we may use aspects of breath and heart and sound and motion. For what reason? For nothing more than to finally help gain the experiences, to strengthen the experiences of the inter-knowing and the real remembrance of heart, breath, love, and light that one is.

(Tom) You know they have institutes to do this stuff though. Have you heard of the Monroe Institute?

(Matt) No, I haven't. I'm sure there are lots of Institutes.

(Tom) You know a lot of theirs has to do with the out-of-body experiences. While you're there, you meet the other folks without a body.

(Matt) Uh huh.

(Tom) You learn what's going on - supposedly, where you really came from and what happened, but that seems a little schizophrenic to me too because they are living in this "here and now" and yet they are spending all their time and energy trying to live somewhere else.

(Matt) Uh huh.

(Tom) They are trying to gain the experience of somewhere else.

(Matt) There will be enough time when a person doesn't have a body that they can live there daily.

(Tom) That was my conclusion.

(Matt) It doesn't mean that it can't be experienced. It doesn't mean that somebody can't feel that it is the most important thing in the world. It doesn't mean that somebody else isn't willing to pay \$2,500 for the weekend seminar. You asked how much I would want? Well, I think that \$5,000 would be a good weekend afternoon. It doesn't mean that people aren't willing to do this and it doesn't mean that people don't feel that it is the most important and serious thing in the world. But there are some of us who say, "This is fine if people want to do that and occupy themselves with that. That keeps them out of trouble and they can go on from there and eventually those individuals will learn and gain the knowing that it doesn't satisfy fully the need of remembering. It's only part." Eventually, as the individual's heart is touched and as the heart opens and it begins to sense that, they begin to get the understanding, "Oh, this is delusional. This is fooling oneself. This is not the end of it." So, we don't necessarily try to interject and change what they're doing. We don't necessarily not do that. Yes, there are Institutes and there are people doing all sorts of thousands of things. We do not attempt to put ourselves above or below or "better than" or "separate than". We work with what we can, now, today. You have in front of you the raw materials that have brought you to a certain point. And you know that if you can touch on that living reality for an instant, it can be experienced for two instances. What we assist with in the guidance process is the experience of catching it, living in it, integrating it, knowing it more and more and broader and wider and deeper, and doing it in a way that integrates it in this world, with this life and in this body. We use the world as guidance, assistance, and as part of the teaching. We also use it in fulfilling ourselves in trying as much as we can to what, but not on a personal basis, on the basis of where the need is and what can be done to help things out. Why? For the rest of us. The rest of One. Because if you consider the hand and the finger has a cut, you try to help the finger out because it is part of you. And you do what you can there. And you put yourself there. And this is part of the surrender of self toward the One. It's part of becoming the conscious coworker in fulfilling what one's life is. Yes, you raise all these questions and you see the hypocrisy and you see the stupidity and you see what's done in the name of religion or God or guidance and it isn't right. And it's not harmonious, it's not loving, it's not joyful. But that doesn't mean that you can't be of that love, that joy. Because it is of you. It doesn't mean that you can't contribute and be in the world and do things. It doesn't mean that you have to be under it. Those are your choices to place yourself there or not and when you know there's more opportunity to grow or do, then you decide what to embrace and go forward. And if you know what is problems and you know what you can get trapped in and you know what are qualities of error and you know what are indications of non-teaching and not guidance. Then that clarifies and makes it easier to chose toward something that is real. And so the real guide and the real assistor will not try to influence you in a negative manner, but at first if you need it, to try to help you gain an understanding of what to look for.

Track 9

(Matt) There's a topic of some extent that didn't get my divide button. But a good discussion and it speaks to and addresses not only of what I started out with but real concerns. And if a guidance or assisting setting can't deal with these real things of life, then it's breaking down somewhere. There's no question about it. What we do is we approach the first step being one of remembrance, re-association, renewing, re-knowing, re-becoming. So, and in the course of that it means not only working through the outer conditions of what you do in life and your activities - call it karma yoga or whatever name. Not only dealing with the personality. Not only dealing with the blocks that may exist on a psychic level or level of less form and mind. Not only dealing with the conditioning of this world. All of these are aspects, but we also right from the beginning point toward the highest experience of unity of being. The highest experience of your capacity toward love. Through love of that, being of love and joy and point toward that always. That's what pulls you, lifts you. What you put your attention on, you become. What you put heart on, you become. And in the course of this, this lessens the influence of the outer. But at the same time, we deal with the levels of activity, you don't disregard... "hey, if you go out and rob a store, you are not working in harmony with love and beauty. If your thinking is of an ill nature and greedy, that is in itself a prayer. That is of negativity that you are putting into the world. So if your conditioning is such that you assume that you are your body and what is important to you in life is gaining a big car or house, and at the same time you are pointing to freedom from this, that indicates that you have some work to do. So there are ways to actually consciously break the conditioning. There are whole series of manners in which we approach this. They're not necessarily the same psychobabble stuff that is done, but it doesn't necessarily exclude some of these activities also because a lot of these approaches that are taken, come out of real guidance and teaching. And that's why they work at a certain level. Some of them have been around for thousands of years and then some of them get perverted and twisted and turned into moneymaking operations and workshops for the wealthy. But this is what we point toward. We go through the practices and experiences of guidance of gaining the taste, gaining the feeling of that heart-breath. The words in Arabic are "ishk" and it's heart, life, love, breath. This is in Hafiz's words, this is the, and others, it's the wine. And at a certain point, it doesn't matter from what is external, you're never disconnected. You breathe the love, heart, breath. You live it. You live in that world.

(Tom) Well, I believe even through the great fundamentalist study and giving yourselves over to that, we were able to make connection.

(Matt) It doesn't mean you can't.

(Tom) And the connection has a lot to do with choice. And that it's our choice to break the connection. Other than that, we are connected and maybe even then we are still connected, because through the experiences of life, there are times when I was choosing to not be connected but I still was.

(Matt) Well this is one thing that we say, “you can’t get away from that because you really are. And you can break some of it. It doesn’t mean that you can’t gain from experiences even if they’re negative nor have real problems to it. It makes it harder sometimes to trust again. It makes it harder to step out again, but you see the real trust, the real surrender of self, the real giving is not to another person. It is in the giving of oneself of the lesser that you can come to experience yourself as more. You don’t give that up. And we provide means and ways to do that, which may include guidance and assistance through another, but it’s not that you give up your own point of view and perspective, you gain an additional one and you grow.

(Doris) Who is we?

(Matt) Those of us who work in this manner.