

Manifestation & Worth
Orlando, Florida
April 30, 2017

Now when we tell you things about accountability, we are simply saying that when you choose something you are responsible for the result, and any experience that you can have you can be accountable to. The reliance on others to give you what you need, to presuppose you should be met by what you want, must be attended to. There is no one alive whose responsibility it is to give you what you need. Do you understand this?

And because you look for others to give you what you think you need, you assume you have the right to be in expectation of care when what you want, in fact, cannot be gifted to you by anyone on this plane. This is good news. When you decide that your needs must be met by the man you married, the one you call a friend, the one who writes the checks, the one who sits in office, when you understand that your needs will not be met in the ways you say they should, you can begin to realize the self as the one meeting the needs in a higher way.

This does not mean you don't have a husband or a friend or an employer, but you stop giving them permission to be the one who will grant you your wishes, and instead you may receive them from another source. Now what could that source be, but the Divine, or the Source of all things. But how do you align to that? How do you grant yourself permission to receive the good that might be due you?

There are several ways, you see, that you can be in receipt. The first is to expect. "I have the right to something. I know my need will be met in a high way."

The second is to say, "All of my needs are met before I even ask," which aligns you to the Source of all things, supply if you wish.

And the final one, we say, is how we teach you, by energetic accord. There is nothing you can claim that you cannot be in accord to, but how you move into accord or receptivity in many ways is contingent on what you believe yourself to be or what you are allowed.

"I am not allowed a lover, the lover that I want will never want me back" assumes you without the lover. "I do not want an employer, I don't want to be told what to do, I will be unemployed" commands that experience as well. "I want to know God, but I want to be the only one that knows it. If I am not special there is no purpose in doing anything." Do you understand these ways of thinking? They are the small self's claims that are in fact being granted by your experience. And if you wish to transform them, you must transform, not only the asking, but the reliance upon the receipt.

"What does this mean?" he asks. It always means that you receive only what you think you can have and not a penny more. "I am not worthy" is a claim you hold. And the claim of unworthiness guarantees that the limitation that you can expect will be on par with what you have decided you can have. Who says you are not allowed but you? Who would tell you that you cannot be loved but you? Who would tell you that there isn't a perfect way to live and be solvent that wouldn't support you well? There is no one to tell you these things, but you assume them to be so, and because you assume them to be so, you are granted the likeness of your expectation.

Now when you want something—"I want my needs met"—you have to inquire who and why. What aspect of you is wanting his needs met? "I am the one who gets met all the time," says the one who expects to get his needs met. And while he may get them, what he is asking may not be in accord with his requirements for growth. "I want the pretty girl, I want the handsome man, I want all the money, I want the fine home, I want the perfect spirituality." These

may be the claims of the small self deciding what he or she should have to appease the aspect of the self that wants to be met through the frames that she has inherited. "Well, somebody gets the pretty girl. Why not me?" "Somebody gets the fine home. I deserve that."

Well, perhaps that is so, but why do you want what you want, and do you even inquire? There is nothing wrong with wanting the pretty girl, you may say. There is nothing wrong with wanting the ugly one, too, because pretty and ugly are descriptors of the small self. They are codified expressions that you have moved into agreement with and consequently give value to even though they are only ideas.

When you witness another in their perfection, they would be perfect if they had three heads and a tail. They would still be beautiful just as they are. So if you wish a real prayer, ask to see the true beauty in the one that you love, or know the one you love as beautiful and not put the cart before the horse. Do you understand this? There is nothing wrong with a fine house. You may have the castle on the hill. But if you are only going to live in two rooms, why do you need the castle? Do you understand this?

"Well, somebody gets to live in the castle." Well, you're living in two rooms. Why do you need twenty? That is not the perfect home for you. That is the idea of the perfect home that you are assuming you should have. Why do you assume that? Because everybody said the bigger house is the better one, so it must be so. Why not instead ask for the home that will give you the most joy and the most expression, that you may feel the most alive in and enjoy to the fullest and be nourished by? If you have requirements for a home—"I cannot walk up the steps anymore, let it be on one floor"—even that command would have been held in the first claim. It would not be a perfect home for you without an elevator or a moving staircase or one floor only. Do you understand this?

So when you begin to ask, you must ask yourself "what part of me wants?" "The part of me that has been duped by society who demands to get what he thinks he should have." "I want to be a success, this is what success looks like" because somebody told you what it means to be successful. You ascribe to their belief. Their idea of success may be your living hell. Did you ever think of that? "I want a staff of twelve. I want somebody to run my bathwater. I want my meals brought to me on a tray. I want a little Pekinese who never has to be walked. I want a partner who shows up when I feel like seeing him and no other time."

Well, that life might entertain you for about three hours, and then you would be as lonely as can be with the Pekinese and the servant, and the first thing you would want would be to invite everybody to stay and hang out and get to know you, because what you had claimed is a lonely life. Do you understand this? It sounded good, but it wasn't good. You would rather have a friend than a servant. You would rather draw your own bath and perhaps cook your own meal, but you've decided that to be a rich man means you do rich man's things.

What it means to be wealthy is to be prosperous, but what prosperity means means very different things to many different people. The richest man in any room, or woman in any room, is the one who knows her own true worth because then she may claim in accord with it. Do you understand this? "I am not worth much" gets you just that. But what is worthy of one who knows his worth? It may not be the castle or the great beauty. It might be the love of his or her life. But if she no longer loved, if she is not beautiful, are you no longer happy if you don't have the great home? If you put your faith in those things, you will have very little. Everything that is in form is in transit. This building will not be here one day. The bodies you walk around in will have taken another form. They will be dust, then air, then something else one day. But everything will be changed. When you begin to realize what is always true and agree to that, it will meet you.

“What does this mean?” he asks. If you understand that the dignity of any human being must be honored, you will know your own dignity. But if you dishonor others, you have dishonored yourself. If you realize the Source of all things is not inhibited by anything other than your expectation or denial of it, you can understand that the ability to be wealthy, whatever that looks like, may be known by anyone because it is not dependent on your actions in ascription to what you were taught. If you understand that being loved is about agreeing to the worthiness of it—and then giving it to yourself because why would you deny yourself what you know you are worth?—you will have love.

Now he interrupts here. “But what of those of us that do not know we can receive, that do not allow because we have been harmed, that do not agree to receive because we fear the cost of receiving? What do we do?”

We would like to answer this. You give permission to be in receipt of a love that will remove the fear of it. Do you understand this? This is a new teaching, Paul. You ask to receive a love that is so great it will release you from the fear of love by its very presence. But you must ask and then be willing to let it come. You can claim anything, but if you are not willing to receive it, you will not know it.

Now what that great love is may come in any form. It may come from a pet, it may come from God itself, it may come from a romance, it may come from a friend. The only qualification is you must ask for that love to come with so much power that it will move any resistance to it because it is so powerful. Do you understand this?

Paul is seeing the image of a machine that re-starts a heart that has been faltering. The electric shock is of an amplitude to move the energy and start again that which has stopped. The power of the paddle overrides the system that would deny the current. Do you understand this? So you must ask for something that is greater than you and your own resistance and expect to get it and not decide that it will come in the way you think it should. It may not come from your child who doesn't speak to you. It may not come from the woman that you would wed. It may not come from the parent who never offered it to you when you were young. But let it come as it can because it is there. Hero, the Christ frequency as we claim it, is this love that can be known by you in many different forms.

Now this is a teaching of reception, and we want you to understand one thing. You have the right to this, but you must agree to it. If you don't agree to it, you stay in conjecture. “It is possible that I can go to Paris” is a fine start. But unless you board the plane, you are not going. Do you understand this? “It is possible I may be loved,” but unless you say, “Yes, I am willing to receive it, I am willing to be moved by it, I am willing to be claimed in it and by it to the extent that I will be known anew,” you will be challenged in movement because the sediment that you have built, that you believe in so much, is obscuring the love that is already there and present for you.

Now when we go around the room and we witness you each and we say these words, “you are free, you are free, you are free,” we are announcing you as free from the claims made for you or by you throughout time. And we will say that this agreement to be free must include your claims made in history to abide by others' mandates of who you should be or how you must ask what it should look like to be as you are.

He is interrupting. “I thought you were going to do ‘you are here.’” We are doing them both this weekend in different ways. We start with “you are free” because that is the requirement for the one who can receive beyond the claims made for him or by him as a small self.

Now when we work with you this way, we work individually. We will stand, we will enter Paul as fully as we may. You will be standing. We will witness you through him. We will

announce you each as you are in truth. "You are free, you are free, you are free." And you may respond individually, "I am free, I am free, I am free."

That is the cohesion in vibration. We state the truth. You agree to it in your altered state of coherence to us. And it allows you to release the requirement of fear that has kept you from your liberation.

"What are they releasing?" he asks. Please say these words to them: all agreements made in fear throughout time, all fear by prescription, by law, by thought, by engagement with form in this low world or parallel worlds. What you are letting go of is only what was never true and has kept you in fear, and in freedom you may know yourself as unbound, untethered by the data of history.

Would you stand as one.

