

"TEACHINGS FROM THE HIERARCHY"

Monthly Teaching Letter for the dedicated student/seeker

Channeled through
Ralph Jordan

No. 1/V

January 1997

Gratitude

(from "Morning Session," July 14, 1991, Hawaii)

(continuation from No. 12/IV)

Seeker: I want to feel grateful, but sometimes I just don't. How can I force my body to feel all the time this gratitude?

Jordan: You don't force your body, it's a realistic recognition. You have nothing else to do except be grateful for your body. You have nothing else to do but be grateful for the opportunity to be able to utilize your body as an expressive tool. You don't have to force your body, what you have to do is discipline your comparison of your body, your comparison of your brain, your comparison of your emotions and recognize that you've got exactly what you've programmed. That's the whole process between prosperous thinking and prosperous manifestation, that gratitude.

Seeker: Is there any tool I can use to bring my whole being into this constant awareness of gratitude?

Jordan: Yes, affirmation: "I'm glad to be alive, oh God. Give me the opportunities to express my gratitude abundantly. I am grateful, oh God, to be able to fulfill this minor chore in the expression of your being in this earth plane. I am grateful, oh Lord, to be able to pay this indebtedness as I enjoy the benefit of what I have purchased. I am grateful, Oh Lord, to be able to be in the association of these people as I bring the karmic ties into a state of balance and as we work together for the fulfillment of our overall goal and purposes. I am not separate and alone in my desire to see a retreat. I am not separate and alone in my desire, oh Lord, to see Thy face in all of the earth plane. They are indeed following each of their own paths, oh Lord, with the same conclusion in mind to be closer to Thee, and I am grateful, oh God, to be able to express my understanding, my comprehension, my discipline in the visualization of Thee with these fellows who I have been with in the past who I am with again." That's how.

That's the thought: "I am grateful for Linda. I'm grateful for the trials and the tribulations that she confronts this group with and that this group confronts her with," because when you approach the situation in gratitude you will see yourself within her and you will learn osmosis and not from experience. You are all stingy, and you've seen the master to be generous. You are stingy with yourself, you are stingy with your acceptance, you are stingy with your patience, you are stingy with your endurance, and you are very generous with your criticism and your judgment. That you give

abundantly. That's how you all can be grateful. Gratitude? Go strip off and look at what God's given you and see how you're abusing it and taking it for granted. Do you get up in the morning and thank God for the four walls you live in and mean it?

Seeker: That's what I'm doing when I wake up and feel depressed.

Jordan: Why don't you just do it regularly and make it a discipline?

Seeker: I do affirmations, but I...

Jordan: You are making excuses, you didn't answer my question. You are making excuses and now you're lying to yourself and you're trying to lie to me. You forget who I am, what I am and you forget that when I am teaching you I have turned off my off switch and it is on and I know when you are lying to yourself.

Seeker: I feel there is a separation, sometimes, when I wake up. I feel kind of depressed and heavy and then I do the affirmation to bring myself out of it.

Jordan: Do you know what I'd do? I'd do some tracing and I would trace what work I did in the astral plane that caused me to wake up depressed rather than refreshed. Once I did my tracing, then I would use the tool of affirmation. I just wouldn't cover it over with a lot of crap.

Seeker: I realize I don't want to look at it.

Jordan: You don't want to look at a lot of things. Gratitude is your answer. It's also the healing. When you can bring your client to a state of gratitude for the breath of life, then the client stands a chance of self-healing, then you can teach the client that he has the power to change anything. But as long as the client is ungrateful for the gift of life and what he has earned, earned and learned, then he is stagnated in self-destruction.

Seeker: Sometimes after teaching or a Sunday service, there's a point where I don't want to see anyone anymore...

Jordan: Because you want to bask in the feeling that you've got.

Seeker: I wanted to know if that's stingy too in the parenting?

Jordan: It is. You want to bask and contain and maintain and you refuse to allow anyone to have the opportunity, the option or even possibility of diminishing that feeling that you have. Well, they can't if you retained that feeling.

Seeker: Would you be willing to share your basic evening prayer with us so I can begin to say it? I know it's one you've probably grown up with for years, but I never had a prayer at night.

Jordan: "I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake I pray the Lord my soul to take. Father God, forgive me this day for the sins of omission that I have created and entered into. Father God, grant me courage and strength to face this oncoming day with dignity and being reminded of you. Father God, encompass me in the white light of Christ. Let it be my shield and buckler transforming all that is imbalanced into radiant light. Let it encompass me from the tip of my head to the tip of my toes down the front and back and each side. Ignite the universal flame, oh Father. Let it roll through this structure encompassing every nook, cranny, corner, and every object including me removing and burning away all that which is of impurity. And in its place instill the color of love. Oh, Father God and the healing angels, administrate unto me. Heal me emotionally, mentally and physically so that I might glorify Thy existence within me upon this awakening day. I call upon the

assistance of St. Jude the worker of the impossible, of Dr. A. and of St. Michael the warrior to embed within me the qualities that allow me to be grateful, oh God, for this new day. Amen." Then I say, "All things prophesied and predicated this day, oh God, please allow them to be done in accordance with Thy will and not mine. Bless each of those who live with me, open their hearts that they might see themselves in perfection as they are and always shall be. Protect them and guide them in accordance with divine order."

That's my night prayer, and it varies according to what I've encountered during the day and what needs to be worked on. After all, Linda, I've come to this great realization that God's given me a great deal and man can't take away what God's given me. Man can take away what he's given me, but it's so temporal anyway. I need only to be grateful to God for the opportunity of enjoying it. That's all any of you need to do.

My trials and tribulations, my mistakes? I've made lots of them, and I can view them as opportunities for learning, and with dignity I can say, "I've made them, I've paid for them. That doesn't give you a right to judge me, that doesn't give you a right to punish me. I've made them, I've paid for them, and sometimes the cost has been high. But I won't deny that I've made them, and I won't cheat myself out of my reward from learning from them. Now if you can say something that will help me learn about me, I'm open to listen to it, but if it's simply to punish me, forget it." That's how I view life. For me it's beautiful. It was beautiful in sickness. In sickness I discovered that each day was an opportunity to do more for God, certainly in different ways. I did more with my emotions and more with my mind. That wasn't diseased. It was only my body. It's a simple state of gratitude, and a state of gratitude can also be akin to a state of grace. Yes, I'm like St. Michael. I've accepted that responsibility and I'll be the warrior that defends my state of gratitude, and when I find individuals projecting and infringing in their lack of gratitude and in their desire to be destructive upon my state of gratitude and attempting to destroy it by their bombardment of thoughts and actions and words and deeds, I indeed will pick up my shield and my sword and in all great, great truth come forward wielding it, prepared to cut myself free from their projected enslavement, enchainment. Oh yes, that I've accepted as part and particle of my responsibility.

Seeker: The first step in communication is active listening. (Jordan: That's correct.) What's the next step?

Jordan: The next step is response, and that's a clear, concise expression of your deepest and truest feelings not limited by your self-judgment and self-inflicted insecurity, but by your trust. Too many of us play the waiting game and too many of us hope that via our self-sacrificial actions we will gain acceptance and what we really desire anyway, and when we find out that individuals are not attuned to our inner most desires and that we must state them verbally, we then become angry and frustrated because we have not derived for ourselves what we need in order to sustain our own balance. We expect that individuals will give to us out of their deep sense of gratitude all that we have given to them. They don't. We expect too much. So that's a form of communication that each of us must be able to achieve and utilize constructively. I make it very clear what I expect in behaviorism. I will give abundantly, but I long ago stopped, actually when I became ill, expecting people to give to me what I need without my asking, as a sign of their gratitude for what I had generously given. Now I ask for it and I know that it's there, and if it doesn't come willingly from the persons I ask for it from, it will come from the individuals who desire to give it, but I will not go wanting. I trust that God wants me to want nothing. But if I don't knock and if I don't seek and if I don't ask, I'll never find.

That's communication, being honest about yourself, but not from a judgmental standpoint, not from a critical standpoint. It's simply saying: This is what it is. That's why I've asked each and every one of you to follow the practice of getting up in the morning and saying, "I'm bitchy today, it has nothing to do with you, it has nothing to do with the household situation, it has everything to do with me. Leave me alone." That's why you've heard me say, "You've pushed too far, walk softly, I'm at the point of exploding, there's a knot inside of me, I will not endure anymore, back off," because you all push. You

all push to the nth degree and you all indulge. Okay fine. But do it with yourself, don't inflict it on me. I'm being very verbal. I've stopped expecting you to respond to my generosity. Most of you take it for granted, just as you take everything that you've got for granted because of the fact that you're still dealing with your own inadequacies and you are not strengthening and supporting your abilities. You're denying them. You have not done an evaluation of what God's given you and constructively directed it for the completion of His overall goal. You're still impatiently grabbing out for the unrecognized. How can you get more when you haven't used what you've got balancedly? If you don't eat what's on your plate, I'm not going to fill your plate with more. Why is that so hard to grasp? It's what we're dealing with when we talk about fears, inferiorities, superiorities, and anxieties. It's a lack of gratitude. It's a lack of recognition of what God's given you and a lack of the simple characteristic and directed discipline of its expression. You're not eating what's on your plate constructively, and anything more put on your plate would just flow over in abundance and would be wasted. God's not a waster, and neither am I.

How can you ask for more love when you're not using the love that you've got constructively, when you're denying it? You don't get more love from me by denying that I've loved you and that I've cared about you. Then I only give you exactly what you want. You get more love from me by showing me that you recognize how devotedly I've loved you. Well, you do the same thing with God. Why should he pour more onto you if you haven't recognized how much he's loved you and you're still denying it and doubting it? How can any of you doubt how much I've loved you? All I have to do is question if I've loved you wisely - it's not for you to question if I've loved you wisely - because you've been greedy children with your hands out constantly asking for more. Are you using your truth wisely, are you using your sensitivities wisely, or are you denying them? Are you omitting the very existence that they have in your life? Are you giving them credence? Why do you think Jung wrote the book about keeping a journal and recognizing and tracing? Those are all physical disciplines that by this time you should all be putting into action, and confront your resistances. Your resistances are only a denial and an unwillingness to expose yourself to yourself, but you're exposing yourself to all of humanity. It's the same thing I told her. You can't go out and greet a client with this intense need to be accepted, recognized, loved, approved of and shown that what you doubt is accurate and expect him not to respond to that, and if he gives you the proof, then you'd better be ready to accept the dependency. You can't sit back at that point in time and say, "Ah, ah, you're asking too much," because they're not asking for anything that you didn't ask to be given. Then you learn how to find ways to direct it constructively. That's called parenting. Whenever you put yourself in a self-help program regardless of what guise it works under, you get transference. The thing that you have to watch for is: Are you serving the few and neglecting the many? If you are, then you need to re-evaluate what you are attempting to prove by serving the few. I'd rather give you quality teaching than quantity teaching.

Seeker: I want to be needed.

Jordan: Then recognize you are needed and be willing to fulfill that need harmoniously. You cannot know you are needed when you refuse to recognize that you are needed. What you are saying is, "I want to be needed in the ways I want to be needed," instead of recognizing and fulfilling the ways you are needed.

Seeker: What's a balanced understanding of power?

Jordan: The realization that you have it and then the discipline in its administration. When you really want to affect a situation, there's nothing that will stand in your way of affecting it. It's the questioning, it's the insecurity, it's the doubt concerning the responsibility of the utilization of power that causes us to misuse it. Om Shanti.

*The Comforter * The personality * Christ*

(from "Morning Session," July 7, 1991, Hawaii)

Seeker: In the Bible before Christ is making his transition he says: If I don't leave, the comforter or the Holy Ghost will not come. What does that mean?

Jordan: Until you leave the encasement of your personality identities which encompass and make up your body, the Holy Ghost or the Comforter cannot take total and complete control. It must share its control with your personality prepared consciousness. That's what all of you people are in the process of recognizing, and that is the differentiation between your Comforter or your Holy Ghost or your Holy Spirit or your Christed being or your GOD-being and your evaluation, your equation of who you are, what you are and where you're going and the various different situations that you produce around about yourselves to exemplify your equation of your identity.

Seeker: But the Christ had to leave for the disciples to receive the Holy Spirit, that's what I don't understand.

Jordan: But Christ was our example, wasn't he? The Christ was our way shower, the Christ was our pathfinder. If he had not been willing to leave the encasement of his physical body to show us the necessity of leaving our physical body, and had he continued to remain in his personality identity which could be viewed and seen as the Christ, the disciples would have continuously depended on him to do it for them as opposed to recognizing their own dependency. There is such a thing as interdependency where we are interdependent upon each other, where we make that transfer, where we merge with each other and we merge with the states, levels or degrees of consciousness that each and every one of us are vacillating on, but there does come a point where through that mergement we become as one and we must respond, react and create singularly.

Seeker: That means the student reaches a point where he has to create his own life and not depend so much on the physical teacher?

Jordan: He must by the mergement with and the marriage to the teacher enter into the world again being the teacher and exemplifying the teacher, but doing so within his own identity, yes. That does not mean a physical separation. Of course, that's also possible.

Seeker: That is the answer to transference too. The client has to reach exactly that point where he still has a connection but has to...

Jordan: Students must take responsibility for their choices, for their denials, and for their disobediences while they are in the company of the teacher. Obviously, if the teacher leaves them physically and his presence physically can no longer be seen, can no longer be touched, can no longer be heard in the physical sense, the students have no other recourse except to blame themselves, and that's what's meant by the Christ's statement: If I leave you not, the Comforter and the Holy Spirit cannot descend upon you and within you. As long as you have me to blame for your failures, because either I was born special or I withheld a secret from you or I haven't taught you correctly, you can continue to transfer your blame onto me. As long as you continue to transfer your blame for your interior indulgence onto society, onto your education, onto any exterior commodity, then you have not left the enslavement of the personality. It's only when you recognize the personality control over your motor and your vascular system will you then be able to take control and allow the Holy Spirit to ascend and descend, ascend from within you and descend from outside of you and overshadow you. Once you come into the concept and the recognition of the Holy Spirit, then you realize there is no separation and there is no division, that the teacher has never left you, that he lives within you. But as long as you can blame the teacher or blame an organization or blame a situation, you don't have to confront yourself, do you?

You see, when the teacher says to you, you have exactly what you want, that's exactly what he means. You have created for yourselves exactly what you want, the distractions that please you, the pain that gratifies an aspect of your consciousness. That's what psychiatry proves to us. The more we delve into the psychiatric concepts of the working of the human consciousness the more we realize that there is a cause behind every effect, and the woman that endures physical abuse is enduring it because of an illusionary image, and she's getting exactly, in degrees, what she wants in order to satisfy some guilt complex that she is indeed coping with. Or she is coping with some inadequacy in her own imagery of herself, some erroneous judgment of herself which probably began almost at the first breath and can be related back to the parental influence, the educational influence. But those are only influences where the choice was there. When we go into reincarnation we take it back to past life ties and indebtednesses and we realize that many of these individuals that suffer abuses, whether it's verbal, whether it's emotional, whether it's physical, are merely just tying - depending on their attitudes and their understandings and what recognition that action evokes within them - those loose ends of the karmic cords so that they can get on with completing the cycles of their evolutionary or recognitionary process. If we don't come to terms with our own self-making, then we will always have this exterior commodity to blame for our interior lack of recognition and we cannot have the Comforter. You can train yourself to be receptive to the spirit by recognizing your personality interference with the vibratory energies or patterns of the exterior spirit, and the interior spirit and you will get glimpses of that perfect energy pattern which then become your predictions, your consultations, your awarenesses, and your channelings. They're only glimpses until you've taken responsibility and you have merged the personality into the Holy Spirit and they become as one.

Seeker: Did the Christ energy ever leave the disciples?

Jordan: Absolutely not. Did the disciples recognize it was there?

Seeker: What is the meaning of Comforter?

Jordan: A Comforter is wisdom, understanding. Knowledge is the tool. Many individuals go through life just assimilating great tools. They have a tool shed full of tools, but they just get attached on the wall like decoration and never get put into use. It's a great equation. A tool that is just attached to the wall of your being will eventually get taken away from you. Those things that you don't appreciate and don't use will get passed on to other people.

Seeker: And/or they'll get rusty and fall apart.

Jordan: Or they'll simply get disintegrated by the elements, and the elements are the static that you create in life. Some of the elements are your disbelief, your analyzation, your questioning, your denial. Those are all interior elements that rust the tools of knowledge that you gather to assist you in creating the comfort of the Holy Spirit and of wisdom.

Om Shanti.

(This Teaching letter will be continued in No. 2/V.)

