

JOSHIAH

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Joshiah: ... and we would, once again, remind you that there exists the opportunity for you to interact with other entities that are with us this evening and to become involved in what we refer to as the silent communication, a telepathic exchange of information and interaction with other entities. You have but to express the intent. And as always, the choice is yours.

But you would find on this evening that with the energy that you each have assisted in creating it will be very easy for you to shift your consciousness if you choose to do so. If you would but close your eyes and express the intent you will find that that shifting your consciousness is very easily achieved and the interaction with other entities most certainly does occur. And although many times you may not recall that interaction, we assure you that it does occur and we assure you as well that that interaction many times is much more accurate and much more pertinent to your individual requests and your individual desires than is the information that we express through our friend. Much more accurate because it occurs without the limitations that are present in the use of a vocabulary. It is a direct transference of thoughts and feelings, of ideas, if you wish, of concepts, and is much more accurate, once again, than the use of a vocabulary. And so should you choose to be involved in that silent communication, once again, we would encourage you to do so.

Now, the last time we were with you we spoke to you of one's consciousness existing throughout your entire universe, as well as being aware of and paying attention to the thoughts, the spontaneous thoughts, that occur to assist you in this transformation into the new age and into the new energy; to assist you in understanding what it is that you believe that is responsible for the reality that you are experiencing. For once again, you create your reality absolutely and you do so through your thoughts and feelings based upon your beliefs, based upon your choices, based upon your desires, your expectations.

This evening we would like to speak to you of a slightly different issues. Issues that involve contracts. Issues that involve trust. Issues that involve giving. You see, we have suggested many times that the basic technique, if you wish, for this reality creation process is to love yourself. You create your reality absolutely

and you do so from a position of love. There is no other way to create.

When you can express that love consciously then it becomes much easier to create that which you desire. It becomes much easier to understand consciously what your beliefs are so that you can change them if you wish or reinforce them, whatever. And one of the methods that you employ to express love both for yourself and for others is to give. And we have suggested that the giving must be done unconditionally, and when you put conditions upon a gift then it is no longer a gift. You are forming a contract.

Now, you have within your society several types of contracts. Absolutely. You have contracts that you use for your business purposes and we are not going to speak of those contracts this evening. You see, when you do a contract for a business purpose it is not because you believe that the other person is going to keep the contract, but rather you form the contract so that each individual has some purpose of recourse because they really don't expect that the other person is absolutely going to keep that contract. That is one of the fundamentals, if you wish, of your business operations, in which you form contracts not for the purpose necessarily of keeping but for the purposes of having some type of recourse, for the purpose of having some others interfere in that business if it is necessary in order to enforce that recourse for either individual. And so that type of a contract is, once again, a business contract. And when you enter into a business contract we can assure you that the majority of individuals have that contract without having any type of trust at all involved, but rather look at it almost as a removed portion of a commitment from their personality or from their person.

Now, we wish to talk to you this evening of personal contracts and of interpersonal contracts, the contracts that you make but you don't really sign anything. When you make a contract with yourself you set in place certain conditions that you wish to follow. And once again, we ask you to understand that when you make contracts with yourself you are not giving to yourself, but rather you are creating circumstances in which you can develop certain personality traits, if you wish, certain characteristics that you may wish to bring into your personality. You develop contracts many times for

establishing trust, trust within yourself and trust with others.

Now. It is a rather interesting phenomena that there are many who form contracts with themselves and have absolutely no intention of keeping the contract. And when they don't keep the contract then they look at themselves and say, "Well, you see, I can't trust myself. I can't love myself because I can't even form simple contracts to keep for myself. I can't trust myself." And you see all types of individuals involved in those contracts, particularly individuals who are attempting to break what they feel are habits that they feel and believe are less than desirable habits. And so they set in place the contract by, "If I don't become involved, if I don't participate, if I am not actively committing that particular act that I find to be offensive or undesirable, then I will reward myself." And they form a contract with themselves.

Many of those individuals involved in that type of contract establishment have absolutely no intention of keeping the contract. And when the contract fails, when they fail to live up to the commitments that they have put in place for themselves then they believe themselves to be unworthy. They believe themselves to be less than trusting. They believe themselves to be failures. And when you hold that belief and when you perpetuate it, then you create the circumstances to support it. Absolutely.

And so when you set in place contracts for the purposes of attempting to establish trust but you don't believe that you can keep the contract, then that is not a case of trusting. It is a case of setting yourself up. It is a case of reinforcing the lack of deservability that individuals feel for themselves. And so there is not much to be gained in terms of this new age movement if you are attempting to establish a feeling of deservability by building up the trust that you have for yourself when you become involved in personal contracts that you have no intention of keeping in the first place. Rather than establishing that you have self-worth, that you can be trusted, you perpetuate the belief that you can't trust yourself, that you are not worthy.

And so we would encourage you that when you become involved in a contract, when you put in place conditions, beware of your potential to live up to your conditions, to meet your requirements of the contract. If you believe that you will fail, then you shall fail. If you believe that you won't keep the conditions then this is not a situation of trusting. It is a situation of setting yourself up for disappointment. And it is based, once again, on beliefs. If you believe that you will fail, then you shall fail. If you believe that you are untrustworthy to the commitments that you make to yourself, then you shall create the circumstances to support the belief. Absolutely.

And so when you give to yourself and you do so for the purposes of attempting to establish some type of credibility in terms of trust, and you are not giving unconditionally, but rather you put in place conditions and you are entering into a contract, and if you believe that you can't live up to the conditions then it is not a situation of trust. Absolutely not. It is a situation of your setting yourself up for disappointment. And that is your choice. Absolutely. We are not suggesting for an instant that you can't be involved in those circumstances, but rather that you understand that it is not a situation of trust. You understand that it is a contract that you become involved with that you have absolutely no intention of fulfilling. And when you become involved in those types of contracts that you have no intention of fulfilling, then it becomes hard for you to believe that you are worthy, that you have the ability to bring that love, that self-love that we speak of, into your consciousness. You set yourself up for all types of disappointments.

Now. You also become involved in interpersonal relationships and contracts with those that are individuals that you interact with on a personal basis in your day-to-day activities. And you enter into contracts as well. You set in place all types of circumstances. And it is rather (*chuckles*) amusing at times for those individuals who don't believe that they are in control, for those individuals who believe that others are in control of their destiny or others are in control of their reality or can influence their reality, that they set in place the contracts in their subconsciousness. They set in place the contracts in their dream states. But nonetheless, you put in place these interpersonal contracts.

Now. When you do it consciously, when you set in place contracts and you don't believe that the other individual will live up to that contract, then you, once again, are setting yourself up to experience disappointment. When you set in place a contract and you suggest that you trust the other individual to fulfill their portion of the contract but you don't really believe that they will, then that is not a situation of trust at all. That is a situation of your setting yourself up for disappointment.

Now. It is even worse when you become involved in a contract, an interpersonal contract with another individual and you are doing so on the conscious level, and the other individual has absolutely no intent of being involved in your contract, now you are really setting yourself up for disappointment. You become involved in a contract that you believe is a trusting situation and the individual that you are interacting with supposedly has absolutely no intent of participating in your contract and certainly not fulfilling your trust. And the results many times can be quite devastating to individuals. And you, once again, reinforce that belief that you are not worthy or, even worse, that you are not trustworthy.

Being involved in interpersonal contracts is very much like loving others. You see, when you love others, first you must love yourself. You cannot love another to any extent that is greater than what you love yourself. You can only give love to the extent that you love yourself. Now, when you create contracts for yourself, the personal contracts, to develop trust and you have absolutely no intent of keeping those contracts, you have absolutely no intention of establishing that trust that you have for yourself, then it becomes very difficult for you to become involved in interpersonal contracts with others and to maintain any type of trust in others. For, similar to loving yourself, you can only trust others to the extent that you trust yourself. You will notice that individuals who have trouble in believing in themselves, individuals who don't trust themselves, are the same individuals many times who do not trust others either.

And so becoming involved in contractual situations involves, first of all, putting in place conditions. And when you put in place conditions we would ask you to understand that you are not acting from a position of love. It is not that love cannot be involved, but when you do things from a position of love you don't put conditions upon the doing.

Now, you can be in a position of love and still be entering into contracts if you wish, still putting in place conditions. Absolutely. But you must understand and be able to separate the difference. You see, when you give a gift to someone and you put in place a condition, it is not a gift anymore. It is a contract. When you give to someone and you say to them, "Alright, we are going to give you this gift." Let's use an example of you are going to give a gift of a certain amount of money, financial assistance, if you would, but then you put on the conditions, "You can only spend this money to buy certain items," or "You can only spend this money for your education," or "You can only spend this money for an automobile." It doesn't matter what the condition, when you do that, when you put that condition on, it is no longer a gift. It is now a contract. "I will give this for you providing that you fulfill this particular commitment." And that is a contract.

Now. We are not suggesting for an instant that you shouldn't have contracts. It is what assists you in your interpersonal relationships, absolutely. We are just suggesting that you understand and separate the difference. Understand that you can be involved in a loving situation and have contracts in place, you can have conditions, absolutely, but when you do that you are not giving for the purposes of securing that person's enjoyment. You are not giving so that other individual can experience unconditional love. You are not giving so that that other individual can experience a sense of security without feeling that first they must fulfill a commitment. And so, to give for the purposes of expressing love, you cannot put in place conditions. When you give from a loving position and you put conditions on, you are forming a contract.

Now. If you expect an individual to fulfill a contract then you can have circumstances where you are involved in experiencing trust. However, if you give and you put on conditions but you have absolutely no faith, belief, that the other individual will fulfill your commitments, then you are not involved in a situation of trust. You are involved in a situation of creating a contract that you believe will fail. You are involved in a situation of creating a contract where you are certain to experience disappointment. And if you begin to confuse that with a trusting situation then you lose the perspective of what trust is. You begin to suspect that you are not trustworthy when actually it was never a trusting situation to begin with. And if you didn't believe the other individual was going to fulfill the commitment, then how on Earth could you believe that there should be trust involved in that situation?

If you were to tell someone a secret and then after you tell them the secret you suggest, "Well, this now [is] a secret and I trust that you won't tell everyone else," well, that is not really a trusting situation, is it? You haven't put in place the contract, you didn't put in place the conditions until after the fact and now it is very difficult to call that a trusting situation when that individual spreads your secret. First of all, you must believe that the other individual can be trusted. You must have some type of interaction, some type of relationship, in order to have that type of belief. You must believe that [if] the situation were reversed, that you absolutely could be trusted. For once again, if you can't trust yourself you will have very much difficulty in trusting others.

So, before you enter into the giving or the sharing in order to form a contract, you must first establish the conditions. And so, if you tell someone the secret you must first of all have suggested to them that this is a secret and then you must put on the condition of trust. And before you can put on the condition of trust you must believe that the other can be trusted. You see, if you put on that condition in order to form that contract but you have absolutely no belief that the other will fulfill your condition of trust, then you are not entering into a contract. You are simply giving up what you once thought was something of value knowing that there would be nothing in return. There will be no trust. There will be no sense of commitment. There will be no contract. And if you falsely try to convince yourself that, "Oh well, I really did trust them," then you are simply fooling yourself. And many times that can be quite hard to admit, especially when it is someone that you interact with on a regular basis, when it is someone that you feel that you trusted.

And so, when you enter into that contract, but you give whatever it is—whether it be some type of item that has a monetary value or whether you are sharing a secret, whatever it is, it really doesn't matter—if you give before you set in place the conditions then you are entering into a contract that the other has absolute

control over. And you had better trust them implicitly before you give out whatever it is that you are giving.

Many people become involved in those types of situations for perpetuating belief systems. You see, if you believe that you are not worthy and you are not trustworthy then you enter into all types of contracts with other individuals to support that belief. Now, you can do those contracts consciously or subconsciously. It doesn't really matter. That is your choice. Nonetheless, if you don't believe that you are trustworthy, if you don't believe that others are trustworthy, then you will create the circumstances to support those beliefs. Absolutely.

If you believe that you are trustworthy then you will, once again, create the reality to support the belief. And the way that you reinforce that belief that you are trustworthy is to create those contracts for yourself and create the ones that you know that you can keep. Create the ones that you are absolutely certain that you can trust yourself to fulfill. And as you begin to experience that trust, as you begin to experience that self-confidence, if you wish, then you can increase the intensity of your contracts. You can increase the importance of your personal contracts. And you can reinforce that characteristic, that principle of trust. And you will find that as you reinforce and begin to believe that you are trustworthy, others will begin to trust you as well. And you will find that you can enter into contracts and you can trust others and they will trust you.

It is rather interesting that individuals involved in particular interactions, that are involved in contracts, that are involving those conditions that they set in place between each other, find that it is much easier to keep certain contracts with some individuals than it is with others. That it is much easier to trust one individual than it is another. Many times you will find it is because that first individual also trusts themselves and the other has no sense of self-trust, let alone trusting in another individual in an interpersonal contract agreement. And so you become involved in different circumstances where you can trust one individual but you won't feel that you can trust another, and many times it is because the other does not trust themselves either.

And you become involved in creating realities to support each other's beliefs. You believe one individual is more trustworthy than the other, and when you hold beliefs you attract to you individuals who have similar beliefs, individuals who are in a position of attempting to create realities to support their belief. And you, in your altered states of consciousness, set in place the contracts, the agreements, the circumstances to create the realities that support your beliefs. You get to the point where you interact with someone that will support your belief that they can be trusted. But of course, there are individuals who can't be trusted, aren't there

(*chuckles*), and so you have got to create those realities as well.

It is rather amusing that individuals who believe that there must be good and evil believe, as well, that there must be those who can be trusted and those who can't. Individuals who believe that there is a light and a dark believe, as well, that there are those that you could share your deepest secrets with and there are those that you wouldn't tell anything to. If there is good and evil, then there must also be individuals who are creating the realities to support those concepts of good and evil. We would suggest to you, once again, that those are human consciousness concepts. They do not exist outside of your vibrational level. You create them for the purposes of experiencing the feelings that are associated with them. Absolutely.

You see, when you begin to consciously love yourself unconditionally, when you begin to understand consciously who and what you truly are, when you begin to get a grasp of the illusion of this reality that you exist in in your conscious state in this vibrational level, then trust becomes almost secondary. Trust becomes as spontaneous as what it is for you to breathe. You understand that individuals are creating the reality that they desire based upon their belief systems and you can't change that. And ironically, when you understand that it is an illusion, then you can also understand that the reality that others experience is also an illusion. And trust becomes, once again, spontaneous. It is not something you even think about anymore.

You begin to understand that you are a Piece of the One. You understand that this illusion that you exist in can be altered. You understand that as you can alter it, and you can alter it at will, and that you are an equal Piece of the One—meaning that each and every individual involved in your vibrational level is also experiencing a similar illusion and they too, if they choose, can alter it at will—then the trust becomes a human consciousness concept and it becomes as easy as breathing, as spontaneous as breathing. And you have no doubts when you set in place your contracts that they will be fulfilled because it is your reality, it is your illusion.

Now. We spoke to you of giving, and giving unconditionally for the purposes of allowing another to experience the emotions that are associated with love. One of the most important elements of this love business is the giving—the unconditional giving.

Now. Many individuals have difficulty in giving to themselves. And that is sad because you see, once again, the love that you feel for yourself, the love that you express for yourself, is the extent of the love that you feel and express for others. You cannot love someone else more than you love yourself. It is just not possible. Now. When you don't believe that you are worthy of receiving gifts from yourself simply for the

purposes of experiencing the emotions of security and of joy and of trust, when you feel that you are not worthy of receiving those particular elements that create those feelings of joy and of security and of trust, then it is difficult for you to give to others for the purposes of allowing them to feel and experience unconditional love.

You have within your society many individuals who give gifts. Individuals who give a gift with the intent of receiving some recognition for their giving. You have within your society all types of individuals who have almost monumental abundance and they give of that abundance in order for others to recognize that they are giving individuals. And that is fair. But understand that the intent of the gift is for them to receive the recognition, and when they have received the recognition then they have fulfilled their intent. They have fulfilled their belief. They have not given to another for the purpose of that other to experience unconditional love. Absolutely not. They have given for the purpose of that other to experience a gift and in return for that gift they must recognize the giver.

Now. We are not suggesting that there is anything wrong with that. Absolutely not. We are suggesting, rather, that you understand that that, once again, is a contract. That is putting a condition upon a gift and forming a contract. And when you receive your recognition the contract has been fulfilled. And so, again, there is nothing wrong with that if that is what you wish to do. Rather, we would ask you to understand that that is not giving from a position of love.

Now. You have other individuals who have very little in terms of monetary wealth and yet they give huge proportions of what they have to others and they give simply for the purpose of allowing that other to experience the joy, to experience the security, to experience the trust, and they do not ask for recognition of that gift. In fact, many times, [they] give that gift without disclosing their personal identity or that they are the giver of that gift. They remain anonymous, and they give the gift simply so that the other can experience the feelings that are associated with an unconditional gift. The feelings of love. The feelings of unconditional love.

Now, we are not suggesting that one gift is any more valuable than the other in terms of what it can do to assist an individual in their day-to-day existence. But rather we are suggesting that the one gift that is given without the conditions allows one to experience love. It allows one to experience self-worth, allows one to experience trust, and allows one to begin to believe that they are worthy of love. And when you give that type of a gift, when you allow someone to feel unconditional love, then you have given a gift that is far beyond measure. You have given a gift that allows one to begin to experience more self-worth, more self-love;

that allows one to begin to believe that there are others who love them as well; that allows one to begin to travel that journey into the new age and the new energy where it is possible for them to create whatever it is that they desire and to do so consciously through the experience of love and self-love and through the expressing of self-love and love for others.

So, we would, once again, encourage you caution in your giving a gift for the purposes of expressing love, that you do not put conditions upon the gift. For when you put conditions upon the gift you create a contract. And although there is nothing wrong with contracts and we are not suggesting for an instant that you don't become involved in situations where you are creating and experiencing contracts, but rather that you understand them for what they are. They are contracts and they are not gifts of unconditional love.

When you give unconditionally you allow the other to experience those feelings of security, of joy, of trust, the feelings associated with love, the emotions that you experience when you experience unconditional love—be it love for yourself or love for another.

Now, we would break for a moment or two and if you have any questions, we would be willing to return and answer them for you. And we would remind you in the meantime that we do not leave this sacred space that you have created. In fact, we are only separated by a vibrational level. We are not separated by time or space—those are your creations and your illusions. And if you wish to interact with us you have but to express the intent and we would be with you always. And we welcome the opportunity to interact with you and to offer you our unconditional love and our unending support.

Now, once again, we would break for a moment or two and if you have any questions for us we would be willing to return and attempt to answer them for you. And we would leave you now, with love and with peace. ✨