

**Excerpts from some informal conversations
between Michael Langford and Regina Dawn Akers**

Michael had a small digital recorder running during the breaks between the public teachings given on April 6, 2016.

What follows are a small number of excerpts from that recording.

Michael: I'm going to leave the extremely intense desire for liberation for a new recording, because that is the solution to everything—all the problems are solved. That is the only solution I've ever seen that works for anyone. It solves everything. I think that's a whole topic.

Regina: One of the things I may touch on in the interview, if I remember, is how the spiritual student lies to themselves, because one of the ways the spiritual student lies to themselves is [by saying] you're not supposed to desire anything.

Michael: That brings up another topic. The topic is, "What are the spiritual lies that are sort of unique to a spiritual student?"

Here's a way to put it that will phrase what you just said exactly: How are spiritual teachings used to preserve the ego?

I think I put it in the *Manonasa* book that I asked Vernon Howard—at age 18, that young man—he asked him, "Is the purpose of your class to remove the illusion of the ego?"

Vernon Howard said, "Would you repeat that?"

"Is the purpose of your class—your teachings—to remove the illusion of the ego?"

Vernon Howard said, "Yes. Well stated."

The next question: "Is it possible to use your teachings to preserve the ego instead of remove it?"

This is Vernon Howard's answer: "Yes, and you all do it."

Don't just hear the "yes," Regina. "Yes, *and you all do it.*" The "and you all do it" is really, really something.

I want to come back to your specific example. In Buddhism, for example, the Buddha taught that the point is to be free from desire. And I'm saying to intensely desire something, which is the desire for liberation. It appears to be a contradiction, you see, because you said we're taught not to desire anything.

Freedom from desire is the point, but there is one particular desire that is different from the rest, because it will end all the rest. And this desire for liberation is the one that is different.

There might be some other way to hit upon that.

Ah! Imagine you had a pile of wood. You had 1000 pieces of wood of various sizes. And you laid them out on the ground—not in here, because we are about to start a fire.

Regina: [LAUGHING]

Michael: (Continuing to joke) Out there somewhere safe away from the brush so we won't start a forest fire.

(Returning to seriousness) And each one of those pieces of wood represents a desire. You take another piece of wood, and you light it. This piece of lit wood may also be a desire, but if I put this one to that wood, all of those other desires, which are those pieces of wood, will be consumed.

Regina: Right. That's an excellent example.

Michael: And this is the extremely intense desire for freedom. Is this piece of wood also desire? Yea, sure. It's a desire, but it has a unique quality. It will consume everything.

Regina: That was an excellent, excellent answer. People fool themselves with things like that all the time.

Michael: Yea, and that's just one spiritual teaching ... the one about no desire. In the group (referring to a group with Michael's students), "Misplacing the Teachings" is where this was covered, where I mentioned you take a teaching that was designed for one purpose—here—and you put it where it was not meant to be. I did that in the group postings, "Misplacing the Teachings."

[Link to Misplacing the Teachings: <http://bit.ly/1Rbu7eF>]

Michael: I do want to say one more thing, just before I throw it to you. I think; let me just tell you what it is.

When I mention the spiritual teachings of the past serving the ego, one of the things that immediately comes up is the people's attachment to those beliefs. They're so entrenched in their particular religious beliefs.

Ah. It doesn't matter if I mention that or not.

Regina: Well, it's something that I brought up in the Sanctuary, I think it was last Wednesday. There's actually a line in the Bible where Jesus is talking about Abraham and he says something like, "Abraham dreamed of seeing my day, and he did," which made it sound like maybe Abraham had awakened. Or at least Jesus was saying that Abraham had awakened. And the reason I talked about that was because in the Course community, people are very fond of saying that Jesus was the first one to ever awaken.

Michael: [LAUGHING]

Regina: Because of their attachment to Jesus.

Michael: People in the Course community are definitely Christian-terminology attached. I've noticed this already.

Regina: So I wanted to point out that maybe Jesus was saying that even Abraham was awakened.

Michael: They often sound almost like a regular Christian congregation. Not always, by any means. There's something in the Course that's much more beautiful than that, but in their terminology and their whole Jesus-interest, it's sometimes like we're with a whole bunch of evangelist fundamentalists.

Regina: That's what we call them, Course fundamentalists. They don't see their attachments. It's another layer of self-deception. They'll even say that Buddha was not fully awakened.

Michael: [LAUGHING]

Regina: Because he was before Jesus. He couldn't have been. Jesus had to be the first.

Michael: Yea, see that is it. And the reverse will happen. You'll have somebody who is the member of some non-Christian religion who is just as attached to their little shtick, whatever it is. I haven't yet mentioned that, of course, when one says anything against the religious and spiritual teachings of the past, one of the things you're going to go up against is this great attachment to belief, and it is very strong. It can be. It can be really, really a strong thing.

Regina: Yea, I understand. I remember when my belief in my spiritual past was ripped away. It was a tough day.

Michael: What did you say about it being a tough day?

Regina: The day that my past spiritual belief was ripped away. It was a tough day.

Michael: Yea. I just wasn't clear if you were saying it was or wasn't a tough day.

Regina: It was a tough day. What happened was I received an email. I don't know who sent it to me, but it was a really long email—"proof " that Jesus never existed. I read the whole thing, and the reasonable mind had to admit that was a possibility.

Michael: Yea.

Regina: At that point, [Jesus was] the foundation, for me, of truth. If you rip Jesus away, that means there's no truth. This is how my mind took it. So it was really a tough, tough day. I was in a lot of fear in fact.

Michael: Yea.

Regina: It just brought everything spiritually that I believed in into question. But then the next morning, the inner wisdom that I listened to basically said to me, "You're saying that 'x'—'x' in this case being Jesus—has to be true or the truth can't be true."

Michael: Right.

Regina: Think about that for a minute. I really had to look at that, and I had to realize that I was holding onto myself by holding onto my beliefs about Jesus. I had to let the whole thing go.

Michael: You know, this brings up something broader. And it's something you are already well familiar with, which is what all the Step One quotes are about [from *The Seven Steps to Awakening*], which is belief *is* taking things intellectually. What we have been discussing is a very specific, narrow aspect of that, but if you broaden it out a bit it's simply...

It's very closely related to what we were talking about, because it is confusing spiritual ideas, beliefs, concepts, religious ideas, beliefs concepts with reality; with the eternal reality, the spiritual reality. It's confusing the word "eternal" with what the word "eternal" is actually pointing toward, which is something alive. It's something you can know; something that is alive. You see what I mean.

Regina: I do.

Michael: Not a concept, but the concept is pointing towards something that is alive, which is eternal. And it's always been alive, but not the concept of eternal.

Michael: Almost all spiritual seekers, all they're really doing... It's completely conceptual from beginning to end. And they never go beyond it. And that's true of almost all human beings. Yea, we can have experiences, but remember—the ego produced all of this (the world, etc.)

Regina: Yea.

Michael: Just because thought can produce experience doesn't mean you're still not in the realm of thought. You are still in the realm of thought. It's just that it happened to produce an experience.

I just want to write that down as a topic for one of the recordings.

Regina: I love the Seven Steps. I know you know that, but I just want to tell you.

Michael: I do too. It's my favorite.

Regina: I tell people it's my primary spiritual path.

Michael: You know, people are so surprised; why do I recommend that instead of the book I wrote, the Bliss book? It's because I love them getting seven different teachers' perspective on the same truth. There's just something marvelous about that. You know, instead of just one particular way of expressing it, to have seven on the same truth is really, really good.

Regina: Well, and as you know, you can read—"you" meaning the general person—can read a quote and say, "Yea. Yea. I agree," and go right on, and it never penetrates anything.

Michael: That's it. It also is an excuse to hit them seven times so it will help penetrate.

Regina: It penetrates!

Michael: Yea, to hit them with it seven times before you go on, because you've got seven teachers. And it does help to penetrate because it is seven different ways; they had seven different ways of describing this truth. And that really does help to kind of really hit home, to get the message through.

Regina: You can maybe contemplate this while I go to the bathroom. [On the first audio] I shared just a few thoughts that I saw that try to keep me from going into meditation. One question I would love to hear from you is if you recall any word-tricks that tried to keep you from meditation; you know, from spiritual practice. I think that's helpful for a couple of reasons.

One, some people aren't noticing their own [tricks], and when they hear either you or me say, "Oh, I saw this in my mind," they go, "Oh, yea. That's in mine too."

Michael: Yea, I'll see. I may or may not be able to do that, because it was a long time ago, and it was someone who died.

Regina: I understand. That's why I said "contemplate it while I go to the bathroom," because I knew that it wouldn't be immediate. I figured if it was immediate, it would have already been in your book.

Michael: Yea. I'm not so sure if I can.

Regina: I'm going to go to the bathroom. Anything at all that might come up that would be exposing an ego trick that you recall. I know about the one about reading too many books. But if there's any others that you can think of that come up. Anything that you can share like that would be helpful.

Michael: You bet.

~ ~ ~ ~ ~

Regina: I think it is very interesting. I love the conversations [that we are having on the audios]. Let's just put it like that.

Michael: The ego won't like it. Believe me. The ego in people will not like any of this stuff. I know what they want to be told, and this is not what they want to hear.

Regina: But I'm here for this.

Michael: I'm just telling you, it's not what the ego wants to hear.

Regina: There are some [who want to hear this]. Even I know some.

Michael: Yes, there are some.

Regina: I know some that really (voice fades and is inaudible).

Another thing that you said that is really important; it was just one comment, so maybe we will go back and swing on it and maybe we won't. But that was, "Don't try to go out there and fix everybody's else's ego. This is just for you."

~ ~ ~ ~ ~

Michael: The thing about Vernon Howard's classes though, is that he had such a peculiar confrontation style on the recordings that with the books, you see, you don't get. And that book (pointing to *1500 Ways to Escape the Human Jungle*) exposes things, but you just don't get [the confrontational style]. Not many people could handle it. Almost everybody would be turned off by that. I mean, even more than just the stuff I'm doing, because I'm not really doing this in a very confrontational way.

Regina: No, you have a very kind sounding voice.

Michael: It was frightening for M-the-seeker at age 18, you know. Four times per week for three months, 120 classes. He got through that many. But even anybody, it doesn't matter what age they are, you see. Because people go around saying, "Peace. Love. Peace. Love." That's what they're expecting.

But he (Vernon Howard) had a whole different mission in mind. He did want to scare purposefully away anyone who could be scared away, because he didn't want a big group. He wanted just those people who wanted it that bad. So that was his thing.

But I'll tell you, almost nobody would *like* what they hear. You know, because he would shout sometimes. He'd scream at you, you know. So that's the only thing about that. I sort of wish he hadn't been that way, because what he was saying was so good. You know what I mean? What he was saying was so exposing of the ego. If he hadn't said it in such a menacing tone of voice, it just seems like people could have gotten it a little easier.

Regina: Well, it also just gives the ego another thing to grab onto. If you do believe that awakening is love and peace, then it can't be him. [LAUGHING]

Michael: "It can't be him." That's it.

Regina: Therefore, "I don't have to listen to anything he says."

Michael: That's it. It gives them another deal. I wish you could hear it. He did such a good job of exposing it.

(Brief example of a Vernon Howard teaching:
<https://www.youtube.com/watch?v=qyJjEf2prYE>)

Regina: I watched Nisargadatta—a little video—and he could be that way.

Michael: Yes.

Regina: He could really look like a madman.

Michael: He had eyes like a madman. You look at the intensity of his eyes and they looked that way.

I didn't see him alive, but I did go to the place where he taught, and there were little tiny narrow steps. I went up there, [up] those steps to see where he taught. They said he'd get angry enough where he'd chase people and almost throw them down there.

Regina: That's what I heard. I heard that too.

~ ~ ~ ~ ~

Regina: I did have an experience once. It wasn't no world, no body. But in the experience, I was nobody. I mean, I was still seeing out of this body, but I wasn't Regina. It only lasted for about 20 minutes. But during that 20 minutes I ran across Regina's biography, and I read that. And I had this memory. It was like a thousand miles ago that I used to think I was her. And I thought that was the funniest thing in the world.

Michael: I've heard a few experiences that you've related. You related being someone in a past life, but this isn't the same as that.

Regina: No. This was, ah...

It was a very temporary experience, but it was funny because I read about Regina and I knew that I used to think I was her. That was the funniest thing in the world, that I ever could have thought I was that.

Michael: Oh, that is a neat—that is a very good, very good thing.

Regina: Yea. It was like way, way, way back, like a thousand years ago—it wasn't in time, but just as far back as a memory can go. It was like, "How could I ever have thought I was her?"

Michael: You know, one can come to a point where to ever have thought I had a body or lived on a planet called earth—the absurdity of it.

Regina: I don't quite understand, but I kind of do because of that experience. The concept isn't completely alien, because I have kind of an experience.

~ ~ ~ ~ ~

Michael: I think it would be best if we don't go into the whole question of manonasa and what it is.

Regina: Okay.

Michael: The reason is we'd have to spend the entire recording [on it]. Under no circumstance could we have any questions that weren't that, because it would take a whole hour. And I wrote 44 pages on it (chapter six in the book Manonasa), because that's what it took. So it shows I'm not trying to duck [out of] this question, because I put 44 pages there on this question.

Regina: And my thought was, even though people are curious, it might not be the most helpful thing. That's what I was thinking while you were in there.

Michael: Well, the thing is, if they want to know they really should read the 44 pages, because it took all of that for me to convey this. How can I somehow convey it better with you? And what are we going to leave out of that chapter? I mean, unless we are going to read the whole chapter.

You see, it is such a difficult thing.

They've got 44 pages. It hasn't been ducked. Forty-four pages! So, the question wasn't avoided. Instead of avoiding it, I ran after it. I embraced the question. I approached it from every possible direction. There were stories. There were quotes. Stories that I made up just for the purpose of helping people understand what this is, because it's so hard for them.

I don't want to try and duplicate it. You know what I mean? It's there. If you want to read the whole thing in context, people can. But I don't know how in bits and pieces we're ever going to convey something that hard. It is so difficult for a human to understand, you know?

Michael: There's something else. I underlined the part...

Regina: I saw that.

Michael: Let me tell you why I did that. I've been watching people for so long. I know which part of a quote they block out.

Regina: Hmmm.

Michael: That their ego will not allow in. And I also wanted to emphasize the disappearance of the world over and over. The disappearance of the universe, you know, because that's the part they will never let in.

~~~~~

**Regina:** So the question becomes again, from the sincere spiritual seeker's point of view, "How do I discern which teachers to listen to and which teachers not to listen to?"

**Michael:** Yes. I understand what you're saying. You see, that's going to come back to the extremely intense desire for liberation.

**Regina:** I understand that too.

(Regina remembered reading in *Silence of the Heart: Dialogues with Robert Adams* when Robert Adams said, "If you are true to yourself, your teacher from within you will lead you to the teacher without.")

**Michael:** I mean, I have no other place to go other than that.

**Regina:** But we haven't talked about that yet.

**Michael:** We haven't, and we probably should. Now, don't forget I did, on my one and only recording that I did, I did spend a lot of time on the desire for liberation.

(Link to Lesson One, the recording Michael is referring to:  
<https://www.youtube.com/watch?v=Q7xQSjxUWFA> )

**Regina:** So let me look at, um... I think there was one question. Let me see what you think about this question. We were just talking about my experience that I had when I was no one, and I saw Regina's biography and I thought it was funny that I could ever have thought I was her. And we talked about my other spiritual experience where I was an apple. Okay, I perceive those experiences as helpful because of what they taught me. I always tell people they are like the illustrations in the book.

**Michael:** Yes.

**Regina:** But there's also a lot of teaching, and *good* teaching, about how you don't want to be just chasing after experience, seeking experiences; you don't have to have experiences, [etc.], and I think people get [confused]. The Mooji story about the Yogini. Every time an experience came to her in meditation, she just asked, "Who is it that sees this?"

**Michael:** Right!

(Mooji's story of the Yogini: A great Yogini was deep in meditation. Suddenly, beautiful and melodious sounds could be heard, appearing as if from nowhere and everywhere simultaneously. It was like nothing she has ever heard. She felt: this music is truly wonderful but it cannot be what I am for I am here to hear it. The music faded away. Next appeared the most exquisite colours, like no painter could paint; nor could any flower display it for it was not of this earthly realm. She thought, 'this is, indeed, astonishingly beautiful. However, it cannot be who I am nor can it be real for it cannot appear if I were not here to perceive it.' This phenomenon, too, she ignored. Shortly afterwards, it also vanished in the presence of her deep and unmoving silence. Shortly after this, there appeared several beings shaped as if from pure light, floating through space and smiling lovingly at her in a welcoming manner. She felt profoundly touched and filled with loving emotions but inwardly, she somehow, kept her composure. "How profound," she felt, "but this also cannot be what is the unchanging reality, for, were I not here, who would see them?" As soon as this insight occurred, the figures vanished. Her mind entered her heart and could no more produce any effects. A deep silence prevailed as her mind merged inside her indivisible, unconquerable and essential being - a state known to the Yogis as Nirvikalpa Samadhi.)

**Regina:** So the confusion is, is there a time when spiritual experience is truly helpful? You know, like it came to make a point beyond concepts. And are there spiritual experiences that should be ignored just like thought should be ignored? Is there an answer for that?

**Michael:** There is. I don't know if there is enough of an answer to want to go into it [on a recording]. Let me just tell you what it is, and you can decide that for yourself.

The answer is simply what the Yogini said, which is simply, "Who experiences it?" Some experiences may be helpful. Some aren't. But that isn't what we are talking about. Experiences aren't really what you're seeking, you know. You are seeking to perceive the seer.

A lot of people know that because of Ramana Maharshi's teachings, "To whom does this arise?" and that sort of thing.

**Regina:** Okay, then let me tell you what I have in here [in the book, *Manonasa*].

Oh, here was a question, because I think when people read this in your book, I think there is going to be a problem with the way some people think. It wasn't the last part of this; it was the first part.

(Reading from *Manonasa*) "The reason decades later M attained manonasa was not grace."

I'm wondering if your definition of "grace" and, for example, my definition of "grace" are different. Like, I would have said, just the question being born in your mind when you were age seven, "How do I know this is true?"—just the fact that that question arose; I would call that grace.

**Michael:** Uh-huh. I understand, but *maybe it wasn't*.

**Regina:** Oh, maybe it wasn't. [LAUGHING as she realizes this was a good time to ask herself, "How do I know my thought about this is true?"]

**Michael:** Because of spiritual practice done in the past, you know?  
(Michael is suggesting the reason the How do I know this is true inquiry arose when M the seeker's body was age 7 could have been due to spiritual practice done in previous lifetimes.)

**Regina:** Yea, yea, yea, yea. So we just don't know.

**Michael:** Then let's very, very specifically, narrowly, narrowly, narrowly define—what do you mean by grace?

**Regina:** Yea.

**Michael:** Try it.

**Regina:** What do I mean by “grace”?

**Michael:** You bet. Very specifically.

**Regina:** Okay. If I was going to refer to “grace,” it would be something that occurred that I don’t feel in any way I made it happen.

**Michael:** Yea. I got you. Right.

**Regina:** For example, I could loosely call this [mobile home] showing up at 3pm yesterday grace. (Michael and Regina did not have a place to meet. The mobile home was spontaneously offered at 3pm the day before Regina arrived.)

**Michael:** I understand what you are saying. Yea. Yea. I understand what you mean.

I think the context in which I am saying that is [this]: They are saying there is some spiritual power that is helping out, or something like that.

I would say, then let the spiritual power come and get rid of all these wars right now, or let it be quiet. Do you understand what I’m saying?

**Regina:** Yea, I do.

**Michael:** Because this loosey-goose spirituality that never defines anything clearly—you see what I mean?—that wants to say some power is doing this and that. Let the power be powerful then. Let it just do it all at once without any excuses. No ideas to make excuses for, you see what I mean?

**Regina:** And people do use grace as an excuse not to practice.

**Michael:** Well, yea! Almost every way the word “grace” is used is an ego preservation strategy. Almost every way that a person uses the word “grace” really serves the ego. You know; that’s the thing.

We are back to the two men in a well (referring to a story in the book, *Manonasa*). I used grace there too.

Take a shovel and dig the dirt. That’s all. And you get water!

You see what I mean? If you bring anything else into it, it’s like you’re giving the ego an out. Do you follow? Wouldn’t the man who is afraid of water want anything but the very simple thing of taking a shovel and digging?

**Regina:** Right. I understand you perfectly.

**Regina:** Oh! This was just to say, because I think some people will see this as a contradiction.

(Reading from *Manonasa*) “When people authentically devote their lives to spiritual awakening a flood of miraculous events happen.”

And some people call that grace. And that’s on the very next page, so ...

**Michael:** Sure, I understand.

**Regina:** I just highlighted that. I didn’t know if those words were talking about it or not, [but] I guess I call *this* “grace.”

**Michael:** Ah, but see, let’s be very specific about what that other passage said and what this passage said.

**Michael:** See, this is the thing: *There* [in this newest passage] I was saying about *why*. The statement on the other page...

**Regina:** [LAUGHING as realization strikes that the “flood of miraculous events” is caused by the intense desire for liberation and the accompanying practice.] I get it!

**Michael:** *Why* this happens. That doesn’t say that grace doesn’t exist, on the other page. This [passage] says grace exists. The other page is saying there is no connection between this thing, these miraculous events, and manonasa.

**Regina:** Well, in fact *both* of them are still encouraging practice. This one is saying, “You need to practice,” and this one is saying, “If you practice, events happen.”

**Michael:** I’m not saying there isn’t a power in the universe that helps. I’m not even saying there isn’t grace. I’m just saying that’s not the *cause* for manonasa.

**Regina:** Well, you know what I was thinking of when I was...

**Michael:** You follow that? I’m just saying, *that* on the other page is not the cause. Yes, grace happens. This happens. It all happens. That’s not the *cause* for manonasa.

**Regina:** And it reminds me of the story of the prodigal son. The prodigal son had to start home even before the father came to meet him.

**Michael:** Well, that’s right. He did, didn’t he?

**Regina:** Yea. The father didn’t come all the way to get him.

**Michael:** Oh, that’s right. He didn’t, did he? No. I see your point. Yea, he had to start that journey home. That’s the practice!

**Regina:** That's the practice.

**Michael:** Yea, uh-huh. And the true Self is there to receive you at the end. That's the grace, right?

**Regina:** That's the grace.

Alright, so let's see what I have here.

Oh this is just a curious question; not important at all. I was going to ask you where you got these numbers. They're symbolic, right?

(Referring to numbers in the book, *Manonasa*, like, "The book you are now reading is for that *one in a million spiritual seeker* in whom the desire to end the ego illusion is actually greater than their desire to preserve the ego illusion.")

**Michael:** Oh, sure. Obviously they don't mean anything in terms of precise numbers. I'll tell you what they are. It's a way of describing how rare, how rare [*manonasa*] is really.

**Regina:** Yea, this one we've talked about already. "Almost no spiritual seeker sees that they are lying to themselves everyday."

So, let's go to the next one.

Oh. (Reading from *Manonasa*) "The sage's pure mind, which beholds as a mere witness the whole world, is like a mirror which **reflects the foolish thoughts** of those who come before him. **And these thoughts are mistaken to be his.**"

I guess the question here is: That sounds a little bit scary. Like, even if you do finally get to sit down with an awakened one, how do you know that the awakened one isn't just reflecting your own foolish thoughts?

**Michael:** Right. I got you. Yea, it all comes down to the extremely intense desire for liberation.

**Regina:** I got you. I understand that. I do understand that. I really do, because the more... That's going to purify you [and] your motives, your intentions and everything else. Therefore, the reflection would be purified.

**Michael:** Once that arises it won't make too much difference whether you ever sat down with a sage or not, because that power is just as great there, in you, as it is in the sage you would be sitting down with. Once it reaches that level, it doesn't really matter if you sit down with a sage or not. And, you'd be able to discern it.

**Regina:** Alright.

**Regina:** Yea, this was another thing—the Papaji thing about the people who have the false experiences. This isn't the first time for me hearing this. I suppose I heard a little bit—you got this from Godman's book—I suppose I heard a little bit about that too.

“If you would like to know what Papaji had to say about those he sent to teach and also about those experiences that so many people had when attending Papaji's satsangs, the book *Nothing ever Happened* (a three volume set) is a good place to start.

“When asked about those he sent to teach, Papaji said the purpose was to have them point the way to Lucknow, not to pose as awakened teachers.

Papaji said that many can fool others into thinking they are liberated but they are a false coin.

When asked about the experiences that so many people had in Lucknow, Papaji said they were false experiences.

When asked, “Why did you give them false experiences?” Papaji said, “To get the leeches off of my back.”

I don't know what question I have about that. My feeling is disappointment and inability to trust.

**Michael:** Yea. Well, I guess the inability to trust is a great thing.

You see, we're back to the love and peace spirituality again. How about we say that love, peace, trust, [etc.]. You know, the inability to trust can be a really good thing, because it's going to keep you away from all the falsehood. I don't mean that you'll never trust anything. I don't mean that; not quite to that extent where you can never ever trust anything, even something genuine. [But] you know, skepticism can be pretty good.

I mean, a lack of trust would keep you away from all the spiritual con-people in the world, wouldn't it? So it would keep you away from the used car salesman. It would.

And it's justified—the lack of trust; why would you trust an ego? An ego isn't there to help you. Lack of trust is not usually a bad thing. There's just one little point where you don't want to go *so far* that—that one out of a million that you do find that you can trust—that you don't trust them either. You don't want to go so far that you can't ever trust anyone.

**Regina:** Alright. In fact, look at this page. I circled it. Starred it. “Awakening the extremely intense desire for manonasa.” That is the most important. Look how much I circled it and starred it.

**Michael:** Let me read it. Can I?

**Regina:** Of course.

**Michael:** Should I read it out loud or to myself.

**Regina:** No, you can read it out loud.

**Michael:** “The awakening of the extremely intense desire for manonasa is the most important key to attaining manonasa. The awakening of the extremely intense desire for manonasa is like the light of the sun, and all other keys to manonasa are only like the light of a lightbulb compared to it.

“The awakening of the extremely intense desire for manonasa is everything. It is the totality. The extremely intense desire for manonasa will bring everything else that is needed. The extremely intense desire for manonasa will bring extremely intense self-honesty. The extremely intense desire for manonasa will make you drop all of your unnecessary activities and it will make you devote all of the free time thus created to practicing the most rapid and direct means to manonasa.”

Yea, I think the one’s that most dramatic is up above. It’s like the light of the sun, and all the other keys are like the light of a light bulb. That’s where the emphasis was trying to place, to grab ahold of the person and say, “Look at this. Look at this.”

**Regina:** And do you know what I like about that? I don’t know how everybody else on the planet earth feels, but what I like about that is that *that feels like something I can do*, increase my desire for liberation. I mean, I know how to do that for me.

**Michael:** Right.

**Regina:** I know if I get up every morning and, you know—contemplation of the Seven Steps lights a match under me like crazy. So I know to do that before I meditate.

**Michael:** Yes.

**Regina:** Right? That’s important for me. Like you said, everybody has to find what works for them.

**Michael:** Yep. Well, I even recommended to people to use the Seven Steps as one of the means, but I’ve told them, “Don’t be limited by my suggestions.” I probably even said it here [in the book, *Manonasa*].

**Regina:** You did.



**Michael:** I've said that many, many times in different places. Yea, you may find that some of the suggestions in *The Direct Means to Eternal Bliss* do that for you. You may find [it in] the Seven Steps, especially when you get to the Step Five quotes, because they're for inspiration and encouragement. They're the positive side of things. It's a positive way to do it. It's about love and bliss, and the positive aspects. You know, it's kind of a nice way to do it. But I have said, "Don't limit yourself just to those things, because you have to find what works for you to do this; to awaken the extremely intense desire for liberation."

**Regina:** Well for me, even yesterday, the hiking—I could feel the motivation coming just from being out there walking in silence by myself.

(Looking back at the book, *Manonasa*) I think I just loved this, and maybe I just wanted to tell you that I just loved this: the example of the Conscious Movie Screen.

**Michael:** Yea, that's just a recent story that came to me. I only wrote that story a few months ago. You know, it just came. The story comes [when] you try to explain something. This must be in the Manonasa section.

**Regina:** Yea.

**Michael:** It must be. It's one of those things that—just like I said, it took 44 pages—it's so hard for a human to understand, and that Conscious Movie Screen actually does put this "I see you smoking" deal, the Nisargadatta thing (quote), [in perspective].

"I see you talking." And the Conscious Move Screen [answers], "No, no. I have the ability to appear as a character." You see? And [with] Nisargadatta, you see him smoking because he has the ability to appear as the character in your dream, but don't ever think that's what he is or where he lives. He doesn't even live here.

Yea, that just came a few months ago. I don't know if it was 6 months ago or when, but that's a recent thing.

**Regina:** That gives a nice image.

Oh, this is also just a personal question. A couple of times in this book you mention protecting these teachings. Do you have a plan for when something happens to this body? (Pointing to Michael's body)

**Michael:** Oh. I don't think that the protection is so much that. But just for example, to always live a life of integrity. You sort of see what I mean.

**Regina:** I do.

**Michael:** Never take advantage of a student. Never do anything that is not impeccable behavior. That's an example [of protecting the teachings].

~ ~ ~ ~ ~

**Regina:** That's where grace comes in. Then grace makes sure it gets to the people; they'll find [your direct path teachings].

**Michael:** *Their desire for liberation* will make sure. Their desire for liberation is more powerful than what created this whole planet. It brings everything they need. That extremely intense desire for liberation makes them find the right teaching, the right teacher; it makes all that happen. It has that power. It solves all the obstacles. It creates the self-honesty needed. But it also makes them able to recognize who a true teacher is.

Link to Michael's Direct Path books:

[http://astore.amazon.com/frpbooks-20?\\_encoding=UTF8&node=17](http://astore.amazon.com/frpbooks-20?_encoding=UTF8&node=17)