



Ramtha



True Origins of the Royal Bloodline

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Love Is a Many-Splendored Thing

“Here was an entity who put aside the woman that he loved, his children, the throne, and had a message. ‘Everyone can be the sons and daughters of their parents, but very few ever finally decide to say I am the royal blood of my Holy Spirit and this is the life that I must live.’ ”

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The first Sunday that was ever celebrated in the Great Hall¹ and when this school was finally cemented to be here was Easter Sunday. And the teaching occurred with everyone out here, and there was that great tree. And the teaching was about the resurrection of Christ — how many of you remember it; so be it — a life well-lived, about Christ, a man who realized God and put it all on the line; put it all on the line. “Look, you may crucify my body, but that doesn’t change my truth because what you destroy today, I will re-create within moments.” That puts it on the line, doesn’t it?

And what is so beautiful about Yeshua ben Joseph is that even in myth he was exalted as being this great, powerful, wise, loving teacher and that his message, thought to be original at that time, is an original message that did belong to him: “That the kingdom of heaven is within, and that I am both the son of man and the son of God. As the son of man, I am fragile, I am tempted, I am afraid, I am insecure. But as the son of God, I belong to the ages. And there is no-thing that you can do to me that my Father in heaven has not approved.”

We love that. It makes us weep inside. And we get closer to it because if, we think, we worship it, that somehow that greatness and that divine, flawless life will rub off on us. That is why we weep when we hear the story of Jesus.

Well, he was a great man who was the legal heir to the throne of Judea. He came from a royal house, and it was his job to transmute being the son of man into the son of God. It was his job to do that, but he had a passion for it.

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And that Easter Sunday that we were here — And it was a blustery day. I know all days — all days. And I said to all of you, look, so what is the mystique of Christ? Christ means the Christos, to know. What it said is that he knew something. He knew it and he lived it.

Many people can know things philosophically, theoretically, but they don't live them. They somehow separate themselves from their knowingness. They live in sort of a psychosis, an area of their mind to which they know but never live the knowingness, because living is somehow separate from this knowingness. And you will hear people say, and I have heard you say, "Inside of me I know better. I know what the truth is but I don't live it." Why? Is there some element to you that says that truth already is truth if it is realized and does not beg us to live by our own realization? What an interesting concept, masters. Why do you know so much and live it so little?

Is then the action part of your life what is meaningful? I will tell you, it is your image and your body that is meaningful to you. And then somehow over here in this little box you have got the great knowingness sitting that you sort of worship but never have to become. And the reason that you love Christ is because Christ put it on the line. A man put it on the line and he was willing then to live his truth — to live his truth — so that the idea of being the son of man became wretched to him because he realized that sons and daughters of men and women live life but the sons and daughters of God are inhibited from it.

We love him because he was a brave man. We idolize him because he does what we couldn't do, we would hope we could do, but most people could never do it because their greatest fear is death. The greatest fear is death, and that can be the death of an image, the death of a relationship, the death of a family, the loss of economic support. Death is a fearful thing: the loss of youth, the loss of beauty, the loss of limbs. And if you take all of those and find what is the constant denominator, it is loss; it is death.

So how much greater could Christ have been than you? He was an entity that put it all on the line, everything, because when someone says to you, "I will give you your life if you recant," you think about it. All I have to do is say I am sorry. All I have to do is plead as if I am ignorant. And if I do that, then my life will be salvaged. But a great mind, such as a Christ, knows that once we prostitute truth for the subtleties of life, we are already dead.

Now the first message when I came here was that you are God and that the Christ is your opportunity. But you sort of conjure up some sort of awful dread. But it could be as near as to mastering, mastering this important part of your life — your image, your body — that a Christ could be as near as incorporating that beautiful truth into a living light. It could be that close.

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How close is that? Well, it could be as close as to say what have I got to lose? Maybe I will gain everything. What have I got to lose by changing? What have I got to lose to give up my superficial ignorance? Maybe what I gain is knowledge and freedom. But then your mind goes to work and says, yes, but if you give that up, here are the consequences. Now we know why Christs were so rare, because they gave it all up. You know, people, when you are willing to die for what you know, that is the moment you are truly alive, you are most alive, is that moment.

So this teaching that I did this Easter Sunday really kicked this school off in these quarters. And it was a beautiful, unforgettable morning; it was haunting. And the object of the teaching was to say that every one of you need not ever worship a mental idea or indeed a mental dream again. The Christ is not to be worshiped as an idol but as an ideal to be loved and admired and inspired by — inspired by.

The greatest being that lives within you is the one that is the son or the daughter of the living God. Who is the living God? Your Holy Spirit. It is really the fundamental that holds your whole reality together. But we have a problem in mastery. We do. And the problem is that you think you are going to lose when you change. So now you are going to miss life. Maybe you have been missing it all along.

So what do you say about that? Over here is your life, your friends, your enemies, your lovers, your husbands, wives, your children, your beliefs, your knowledge, your ignorance, your prejudices, your limitations, your accomplishments. They sit right here. And then right here is the message of God, the great life, the worthy life.

How do we then merge the two together? Rarely are they ever merged because people want to worship philosophically, ideally, a lofty thing, but they never want to live it. Why? And I am going to ask you that question: Why would you want to?

Yeshua ben Joseph had a wife. He knew what it was to make love to a woman and he knew what it was to have children. Did that cease his message? His message was enriched. Don't you think he understood people? Yes. So what did he do that was different than you? What are we talking about here?

This is what he did. The greatest teaching that was ever taught was the teaching on the mount². And he said to his people, who wanted to know how to find the kingdom of heaven, he said love your neighbor as yourself. And we could go on and explain that a little bit further in this twenty-first century of open sexual relationship. We could also say love yourself as you labor to love your partner. Will you turn to your neighbor and just explain that in your common tongue.

Now what did I say? Let's hear it again. I want it to come out of your mouth. I love that message. And he wasn't the first to say it. Anyone who was a master already knew that. And there were many masters before Yeshua ben Joseph, great ones, and there were many after

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him. It becomes not a singular knowingness but an all-knowingness.

Now, people — people — who suffers in life? I will tell you who suffers in life. Our Spirit suffers to the preference of our bodies. Now let me explain that further. What is the Spirit? The Spirit is the invisible voice. It is the invisible knowingness. It is our greatness undeveloped.

A master does the opposite to what you do. You work to develop your social life. You work to develop your bodies. You work to develop your relationship, your beauty, your rapport. Why, you even work and labor to develop your victimization. You do. You know it is the truth.

A master does the opposite. A master's journey is not about developing the psychosis of the physical life. The master's journey is to develop the spiritual life. What is the spiritual life? The spiritual life is to live a life flawlessly, based upon that which is termed the highest concepts of what we are. And what we are transcends genders, all genders. And literally we are talking about a life that is really dedicated to taking this knowingness and then making that life. That is what a master is. To a master there are no two different aspects to self, the spiritual and then the physical image. A master takes and develops the spiritual in front of the body.

Now people who are body/mind consciousness literally starve to death their spiritual life because too many times the way they get partners, sexual partners, the way that they get to become victims is based upon a body/mass subjugation. Now that is the physical. It works in all realms. And a spiritual being, a master, goes after this, that which they know.

The difference between you and Yeshua ben Joseph is that Yeshua ben Joseph knew that he was born to be God, and so his life was dedicated to being the son of God even though he was born of a man. And when he was weak, he acknowledged, "It is my humanity; it is not the Father within me. The Father within me is the all-wise, knowing intelligence."

My message has taken a lot of side roads since it started, but it had to, to pick up every straggler along the way.

Now that Sunday morning — that Easter Sunday morning — the morning that we celebrated truly in this Great Hall, under that tree, in stormy weather, we celebrated Jesus' life and all masters' lives who chose to live the path of the master. We celebrated his resurrection, celebrated that he truly lived as the son of God, thereby rejoiced. And that is why he could put it on the line. He was a being that was gifted with royal blood. He was an entity that had everything going for him and he could certainly seduce with that kind of power. But people who misuse that sort of power always end up in the most wretched lives. It works in the moment but it will catch up with them.

Here was an entity who put aside the woman that he loved, his children, the throne, and had a message. And the message was, "In order for me to be the king of the Jews, I must

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first be the son of God, and so I must live my life in that refrain and not that I am the son of my mother and my father. Everyone can be the sons and daughters of their parents, but very few ever finally decide to say I am the royal blood of my Holy Spirit and this is the life that I must live.”

“And what is so beautiful about Yeshua ben Joseph is that even in myth he was exalted as being this great, powerful, wise, loving teacher and that his message, thought to be original at that time, is an original message that did belong to him: ‘That the kingdom of heaven is within, and that I am both the son of man and the son of God.’ ”

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Endnotes

¹ The Great Hall is the main auditorium where classes are held at Ramtha’s School of Enlightenment in Yelm, Washington.

² Gospel according to Matthew 5:1-7:29, the Sermon on the Mount.

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