

operated by a number of different people, and there tends to be a failure on the part of those who drive those cars to allow an extension of themselves to enfold the car. "Oh, this is a Ranch car." Is it? If you're driving it it's your car; in that moment it's your car. You're responsible for it. You're responsible for its total operation, whether you understand anything about mechanics or not, because it is an extension of your own life; it is enfolded, it's permeated, by what you are. If everyone who drove cars on the Ranch had this attitude and were capable in this regard, I suspect that many of our cars would last a lot longer than they do.

Never think of anything that you use just as a chunk of substance. Insofar as you are concerned it is an extension of yourself. People are a little inclined to treat the things they use in the same way that they treat their own bodies, with a good deal of disrespect. Let us love ourselves; all that is around us in the field of our responsibility is a part of what we are in an external sense. We accept it as our responsibility—not only the things, but the people too. There are some who are quite good at handling things but not so good in handling people. There is a tendency, perhaps, to want people to behave the way one thinks they should be behaving, to do what one thinks they should be doing, the way one thinks they should be doing it. Maybe, if we are responsible to someone else in what we are doing, we should consider what their attitude is, their idea, their view as to how it should be done; that would be very correct. But we're not here to manipulate people or to impose things on people; we're simply here to be fruitful in spiritual expression, to handle the situation exactly the way it is. If you come into a situation and you say, "Oh, there's a person there who's not behaving just the way I think he should, and there's someone else there not doing his job," and all the rest of it, and you begin to throw your weight around and try to get it to work, you'll probably be in trouble. The point is that these people are doing whatever they're doing; that's the state of affairs, whether you like it or not, whether you think it's right or not, or anything else. It's the way it is. And we are concerned to function in relationship to things as they are; not with respect to things as we think they ought to be, or as we'd like them to be, or as we're going to get them to be in a minute, but with things as they are. How do we handle this situation in our own expression of spirit in this moment? What is it that we are multiplying? What sort of fruit are we bearing into this situation? Because it is this spiritual expression, the positive action of it, which does what is necessary. We learn to trust that, so that we're right in the situation. And we're not condemning anyone or criticizing anyone or thinking that someone should behave some other way—whether that person is the focalizer up there, or whether that person is the one who is being focalized by you. It doesn't matter. What is your behavior in spiritual expression, released through the role that you are playing in that situation? That's the only question. And when there is spiritual expression, that will be inspiration. It will be inspiration to some to let go of their structured states, and they will bob up to the surface and take a lovely breath of fresh air. It's so good when one does that,