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Welcome

Saeid: Well, welcome everyone. I believe this is the fifth session of the Intermediate class starting in January of 2009. This session is the expansion session. I am Saeid and I am just helping out here for Amean who is... who may or may not join us later on today. So the floor is all Dinah's. This is all a channeling session and Dinah, you take it from here, and the lines are pretty clear right now unless you want me to mute everybody and then you could just proceed with that. So why don't I do that? I'll do that ahead of time, and then as I mute everybody you can push star 6 Dinah to un-mute yourself, okay?

Dinah: Okay. Okay, I'm un-muted. Saeid, can you hear me?

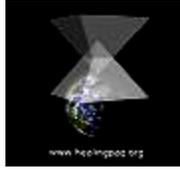
Saeid: Yes I can

Dinah: Okay great. Okay, everybody welcome. So I'm... I believe that since this it the second level class that everyone has probably been through a channeling session already so I won't go through the whole explanation of what it is and how it happens and all that because I'm guessing that most everybody knows.

Channeling

Explanation (Dinah)

So what we'll do today is just go into the channeling portion and see what the masters have to say and then depending on how we're doing for time we can do a meditation together as we've done before and just sort of tap into that connection and that wisdom collectively and see what comes out of it. And then you know, certainly we'll have time for questions. And while we were waiting, I was saying to Jim earlier that if anything is not clear, if anything seems vague or you're hearing something and thinking "okay, that's great in theory but how do we put it to practice," please feel free to ask questions. You know it's... this whole thing is meant to be a service to people and if it's vague or unclear it's really not much of a service and from my perspective as the channel I'm really just the interpreter. So for anyone who's bilingual you know that when you're interpreting from one language to another you're doing your best to formulate what's being said and do it so that the



concepts are clear and the downfall of that is that it is dependent on the interpreter and it's dependent on the interpreter's ability to break it down and clarify. So, you know, admittedly there are going to be times when I may or may not do a concept justice because I'm acting as the interpreter and I'm trying to keep up. So at any time it's always okay to ask questions and ask for clarification and ask for practical suggestions from the masters if you're not understanding applying what they're saying—anything like that please always feel free to do that because you know we're dependent on my skills as an interpreter and sometimes they may be good and sometimes they may be lacking. So feel free to jump in.

Preparation (Dinah)

So we'll start then with just getting comfortable and getting into that meditative space together. So if you would just get comfortable either sitting up, lying down, whatever you're doing, it's always just good to have a straight spine and be in a position that encourages alertness. So with every inhale our intent is to pull in Divine energy. See that Divine energy, Divine light filling our entire being. And with every exhale our intent is to release any stress, any distraction, anything that we don't need. Again another inhale, fill ourselves with Divine light. Another exhale, release anything that is not needed. As a way of grounding we're going to see green light moving up from the soles of our feet—moving up from Mother Earth. Feeling that green rejuvenating light up through our legs, past our knees, moving up—further up to our hips, feeling that green rejuvenating light totally feeling our legs moving now up our torsos, filling our torsos with that beautiful green swirling rejuvenating. Feeling that green light, filling our shoulders and spilling down into our arms—going all the way to our hands. Feeling that green light continuing up, filling our neck and our heads—filling all the way up and shooting out the top of our crown chakra like a fountain. Seeing that green light coming down and cascading around us cleansing our auras, rejuvenating us and helping once again to clear away anything that we don't need—any energy that we are releasing are cascading down to Mother Earth and being transmuted into pure, positive energy.

Having now grounded ourselves and connected ourselves with Mother Earth, we now repeat our favorite prayer three times—and I'll say it for the group. Besmeh Allah Rahman Rahim, Besmeh Allah Rahman Rahim, Besmeh Allah Rahman Rahim (In the name of merciful and compassionate God.)

Under the direction of Pavarandeh we step easily and lightly into the diamond of full presence. We acknowledge our crowns of light that connect us with the angelic realm. We acknowledge our shawls of light which connect us with God.

We call upon the archangels Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel and Zadkiel. We ask that each one of the seven archangels hold one of the seven doorways for the east, south, west, north, above, below and within affirming that with these guardians at the doorways only the highest energies will be allowed to enter into our gathering this evening. We call upon the ascended masters, the energies of the Temples and the Tree of Life that are already a part of us. We are acknowledging them now.

And of course, we ask that we be connected completely and totally with God. We ask that God's light and God's guidance light our way and assist us now in this communication helping us to grow in understanding and maturity as we work our way closer and closer to Divine to forge a more complete connection with God every day.





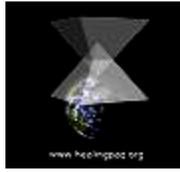
It is my intent to be a clear and perfect channel of truth, wisdom, love, light, grace, peace, trust and joy for all so be it.

Okay, once again I sort of see us collectively at the Tree of Life sort of where I always see us ending up when we do these sessions. Masters at the Tree of Life. So I see many, many enlightened beings and we'll see who's going to show themselves right now. Prophet Mohammed, welcome. Senanda, welcome. Senanda for those who don't know is Jesus; they say that when he moved to the other side he is now known as Senanda. Rumi, Shams, welcome. Lao-Tzu, Master Quan, Ostad, welcome. Quan-Yin, Rabiya, Fatima, both of the Marys, welcome. Well, I'm hearing Rebecca—welcome. King David from the Bible, welcome. Okay, of course there is also a Native American contingent, we welcome you as well. Platonic beings of the Native peoples, we welcome you. Chief Seattle, I feel like... Henry Crow dog, welcome. And Black Elk. Okay, so we have a really good mixture of ascended and enlightened beings with us. Metatron is also with us overseeing our gathering—welcome Metatron. And Metatron's twin flame, Sandathon welcome.

Power of Joy (Ostad)

Okay, who is going to talk first? I feel like we have Ostad on deck and also Rumi. So who's going to go. Ostad... Ostad's always our loving host; he always sort of gets things off to a good start and then we go from there so as is his tendency, his regular welcome—he puts his hand on his heart and he bows and he is once again welcoming everybody and extending his usual gratitude for people making the time to consider the wisdom of the ascended beings and to carve out time out of their lives to connect with divinity. He says that once again he says that beings on the other side are always grateful and take heart when physical beings make time for Divine. He says you know, we realize that many people do it individually throughout their day and we are certainly happy and pleased when people do it individually but he says when people gather he realizes—they realize—that when people gather together it takes an extra amount of planning and intention for physical beings to gather as a group because it may or may not be convenient, it may or may not be at a time especially conducive to your schedule so he's saying the fact that many beings, many physical beings can carve out time to say “okay, at this time on this day I'm going to do this,” he's saying we realize that that is sort of another level of sacrifice and intention and we are grateful for that. And so he's saying please know and understand that the beings on this side take special note when physical beings make the effort and when physical beings make the effort we join in that effort so that effort is never... you're never taking it alone, you're never taking it without immense support from the other side. So he is thanking everyone and he's saying that tonight some of the things that they want to do is start by elaborating and... I kind of felt like this was coming... they want to elaborate a little bit on what they talked about last week. And so for anyone who did not get on the conference call last week, what they talked about was joy and unfortunately when I channel I don't remember a lot about the sessions, and I did not have time to listen to the recording this week so my memory of the details of what was said is very sketchy so I'm relying pretty much completely on Ostad to recap it for anyone who was not on the call.

Okay, Ostad's saying very briefly the important part of what was said last week is that there is a difference between joy and happiness. **Happiness is an emotion that is contingent upon something else; happiness is dependent upon another state** or another... “I'll be happy when ___,” and then fill in the blank: “When the weather is better,” “when I get a new job,” “when I have a partner,” “when I have more money.” Happiness is something that is contingent upon something else in physical terms—in the physical world that is typically how happiness is seen and defined. He's saying **joy on the other hand is something that radiates from the heart** and he's saying admittedly what was left unclear last week was what that state is, and he's saying we want to



talk about that today and then we want to build upon it because it's a key concept.

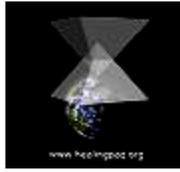
He's saying one of the things that was said last week is in cultivating joy within the heart and in cultivating joy within our lives one of the things that was said last week was that approaching any situation the suggestion was made that before we respond to a situation asking what would joy do—how would joy respond to this situation, how would joy react to this person, what would joy say in the face of this argument or in the face of this conversation, how would joy behave? And he's saying that still is something that we suggest as a way of approaching any situation so that the response that you give is an elevated response and that's where we're headed today he's saying. We're headed in a direction of elevating ourselves and our responses. But before we do that he's saying what we want to clarify about joy is that **joy is not necessarily synonymous with happiness**; joy is not necessarily synonymous with walking around in this sort of... sometimes it could be viewed as sort of this maniac state of “you know everything is lovely” kind of attitude. He's saying joy is not that. **Joy is peace, joy is surrendered, joy is knowing internally that all is well regardless of what's going on around you, joy is knowing that you are connected to Divine, that you have God's love and connection deep with you and that whatever is happening you can surrendered to the Divine plan**—you can surrender to the plan that is before you and you can find peace and contentment within that. He's saying when we talk about joy that's what we mean. We talk about joy as that peace that comes when you are walking in the rain or when you are sitting watching a spectacular sunset or when you are holding a baby or loving your dog or your cat or whatever—that is joy. **Joy is that peace that we can cultivate within the heart**. It is that feeling of surrender that we can cultivate within our being that when we can get to that place and when we can respond to life situations whatever they turn out to be, when we can respond from that place of inner peace and surrender, then we can sort of escalate our peace and serenity by coming from that point. Because he's saying **like attracts like** so when we approach something from the standpoint of inner peace and we respond to something from the standpoint of inner peace then we elevate that peace and we escalate that peace. **Elevate meaning we get it to a higher level. Escalating meaning expanding it or growing it**. So he's saying when we can do that this joy or peace or surrender naturally grows exponentially within us and we sort of set up this beautiful upward spiral that helps us to continue to grow as physical, spiritual beings.

So he's saying that's the standpoint that we want to build upon today that part of peace and joy that you know again is more than this giddy happiness that people might unfortunately translate joy into, it's getting back to that sense of serenity and surrender within us and then moving from that point forward. So he's saying where we want to go with this now is taking that and talking about using that to elevate ourselves and our responses and to... what is the word Ostad? Work on integrating that within our beings and I feel like now Ostad is backing away and asking Rumi to come forward and Rumi is going to build on that.

Applying Joy and Surrender into Our Daily Life (Rumi)

So Rumi... Welcome and thank you, and what have you to say about this? Rumi is saying yes absolutely he agrees with what Ostad has said and he is wanting to elaborate and build upon that in that what Rumi is saying and I believe he might have said this in previous discussions but he's wanting to reiterate it in that certainly the beings on that side—on that non-physical side—understand and recognize the challenges of integrating Divine awareness into our day to day lives and into our day to day activities. And he's saying we understand the challenge of knowing this mentally and then applying it as we go about our day. It's one thing he says... we understand that it's one thing to read a lovely book about peace or divinity or you know encouraging this within our lives. It's one thing to read about that and to really get it and mentally as far as the beauty of it, the

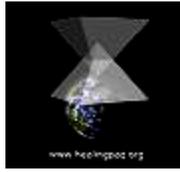




practicality of it, the usefulness of it, but then it is quite another to go out into the world and apply it. So he's saying what we want to do is talk to you about doing exactly that. How do we get to the point of taking this loveliness, taking this concept of joy—taking this concept of surrender and then applying it into our daily lives and into our conversations and interactions and comings and goings. So what Rumi is saying is that really what this is about, the bottom line for taking this information and moving forward with it is **taking the time to build your relationship each one of us personally with Divine—with God**. He's saying because without that it's sort of like... having a compass but not knowing how to use it and so you have this thing that is supposed to guide you in where you're going but if you don't know how to read it and you don't know what it means, it's not all that helpful to you. And he's saying that's sort of what all of this stuff turns into if we don't know how to practically apply it. It turns into this lovely tool that we have in our pockets but we don't really know what to do with it. So he's saying in doing this we want to make some suggestions, some practical suggestions for taking this and making it a life tool—not just a mental tool but a life tool.

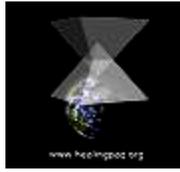
Okay. Rumi how are you...? Okay, he's saying first of all... I feel like he's also wanting to say that he understands that the challenges of today are different because he's saying you know he in his day, he was able to sort of drop out of society for a while and spend his whole day all day every day for many days contemplating God and getting closer to God and really not having a lot of other distractions and he's saying that he understands that human beings today obviously don't have that luxury. So he's saying what it comes down to is carving out time and using your intent to do that because he's saying whenever you can do those two things—**whenever you can carve out time and whenever you can apply your serious intentions—the non-physical world rises up to support you in that endeavor**. So what he says is first of all, **the physical beings have a desire to understand Divine**. He's saying that's normal; that's part of like the homing device that physical beings have. You know it's like the homing pigeons—you can take a homing pigeon and take it you know five states away, and you know, God-willing as long as it's physical form will hold up it will find its way home because it has this internal homing device within. And he's saying that is what physical beings have. They have this homing device that keeps them sort of focused on Divine. If they choose and if they connect to that within and what Rumi is saying is that everybody has that to a different degree—you know some people have that to a degree where it is all consuming and it is the foremost thing within their minds is to move within that direction and to move and extend and increase their connectivity with Divine. Some people have it to a lesser degree and some even lesser than that. He's saying first of all don't judge. Everyone is doing what is right for them and so if their homing device is set at a different level than yours let it be. It's their path, it's their walk, it's their story with Divine. He's saying what we want to do is encourage you to look within and look at your own homing device. Look at your own pursuit of Divine and help you in sort of honing that—sharpening that, getting clearer with that.

First of all, **in your path to Divine**, he's saying **it is crucial that you set time aside every day** and I believe they've said this before. He's repeating it again and he's saying **prayer is when we talk to God; meditation is when we allow God to talk to us**. And he's saying physical beings on one hand crave this connection with Divine and yet on the other hand don't necessarily make the time to listen. He says it's like having a telephone and really wanting to hear from your dear friend but when the phone rings you never pick it up. So if you have this great piece of equipment this telephone and it has the ability to help you talk to your friend that lives across the country but you never answer your phone, and then you kind of sit there and complain about “well, I never hear from my friends... you know I feel like my friend has forgotten me... I feel like... you know, I thought we had this great connection—this great friendship, and yet my friend doesn't talk to me the way I thought they would and when we parted company I really thought my friend would talk to me frequently and just I never hear from my friend,” and yet the phone is ringing and ringing and ringing and we are not picking it up. And



yet we're blaming our friend for not talking to us. He's saying that is a very simplistic yet very accurate metaphor for what we do with God. In this physical life **we came into this physical life he's saying expecting Divine connection—expecting Divine guidance and expecting to be able to follow the Divine plan for our lives because that's was sort of the understanding of coming into the physical life.** We have this job to do, we have this piece of the collective puzzle—this patch of the collective mosaic that only we can fulfill, only we can create and so we came into this physical life expecting to do that and expecting to be guided to that point and he's saying the unfortunate thing is that **Divine is always there ringing our phone and we are not making the time to answer it typically.** So he's saying if you're truly wanting to follow the Divine plan for your life, if you're truly wanting to be guided by Divine and if you're truly wanting to get into that part of joy that is synonymous with surrender, then the first step is to answer the phone and the way that we do that is to make time for Divine—make time for that phone call, make time for that daily connection. We do that by setting time aside every day to meditate, to be still, and to allow that Divine connectivity to happen and to flow. And he's saying yes, admittedly depending on what's going on in our lives that connection may have more or less static because of our ability to focus and concentrate but he's saying static or not if you don't make the time you... you know, again, it's like having the phone ringing off the wall and never picking it up; we have to make the time. And he's saying, you know again, it's like if we pick up the phone and then our friend is calling us on their cell phone and we may or may not be able to pick up a great signal, at least we're starting to make the effort and we may only get a couple words initially because maybe we need to upgrade our phone, maybe we need to upgrade our ability to listen, maybe we need to turn down our own stereo so we don't have a lot of background noise, Rumi's saying all these things are part of fine-tuning our connection, our phone call. We need to do that but we can only do that with practice. So you know, every day we sit down and we make the time, we pick up the phone, and then we think “oh, the stereo is too loud—I should turn that down.” So the stereo being the metaphor for our own background noise. So we say okay, my intention is to everyday be able to connect and to really turn down my own noise and we have that intention and we clarify that and purify that and everyday our internal noise gets a little bit less and our connection gets a little bit clearer. And we do that and little by little, with time and with practice, our connection becomes that much clearer, and that much more enjoyable because certainly a fuzzy connection is challenging but it's still a connection. And he's saying whether you get every word from your friend that lives across the country or not, doesn't matter as much as the fact that you have connected and you know that friend is there thinking about you, caring about you, loving you, just like you intended your relationship to be. And your relationship then can continue as intended whether you get in every word or not. So the beauty here is in the consistent time that we carve out to answer that phone—he's saying that's the first part. That is the first part of applying that joy and that surrender within our hearts. When we can do that, **when we can make that time, that joy, that surrender, that internal peace starts to grow with the amount of time and intention that we put toward our Divine connection.**

So once we do that—once we start to forge that connection with Divine then we have started to build our own foundation, our own ability to move then with this sort of... what is the word you want? Firmness, knowingness, peacefulness. We start to build our foundation in those qualities and then what happens is **when we move out into the world we are moving out with these qualities in tack with our heart being more fully grounded and more fully connected to Divine so that our heart can in fact then lead the way and so that we don't get confused by our mind** saying, “I thought I was supposed to be feeling joyful—I'm not feeling joyful. I'm having to go to work and I'm not thrilled about my job and I really don't like my boss and I'm supposed to be joyful and this is just not working for me. I don't even think this is possible.” Because that's what the mind does—the mind sort of goes through these what Rumi's saying is these loops like a broken record. You know, the mind starts... it latches on to something and then tries to poke holes in it. And he's saying for some things, again, it's not that the mind does not have a place—it certainly does. But it's not the

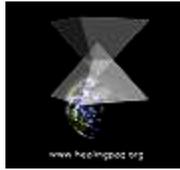


spiritual leader; it is the physical leader. It's great in the physical world but from a spiritual standpoint we need to continue to... he says sharpen the skills of the heart so that the heart can do its job and so when we have this foundation in divinity, when we have this connection with God and we have carved out time every day we can then go to our job and all that same stuff is true. We may not be crazy about our job, we may not be crazy about our boss, we may not be crazy about the traffic on the way to work but that does not affect us the way it otherwise would because we have started to cultivate this level of internal peace and surrender that says inherently it's all fine, it's all good, it's all part of this Divine plan and **I am going to trust this Divine plan to move me toward peace no matter what is going on around me—to me toward serenity no matter what is going on around me** no matter who my boss is, no matter what the job duties are I know that when I have this connectivity, that when I have this foundation in peace and surrender, when I have this ability to maintain my connection with Divine on a daily basis, all this other stuff is okay. What Rumi is saying is that it doesn't need to rattle you—it doesn't rattle you, it sort of loses its hold on you. It loses its power—it's greatly dissipated. And he's saying it is dissipated directly in sort of relationship to where we are standing in our connection toward Divine. And he's saying if you look at that you will see that there is absolute truth in that statement because he's saying when you are firmly planted, when you are—in the past, if you look at your experiences, when you've had days when you are peaceful internally and when you're really in a state whether you had that day forged your connection with Divine or not, you were simply in a state of surrender and peace, there were things going on around you and he's saying everybody has these memories that they can call upon where they know that they go through an experience and as they go through it they think, “Wow, you know, any other day this would have really upset me—this would have really flared my temper or brought me to tears or irritated the heck out of me, and yet today I don't care so much. It's all fine. They can do what they're doing. My co-workers can busy themselves with gossip or my boss can continue to chase his tale or you know whatever it is that's going on, it's not a problem because I'm okay. I really am okay.” Everybody has memories like that. Everybody can recall those days and yet they did not make the connection—the absolutely important connection, that the reason that they felt that way was that they were grounded in Divine. They were connected with God. They had elevated their awareness to a point where they were able to he says sort of pull back and be an observer. That they... they decided each of us has those experiences where they decided, we decided not to participate in the drama, not to participate in the business that was going on around us and the reason that we did not feel the need to participate was precisely because whether we not it or not, we on that day had a foundation in God, in Divine, in our own connection with divinity and because of that we backed up, we backed off, we observed, we were not affected and we continued about our peaceful existence. That he's saying is what this is all about. That is what we are wanting to encourage everyone to start to intend—**to start to consciously intend this ability to be peacefully and joyfully connected and surrendered to the Divine plan so we can take this peaceful surrendered connection out into the world and share that vibration** and go about our business, go about our interactions, interact with our co-workers, interact with our bosses, interact with our friends and our relatives and our family members that challenge us, interact with them but do it from this peaceful point of observation that says “**I am first and foremost connected with Divine and my responses will be to the best of my ability from my place of connection rather than disconnection.**” That is the difference. So he's saying again this is another practical tool to apply to our daily lives when we feel ourselves tending toward our sort of knee-jerk responses, when we feel ourselves having our buttons pushed and we feel ourselves sort of poised to act in the old way—to react in the less than loving way, less than surrendered way, the less than peaceful way. When we feel our tendencies coming up, that is our cue that we have moved out of our connection and that we are now sort of back to allowing the mind to do all the responding because the mind is the one that you know, that stores all of our information and says okay when so and so does this, I respond this way, when so and so does this you know my reaction is anger or my reaction is hurt or my reaction is fear. That's... the brain has these pathways that are very well traveled and you know our brain thinks in terms of $A + B = C$ so you know if someone does this our



response is this and then this is the outcome. And the brain just sort of naturally does that. But he's saying again that's why we want to move away from those innate tendencies that we have learned over the years. We want to continue to forge this connection and we want to start to act differently—start to respond differently, start to see what's going on around us differently. When we can become the observer and we can consciously decide, “Okay, do I want to respond to this or is it really not necessary for one thing?” You can make that choice. If we find ourselves in a situation where we have to respond we can before we respond sort of check our connection and what Rumi is saying is that's what we talked about last week when we said what would joy do—how would joy react? That's when we do that. We sort of make sure that we're connected, click our connection in place and then ask ourselves, “Okay, what would joy do or what would peace do or what would surrender do? **How can I respond to this as the peaceful, connected being that I came here to be?**” And then choose from that point rather than from the typical knee-jerk point that we are so accustomed to.

But Rumi's saying now having said all that we need to remind you that the only way that this is possible is when this becomes a daily habit, when this becomes a daily practice—when you carve time every day to make this connection with Divine because without that again it's like trying to change your responses, your habits, your whatever it is that you're wanting to change and yet having the desire to do it but not doing anything differently. In order to have true change we need to... **incorporate healthier changes or healthier intentions within our day to day existence.** We can't just say, “Well, I'm really not feeling great about life right now and I'm really not feeling that great about you know how my job is going, how my life is going, so God please help me to change these things.” So we say that prayer and yet we don't do anything differently. What Rumi is saying that tends to be the conundrum within physical existence. **We say our prayers, we make our request and we keep doing the same thing over and over and over.** He's saying... and then he's saying what happens is then we say, “Well, I pray and pray and pray and nothing changes. God just doesn't hear me.” And he's saying that's absolutely the farthest thing from the truth. **God always hears you; God always hears your prayers. God always attempts to respond to your prayers** but again what Rumi is saying again is you need to ask yourself if you're picking up the phone and if you are having that clear intent and if you are doing what you need to do to cut down on the static so that you can hear your connection more clearly—if through your intention, your daily intention, if you are actually trying to do things differently. So he's saying those are the things on the check-list. If you want to make a check-list to improve your day to day existence and to enhance and affirm your connection with divinity, with God, make this check-list for yourself and then look at it daily and then ask yourself if you are in fact doing these things. And if you find that you're not, that's okay. Don't beat yourself up. He's saying you know it's a trial and error situation. It's having the intent and forgiving yourself when you forget to have the intent, and rather than wasting time beating yourself up just pull that intent out of your heart again and move toward it and keep going because he's saying God doesn't move. You know God doesn't... it's not like God is a moving target that we can't find. **God is absolutely there, absolutely available,** absolutely... he's saying... what is the word you want to use? He's saying God **is absolutely responding to us in every moment so it's not like God is the moving target—actually we're the moving target.** So he's saying you know when you're wanting to apply these things, your best course of action is stop being the movement target; sit still and listen and then do all these other things that Rumi just elaborated on this **check-list, you know sitting still, making time, answering the Divine call—picking up the Divine phone, turning down our own background noise, having the intent to do this every day, carving out time for Divine every single day, growing our intention to have this connectivity with Divine as we move through the day, making the conscious choice to be a peaceful observer, to use our heart as our guide and to be the peaceful observer and to watch what is going on around us, decide whether or not we need to be involved in it or maybe we just need to move on.** If we do need to be involved in it, at that point then asking ourselves, “Okay, what would joy do or what would peace do or what would serenity do or what would surrender do?” Whatever those

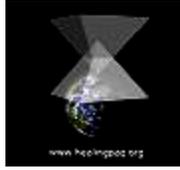


words—whichever of those words resonate with you use that word and ask yourself what would serenity do in this situation, what would surrender do—how would surrender respond in this situation, what would peace say in this situation, what would love dictate in this conversation? When you can come from that point of view you can know that you are then in fact coming from a connected point of view and you can pull forward from that point. And the other thing to add to your check-list as a reminder of what Rumi is saying is to **take note of when you find yourself leaping into the knee-jerk responses of the past, that is your indicator that you have stepped out of connection and back into the mental realm.** And again rather than beating yourself up simply say, “Okay I could have done that differently but I'm going to choose to do that differently now,” and then move from there. He's saying don't waste a lot of time when you do find yourself forgetting your connection. It doesn't do you or anybody else any good to waste time feeling badly or guilty or whatever it is—whatever negative emotion you want to put in there—he's saying just use it as an indicator and then get back to your center.

So he's saying that is our advice for being able to elevate our own responses and our own awareness and to give you practical tools to practice this with so that you can move out into the world with confidence and so that you can continue to follow your own Divine plan and so that you can increase and grow your awareness of your Divine connection because again as Rumi says Divine doesn't go anywhere, God doesn't move. It's there and we can take heart in knowing that. So he's saying blessings to all as you choose to move in this direction and know that when you do, when you make this Divine checklist and when you move in this manner, you are absolutely fundamentally supported by the non-physical beings because he's saying we celebrate this kind of connection and we feel this energy when someone makes this kind of request and kind of intent, we feel it immediately on the non-physical side and our job as the supportive bigger brothers and sisters, older brothers and sisters, whatever you want to call it, our job is to help facilitate that. So know that **when you make this checklist and actually start applying it you have a host of ascended beings and angels supporting you and guiding you in this process.** He's saying **you never do it alone.** So he's saying blessings to you, know that you are loved, know that you are supported and know that this is absolutely possible. He's saying we as not giving you anything that is not physically possible to do. He's saying it's easier than you think once you apply your intention. So I feel like now Rumi is putting his hand over his heart and bowing. Thank you Rumi.

Power of Surrender and Allowing (Lao-Tzu)

I just want to see if we're going to stop now for questions first or if somebody else wants to say something. Lao-Tzu is coming to the forefront. Lao-Tzu did you want to add to that? Lao-Tzu has I think a brief addition. He's really pleased. Lao-Tzu is saying that when we talk about surrender he's saying we want to encourage this within each being because he's saying when we talk about surrender and we talk about the Divine plan he's saying surrender unfortunately to physical beings has taken on a less than positive connotation especially, apparently—well, I don't know... I don't know if he's saying in all of society or if he's focusing on Western society, I'm not really sure. But what he's saying is that we see surrender as synonymous with giving up and he's saying that is the furthest from the truth. **Surrender is not giving up; it's more like opening up.** It's saying... he's saying if surrender is an uncomfortable word for you another word to use is allowing—be allowing, be open, be accepting of the Divine plan and of your role within this universe and of your connection to God and all beings. So he's saying we can feel that there are some people who sort of have a discomfort or feel prickliness with the word surrender and because of that we want to give you these other words that may resonate with you at a more calming level. So if surrender feels awkward, let it go. Input allowing, input openness—whichever words resonates with you. But really what it is, is accept. I accept the Divine plan, I



accept that God and I have this mission that we were meant to accomplish together that I came here to do as the physical being that can do it. You know we each have our own piece that we are here to contribute so he's saying opening to the Divine plan is... he's saying it is the most loving thing to do; it's not the most weakest thing to do and surrender is sometimes seen as weak like, "Okay because my mind can't figure this out I'm obviously messed up and so I need to surrender to the Divine plan because I couldn't figure it out myself so shame on me." He's saying that is unfortunately the way that some people choose to translate that statement and he's saying again let that go because it's not that. It's more about saying, **"Oh, I remember, I remember now—I was supposed to do this with God. I was never meant to figure this out by myself. I have sort of been chasing my tail all these years trying to figure it out myself. Thank God that I was reminded that I didn't have to do this alone. I just need to sit still and be quiet and open up to God's grace and I can now work in partnership with God to do this thing that I am meant to do—whatever that is, whatever contribution I am meant to make to the world and whatever reason it is that I came into physical existence I get to do this in partnership. I don't need to figure this out alone anymore. Thank God that I have this Divine support and I can now open up to this and move forward peacefully, joyfully and openly into this connection and I can feel good about it."** So Lao-Tzu is saying don't let language—the limitations of language—trip you up here because he's saying language has its limits. You know, it cannot produce the full effect of the vibration. So he's saying open your hearts up to the vibration of the Divine and with your intent you'll go beyond language to the state of connection that will guide you to do wherever it is you were meant to go and go whatever it is that you were meant to do. So he's saying thank you and blessing also for taking the time to consider these suggestions because he's saying not everybody would be open to considering them so we appreciate your consideration in this and we acknowledge that you have the intention of having an open mind and we're gratified by that. So Lao-Tzu is bowing and thanking everyone and.

Okay, I feel like this is a good place you know we can... the masters are certainly capable of talking for hours but we're at the one hour mark now so I want to just take a moment and ask if anybody has any questions and then go from there.

Talk about un-muting.

So if you have any questions or if anything is unclear, now is the time. Ask away.

Questions and Answers

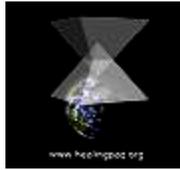
X: Hello, Dinah.

Dinah: Hello.

X: Hello this is Santana.

Dinah: Hi.

X: And I've been having a lot of problems since two weeks ago since the intermediate class with... and Amean is aware of this fire going down the channels where we circulate the energy. And the fire has been so intense and burning in the heart and the throat—and it's as if a wild fire has been going around



my body just coming out in different places that it's caused me a lot of panic and fear and also I've been really trying to connect with Divine but it's been so uncomfortable and especially at night so of course I've been not sleeping well and affecting eating and the whole... the whole visceral digestive system has been upset by this so for some reason I feel I have connected with too much fire or light unless it's just a purification of some kind I'm going through. So I wondered if there could be any clarification on how to handle this or make this go away or you know what I can do about it.

Dinah: Okay. Let's

X: But it's kind of a—you know, I've had a lot of meditation and I think I had come from a retreat, a Sufi retreat had been doing maybe too much meditation and then did Amean's class and you know had a very busy month working with different groups and such and I think just overdid it. But anyway, I will listen to what the guides can... thank you.

Working with Energy (Ostad)

Okay, let's see what Ostad has to say? Ostad what have you to say about the intense energy that Santana is feeling? Okay, what Ostad is saying is that... energy **when we work with energy, when we call on energy, when we use energy we certainly have the capacity to experience levels of absolute delight and also levels of discomfort depending on what the energy is doing.** And he's saying that because we in physical form are needing to learn about energy and learn about working with it and learn about sort of wielding it cautiously we can sometimes become somewhat as you I think said over energized or over—almost deluged with the energy and so what Ostad is saying is... I feel like there's almost kind of a... I'm not sure what the word is. Short-circuit is not the right word but it's something like your body is responding to this increased hauled energy that you brought in and he's saying again there's nothing wrong with that but there's certainly discomfort because the body is having to incorporate sort of this higher level of energy and it's... it's almost like the... like you've raise the threshold, you've raised the bar within your physical being and your physical being it's sort of like my take on this is that you have called this elevated energy into you and now your body is sort of having to click everything back into place to deal with this much energy and to sort of integrate it and help you to... it's sort of like help your physical being to rise to the occasion of this level of energy. So he's saying during this time, during this—he's call it an integration or adjustment process or period—he's saying it's very important to be very gentle with yourself. It's sort of like... I feel like taking a break from some of the energy stuff would be good as far as just allowing your body now to... it's sort of like, oh you know, the example of the athlete. You went from like running two miles every day to all of a sudden running ten miles every day and your body is sort of now having to respond to that and it's saying, wow, that was a bit of a shock. Let me... let me incorporate this now. So what Ostad is saying is give yourself so extra rest, give yourself some extra nurturing, give yourself some extra support. Certainly you know he's not saying stop mediating or anything like that but he's saying as far as bringing the light in, bringing the energy in, just sort of let this level integrate before you get back into calling more light, more energy. And just to be sure because this is a physical issue if Amean and Saeid are on the line if they are getting anything in addition to this, please feel free to jump in because I feel like it's good to have a well-rounded response to this. So if Amean and Saeid are on the line if you want to star six your phone if you have anything to add onto this, please feel free.

Saeid: No, I got confirmation as you were speaking. The other way and may Ostad can elaborate on this, the other way Santana when you're feeling the fire and you can actually see it, this is actually a good sign.



You can work with that fire—you just need to learn how to work with it. Instead of getting fearful and getting disturbed by it, if you just learn how to work with it because essentially you can direct if you—I know you do body work. So when you work with somebody particularly if you're doing healing work, you can essentially use that fire. I use it all the time. It took me awhile to figure out how to harness it or how to work with it, and what you do is you just direct that fire toward the discomfort that somebody has because it's not really a burning fire—it's a healing fire. So maybe Ostad can elaborate on that.

Dinah: Ostad, do you want to comment on the fire? He's saying you could think of it as a balancing fire and that as Saeid was saying healing or as Ostad is saying balancing that it... it is a... it can be a positive thing, yes. As Saeid said as far as restoring balance so in any of the areas that you are experiencing discomfort I know you said... I think you said something about stomach, GI areas, and sleep and that kind of anything, he's saying directing that to the location of the discomfort can sort of help to dissipate that in a very peaceful manner. Anything else Ostad? And he's saying as far as the sleep goes now I'm trying to remember... I'm not pulling on your exact statement but I thought that you said you were having difficulty with sleep and what Ostad is saying is that, that can be... it can become sort of a self-fulfilling prophecy kind of thing where you think “oh man, since this energy work I'm not sleeping—I hope I sleep tonight. Oh, what am I going to do if I don't sleep tonight? I'm going to have a terrible day tomorrow. I really need to sleep tonight, I hope I...” you know, and the mind starts doing that. He's saying this is a really good example of when you want to avoid the knee-jerk reaction and get back into the connected reaction that Rumi talked about so he's saying before you go to bed don't call a lot of energy to yourself but get to a point where you just sit still with some peaceful breathing, invite the peace to go into every part of your body, really sort of get yourself in this very calm, surrendered state and go to bed in that frame of mind and then this will sort of take care of itself naturally. Does that help?

X: Hello, Dinah?

Dinah: Yes?

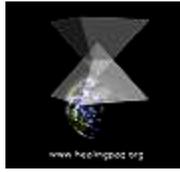
X: Yes, thank you very much. I just I... I guess I wondered if I'd done something wrong or I was worried the fire would destroy me you know, kind of just because it's so intense. And very interesting the other thing that it did was really make me feel the reality of the connection between the points of the circulation and vast things like the planet and you know all the different things like ego and survival and all that. It actually became very real so... but thank you. As long as I'm not going to be destroyed by this fire I will go through it but it's pretty uncomfortable but your... your advice about really making the connection and I have been working on that for some time regularly but obviously not succeeding totally because I know when you do make that connection there is no fear, there is peace, there is the all the wonderfully reassuring feelings so thank you very much.

Dinah: Yea, absolutely. And Ostad is saying again just to reassure you, you didn't do anything wrong; you just raised the bar.

X: Right. So I have to let my physical body catch up.

Dinah: Right.





X: Okay, thank you so much.

Dinah: Sure, you bet. Thank you for asking. Okay, does anybody else have any questions? Star six if you want to ask a question and any question is okay.

X: Hi Dinah. This is Rashid.

Dinah: Hi Rashid.

X: My question is you know going back to one of Rumi's point on listening—you know, actively listening. Sometimes you know once someone said something and it's hard to discern whether what one is listening to is from one's own self or not—what one wants to listen to or is it coming from God. So... so how do you discern you know what's coming from God and what is your own voice?

Cultivate Discernment Within the Being (Rumi)

Okay, good question. Ostad? Okay, I feel like Ostad is handing it back to Rumi. Rumi, can you comment on discernment? Okay what Rumi is saying that that is the question of the ages and he's saying it's a very good question, it's a very timely question and he's saying it's a question that all beings hopefully are aware of or hopefully are asking. He's saying you know that the individuals that are not concerned about discernment, you know, that tends to be more of a problem so he's saying first of all you know bless the question because the fact that you are aware of the need for discernment is a huge step. Now getting into how to cultivate discernment within the being, within each of us, he's saying first of all let's clarify communication with Divine. He's saying it can come in all forms. Just like communication between physical beings can come in a variety of forms and he's saying we want you to really picture this. Again let's think of that friend that has moved away and that you want to connect with on a regular basis and you have this sort of long-term connection with this friend, you have that kind of friendship that is beyond language so that you know, when you connect with this friend after the first hello you can pretty much energetically tell whether they're having a good day, whether they're having a bad day—“oh, my goodness they're having a really bad day.” So you hear that “hello” in their voice and you say “What's up—you sound terrible!” it's... that's the kind of connection that we have with Divine. It is an energetic knowing-ness and because of that it is often beyond words just like you know if you think of that special friend sometimes you can be on the phone together and not even say anything. For anyone who's gone through anything difficult—any kind of crisis, sometimes just having that person on the phone is enough. You don't need words, you don't need anything from them other than to know that they're there and know that they're supporting you and once in a while you hear them say something like “it's okay, I love you... okay... you'll be okay.” And you don't need more than that from them other than to know that you're there. Again that is another level of connection that we have with Divine.

We have what Rumi is saying that kind of connection that transcends language and that sometimes all it is and he's saying “all it is meaning” not in a minimal way but actually in a very expanded way, connecting with Divine is all about feeling that we have—that feeling of connection, that feeling of peace, that feeling of... that everything is okay like we do when we just sit on the phone with a friend and they're saying, “It's okay, I love you, it's going to be alright, you're going to be fine, okay.” That vibration of love and support is part of what our Divine connection is only the Divine connection of love and support is so much more than that. It is that lovingness expanded beyond measure and so what Rumi is saying is the discernment comes from that point,



from that point of how we are feeling in that exchange. Are we feeling that encompassing love, are we feeling that complete support, are we feeling that absolute connectedness? When we feel that, then we can be pretty assured that what comes from that exchange is from the Divine because it is coming from that peaceful connection that transcends language and we can... our discernment says I have had... I have been in the state of loving connection, I have felt this peacefulness and then if we do and Rumi is saying we don't always get messages when we're in that state. Sometimes we just get the support and we may, you know, we may get a feeling with it or we may get an insight with it when it comes from that place of beauty and love then it is something that we can trust. On the other hand when we find that our mind is very busy and our mind is searching like what he's showing me is like a dog searching for a bone kind of like where did I bury it and so the dog is digging here, digging there and moving frantically about looking for whatever it is that he buried that he can't find. When we come to a conclusion from that point of view that is when our discernment needs to kick in and say, "Boy, this may not be all that accurate or this may not be... you know I may really need to give this some time to get to see if it is in fact Divinely guided and Divinely inspired or if it is just my busy mind looking frantically for an answer and it came upon this and it's sitting on this for right now. This may be something that I need to put on the shelf for a little bit and come back to and see if it you know... see if it exists—if it can exist within the Divine connection you know, when I am feeling that peaceful connection with Divine, is this able to resonate with that or not?" And if it's not, you know when you have that connection, when you are in that peaceful state and you are feeling God's hug around you and you call this thing that your busy mind dug up or you're wondering was it my busy mind or was it Divinely inspired and you pull that into that space when you are feeling God's hug around you, if it feels like an intruder than it's your discernment saying, "Ah, this was my busy mind trying to figure something out. I don't really think it's resonating with the Divine mind" and let it go. If on the other hand you pull it into that space and you are in God's embrace, if you pull that thing in and it feels like it resonates within that embrace, it feels like yes, okay, it feels like this is a part of the bigger whole, then it's something that you can probably trust. But **always use your time with Divine, your time when you are in God's embrace as the litmus test.** Use that and see if it can resonate. If it can exist in that Divine embrace, it may be trustworthy but if it comes into that Divine embrace and feels like an intruder or an impostor or like it just... it sort of broke the embrace where it's like "oh, well I lost that feeling or I lost that connection—doggone it," and then that's your cue to say, "Ew, okay, this thing that I introduced as a concept for Divine approval just undermined my connection to a degree. I guess that means that it's not resonate with the Divine mind and now I know and I can let it go." So that's Rumi's suggestion. Does that help?

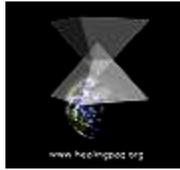
X: Thank you. That is very helpful—thank you.

Dinah: Okay. Thank you for asking.

Saeid: Dinah there are two questions. One is mine and one is Amean's and since Amean is not on the phone and I'm four months older than him I'll go with mine first. Mine is actually not a question. I'm just recapping what Ostad and Rumi said regarding the way they define joy. So I'm just going to recap and forgive me for being long—I know you don't want to... you don't like long stuff.

Dinah: That's fine. Go ahead.

Saeid: What I understood that if we on a daily basis carve out the time to practice stillness and silence, practice listening, practice witnessing, that wouldn't time bring us into this state of what Lao-Tzu called acceptance. I recognize in the West surrender has a negative connotation and then within that



acceptance or with that acceptance or surrendering, in time comes this state of certainty and within that certainty the doubt is removed and when the doubt is removed and the certainty takes place and the connection is fully operational that is what they call in joy. Is that correct?

Dinah: Ostad can you comment on that? He's saying absolutely well said. Yea. Yes that this is... this is a practice, this is a process, and this is something that we get to gradually. It is something he's saying that we... he's saying every journey has to start with a single step so by having the intention and they've used that before of getting from LA to New York you've got to have the intention before you can get there. So you've got to have the intention to get to this place of surrender or acceptance, connectivity, all of these things that they talked about so that we can reach that point of internal connection, peace and joy and then operate from that point of view that very solid foundation, yes. He's saying you said it very well because it is a process and it is something that happens gradually with consistent intent.

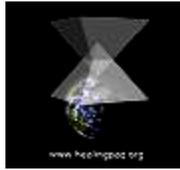
Saeid: Okay, great. Thank you. Amean has a question regarding black light. He's referring to the Black Light so I'm going to leave it at that.

Dinah: Okay. I talked to Amean very briefly today and he brought that up and... I'm just going to state what I understand the question to be for everybody's understanding since we're doing it in a group session and see if I can get clarity on it. What he had said to me briefly today was that there was of course white light and black light. He said that he is aware of dark light being you know in the physical realm being something that is... that is healed—you know we focus on the dark light. We bring the white light to it in order to heal it and transmute it. But he's saying that there is a—if I understand correctly—there is another level of black light that he has perceived as like an outline black light that he feels the white light emanates from, and he's wondering about that outer level of black light that seems to emanate this white light. So that was my understanding of that. Saeid is it your understanding as well? Do I have that accurately?

Saeid: You have that accurately. I spoke with him earlier as well and I asked him and what he was really referring to is the shiny black light which is the light of the void so the masters obviously know about the black light within the void and all the lights emanate from that. So that's what he's referring to.

Black Light (Master Quan)

Alright, unfortunately we're limited by the interpreter here. Since I don't have a clue what that's about I can only try and get an answer on that it's understandable. So who's going to step up to the plate and answer that question? Okay, I feel like Master Quan is coming to answer that. Okay. Yea, Master Quan is saying that these are two vastly different kinds of light. **The black light that is the physical realm is light that is... maybe more confused energy that we work at to heal and it is separate from the shiny black light that is out in the distance.** And Master Quan what do you have to say about the shiny black light that is out in the distance? He's saying it is... now again, keep in mind that we're limited by my ability to understand this. He's saying that **at some point in time as humanity elevates itself that the use and the purpose of that shiny black light will become more... more available, more understandable, more usable, more useful.** He's saying at this point in time the use of that shiny black light is sort of beyond where we're at as a collective consciousness that at this point in time it is really most appropriate to focus and to continue to focus on using that white light. It's almost like—and Saeid I would appreciate it if you would check this with your pendulum because I feel like I'm kind



of out of my realm here.

Saeid: No you're doing fine. He's right on the money so go ahead.

Dinah: Okay. I feel like what he's saying is that it's really more than what physical beings can utilize at this point—that it's sort of beyond us. And at some point we may as a collective consciousness move to a level that we may be able to access that light and that level of energy but we're not there now and so he's saying to attempt to utilize it is not suggested, is not wanted, is not appropriate because we don't have the physical makeup, the emotional makeup, the spiritual makeup at this point we don't have consciousness at this point and to utilize it would be overwhelming. So what he's saying is physical beings have so much to learn yet about using the white light and all of the levels of the white light because the white light contains all of the... you know the white light is a full spectrum light; it contains all of the colors. So he's saying there is so much to be learned about using the full spectrum as well as harnessing the individual colors within that white light to do what they can do that we really need to just continue to focus on that rather than go beyond our means. So do you get continued confirmation on that Saeid?

Saeid: Yes I did. It's all confirmed.

Dinah: Okay. Whew, that was a little bit over my head but...

Saeid: Thank you.

X: Dinah?

Dinah: I did my best. Yes? Go ahead.

X: This is Ed.

Dinah: Hi Ed.

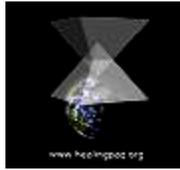
X: Could you ask Rabiya if she has anything to add on intention and surrender?

Dinah: Okay. Rabiya. I have not talked to Rabiya in a long time but I love her. Rabiya, what have you to say—for people who do not know Rabiya is a (correct me if I'm wrong), Rabiya is a Sufi saint who if I'm correct was very chaste, very loved by God, was sold into slavery I believe and then through God's grace and God's protection was released from slavery because her owner saw her innate strength and connection to Divine. So anyone who knows more than that can correct me if I'm wrong.

Saeid: You're right on the money.

X: That was good.

Dinah: Okay. But I had spoken to her several times last year and I just love her but I haven't talked to her in a long time. So Rabiya please join us and comment on Ed say that again—to comment on what?



X: To simply—if she would like to elaborate or add anything to our discussion on surrender and purity of intention.

Surrender and Purity of Intention (Rabiya)

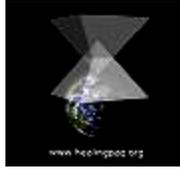
Okay, Rabiya. Welcome. She says... she says her best advice to the group, to anyone who cares to listen is... she says I did that in my life. She said I did that for my entire life because she's saying my connection to God was the only thing that I was focused on. She said nothing—in my life nothing else mattered. And so all the other things that went on in my life really did not touch me because my focus was so consistently upon my relationship with God that anything that went on around me was really... she's saying it really was unimportant and it really was... she's saying like barely a blip on the radar and so what she's saying to everyone is that her best advice to people is to follow Rumi's suggestions, Rumi's check-list to become more connected to Divine because she's saying **beyond a shadow of a doubt the more connected you can become, the more in love you will find yourself.** And she's saying **the more in love you find yourself the less the drama that goes on around you has any affect or meaning.** She's saying when you are in a state of love and when you are in a state of she's saying committed love—you know really committed love being committed to the Divine plan and to the Divine connection. **When you can maintain that state for more than a couple of minutes, the more you can do it, the more you can sustain that, the more you are just completely unaffected by the physical roller coaster that human beings often find themselves part of.** She's saying you not only get off the roller coaster but you get to the point where you don't even know the roller coaster exists because it just doesn't matter. So she's saying I can tell you that my experience when I was physical was total commitment to the Divine plan and total connection to the best of my physical being with God and she's saying I was in that state of committed love to the best and the fullest point of my being and I because of that loved every minute of my life. She's saying and beyond that I loved every person that was in my life because I was able to **take that committed love for God and look upon my fellow human beings with that same committed love so even when they were being less than loving toward me, it didn't matter because I had that ability to take that committed love perspective and shine it wherever I cast my gaze.** So wherever I looked I saw through the eyes of committed love the Divine and because of that I saw... I was able to have a loving exchange even with people who were not behaving lovingly toward me and I was able to maintain a loving connection even with people who did not know about a loving connection and she said it was a very beautiful, very gratifying existence that I encourage anyone to try because it's worth the effort and it's worth the commitment. She's saying **when you can stay in that state of love everything becomes love.**

X: Thank you Dinah. Thank you Rabiya.

Dinah: Thanks for asking Ed. Okay, we are... I always want to be mindful of everyone's time. We went longer with questions and that's okay, that's good, that's what we're here for but we're not going to have time to do a meditation. So we have just a few minutes left if anyone has more questions feel free. And it sounds like everyone is doing pretty well.

Un-muting reminder.

Dinah: Okay, well... we're five minutes ahead of schedule but I am going to stay on the line. I'm going to take a moment now to thank all of the masters, all of the archangels, all of the ascended beings for being with us. Especially we want to thank God for this time, for this connection, for this communication and we



ask for continued support in creating and forging this connection on a daily basis as we move into our evening and into our week. So thank you all very much. I love and appreciate all of you. Namaste.

Dinah: So I'm going to stay on the line until the end and I assume Saeid is too as the moderator so as we say our goodbyes if there's anything else anyone wants to add that's fine. Otherwise we can start saying our good-byes.

Un-muting of phones.

Dinah: So we're all un-muted and thank you all for joining us and taking the time. It was lovely and hopefully we'll talk again soon.

Saeid: Thank you everyone for participating in these classes. We appreciate it and look forward to see you in future classes as well.

Dinah: That's right. This is the last class for level two so... thank you for everything