

Miracles
Healing Center
In God All Things Are Possible
Every Welcome ❖ Always Open

“Whosoever Liveth
and Believeth in Me
Shall Never Die”

Introducing
A
Course
In
Miracles

with
Master Teacher

Mind Training Series

Episode I
“What in Hell’s Going on Here?”

Introduction to *A Course in Miracles*: Episode I
“What In Hell’s Going On Here?”
with
Master Teacher

Good morning. Good morning. Come on in here. We have a little duty to perform this morning. See, we've set up a meditative association. Come on in, guys. I'll be sitting right over here. This is the chapel of the Miracles Healing Center in Wisconsin Dells, Lake Delton, Wisconsin. These are some advocates of the transformative process called *A Course in Miracles*. I'm all loaded up with stuff, and these guys are all loaded up with all sorts of questions about exactly what the hell is going on here, exactly what is it that you're trying to tell us in this funny looking blue book.

See, this is *A Course in Miracles*. This one's kind of beat. If you look at all the pages in it, see, it's all marked. See, here it's marked with four stars. See? *There is no love but God's* has got four stars. The difficulty we have with

it, while it's easy to admit that there is no love but God's, it's quite another thing to be certain in your own mind that *you* are the love of God. Do you see the difference?

So now here we're discussing the difficulty we have. Come on in and sit down a minute. I'd prefer to have you up a little closer here. I don't want you back that far. Come on up. Get near, a little closer. What we're really going to look at... Wow, that's a great table there. It's all right. It doesn't matter. That's all fine. If you leave on a little of that music, that would be fine, Mitch. I want to be able to hear it.

The direction of this teaching is going to be to the certainty that it's possible for you as a member of the species *Homo Sapiens*, as you define yourself, to undergo an experience in your mind that will show you a new reality based on eternal life, if you want to define it that way, rather than the conditioned reality in which you find yourself. Certainly there's nothing new about the idea that there is a process by which you individually could have an experience of – let's use God. I'm determined that in this... I have a minute and fifty-two seconds. I have one hour and... A minute and fifty-two seconds? Time is a sleight of hand. I have one hour and fifty-two minutes to present to the world *A Course in Miracles*, so you'll have to be patient with me. Talk to me. Am I all right? [All: Yes.]

What I'm going to do, starting from the fundamental beginning, is an attempt to present to you exactly what this is. Obviously, *A Course in Miracles* could not be a course that comes from perceptual association, since a miracle is something that defies description within your own parameter of self-identity.

Say, "Of course."

[Of course.]

Yes. That's what it does. So in a few minutes, the instructions that I have been given to attempt to convey to you will show you that *A Course in Miracles* is a course in your individual discovery of a new self-realization, that is, a contact with another form or essence of reality that literally transforms your mind. That's really all we're doing here, isn't it? We're not trying to do anything but that. Now, that's what the *Course in Miracles* says it is, and that's what we finally are determined that you will begin to exercise, if you choose,

this mind-training device that will afford you, literally, an enlightenment of your own mind.

See, we're caught using terms that most of you are very familiar with. The idea that there are certain human beings who have transcended this reality and are able to represent to you an alternative of life that is eternal rather than being locked in this spatial/temporal reference... And certainly that's true. If you'll bear with me for a minute, this is the direction I would like to have you go with me. I'm in the presumption that you are watching me somewhere, either with a group or individually or in the little TV you've got out in the kitchen while you're fixing dinner. I'm not concerned about that. I'm only concerned that you begin as soon as possible to associate with me and enter into the efforts that I am going to apply through this *Course in Miracles* to bring about the experience of the transformation of your own mind.

Is this true?

[Yes.]

Okay. Until that occurs, obviously no progress would be possible if we are in a mind-training to show you an alternative reality. Now, you may well reduce that to the idea of an altered state of consciousness. I'm not at all concerned about that. Obviously, you, as a human, are continually altering your state of consciousness, anyway. Isn't that so?

So I've got here just a couple of notes that I scribbled down when I'm going to attempt to present to the world for the first time this teaching. It may soon become obvious to you that as a teacher of the *Course in Miracles*, I have undergone a miraculous experience with my own mind so that the provisions by which I address our association will include a self-identity, my self, that has shown me the reality of my relationship with the world and God, or the universal mind. That's the entire purpose of this teaching. It has no other teaching.

You say to me, "Well, how am I going to do this?" Let's talk a minute about the practices that you have previously entertained in order to bring this about. Obviously... Well, let's do this first. I'll do this real basically for you. See if you can get this with me.

What is the theology? What is the truth, true study of *A Course in Miracles*? The theology of *A Course in Miracles* is that there's one reality. It is eternal and extends eternally. It has no exception, and it is singular. That simple. Not open to discussion. Do you see that?

What is the philosophy of *A Course in Miracles*? The philosophy is, since the theology is that truth is true and nothing else is true, the philosophy must be the necessity for you initially to include yourself in with the entirety of reality. Not open to a discussion of what you would call doctrines of perceptual identity. In fact, there's no concern at all about your conceptual identity in relationship with yourself, except in the philosophy of the necessity to include it in with the singular reality. Did that get too complicated for you out there?

What it says in effect is, singularity is going to be true and eternal and that there's a single life, of which you cannot not be a whole part. The philosophy then becomes the inclusion of yourself as you have heretofore defined yourself in with the entirety of the inevitability of singular mind, which must then define itself as singular self. Do you see this? If you are defining yourself as yourself, you cannot not, if the theology of the *Course* is a singular reality, assume eventually a position within the entirety of your self-identity that gives you total access to the inevitability of eternal mind, which is what you are. I'll ask you to say, "Amen," with that. So I'm talking to you out there.

What's the psychology? How in hell do you do it? The psychology says, "I know that is true philosophically. I know that it's true in a religious association, since I believe in God." Don't you? Now, we're into the psychology, obviously, because the self that is setting terms for your apparent reality based on temporal associations, getting old and getting sick and dying, is going to have to be included in – and cannot not be included in – with, first, the philosophy, or the admission that you come from a common source together, God, and, finally, the theology that there is one single whole life and that's what you are.

"What? What did he say?"

Okay. So we have these... We have your attention now. Okay, listen carefully. And the *Course in Miracles*, I'm going to presume that you know that it came into this world from an association out of time. That is, the emanation of the *Course in Miracles* itself is miraculous. I'm not concerned with whether you believe it or not. I'm not concerned with whether you think of

yourself as a Christian. I'm not concerned whether you are somehow determined that I am representing a particular philosophy or code or ethnic association. I assure you, I am not. I am sticking only with the fundamental teachings, both of the certainty of my own mind that I am whole and perfect as God created me, and second, my determination, if you'll be willing to accept it from me, a manner by which I can convey to you through the miraculous intent of my mind a new formulation of your mind. Does that seem to be occurring with you?

Okay, when you come together – and this is the basis for the *Course in Miracles* – you are a continuing instruction of your association with who you think you are within your identity of yourself and attempting to convey to another human association, you, out there, who you are in that relationship that by our determinations for you suggests that you are locked in a cause and effect relationship of temporal space/time that is not what eternal life is. And there occurs the dichotomy.

I'm not going to go into the details of it simply because the details are certainly available to you in this Text of the *Course in Miracles*, which begins at the beginning, or the Workbook, and presumes that you have decided within the fabric of your own self-identity in this dream of death in space/time that there is an alternative to the manner in which you're identifying yourself. That's the whole teaching.

The problem, obviously, that I have with you is that all of the consorts of your own mind in regard to your identity in this world are based on a justification for the coordination of yourself based on your body identity. The direction that I'm going to offer you is that's not true, that life is eternal and that you cannot not be a part of that eternal life. All right?

So now here we are looking at what is the purpose of this course of action. The purpose of this course is to bring about a transformation of your mind to the realization of the joy and happiness that is inevitable in the species of man, that is, an animal that prays. If you want to look at it that way, *A Course in Miracles* is a course in prayer in that when we come together here – and this is for you out there – you're going to be asked (and this is what they want me to do), you're going to be asked to take this Workbook of *A Course in Miracles* and begin to – what? Practice the transformation of your mind.

Say to me, “Training.”

[Training.]

Yes! It suggests that there's a manner in which your conceptual identity, which cannot be directly linked to reality, or it would become that, can come to know the reality of eternal life through a practice – and we might as well get to it – of negation or relinquishment of your conceptual self. And you say, “Well, what's new about that?” Everybody know that the meditative techniques of the Eastern tradition, for example, are for us to come together... What are we going to do? We're going to still our minds. We have come to know (this is the mind-training) that there is an alternative that is available to us if we can release our preoccupation with what we are determined to do out in the world, based on our old and future references.

So in a very real sense the Workbook of *A Course in Miracles* is a meditative technique, isn't it? It's a technique that we are going to practice in this next hour and forty-eight minutes so that you may have an experience. I assure you that I'll cover enough what you call space/time ground so that if you don't begin to have an experience, it will simply be, I guess, because you don't want to admit that an experience is necessary in this teaching. And that's perfectly all right with me. I'm not concerned about the kind of experience you have. It may well be one of fear. Obviously, the entire teachings of Jesus of Nazareth or what I'm directing to you is, obviously, you are afraid of the reality of a whole creative purpose, of eternal life, and that the associations that you have given yourself in your dream of death are preventing you from realizing the wholeness and love that you are. Okay?

So we've covered, then, that since the beginning of time man, in his mind, has demonstrated his certainty that there's an alternative association that he can find within himself. That may include sedation. That may include altering his consciousness. That may include sacrificing to gods in order to placate them in the pain that they are causing them. I'm not concerned about that. What am I concerned about? You.

My concern is only that you come to know in this process that there is a whole universal mind, of which you cannot not be a part, and that the so-called salvation of the world, or the determination of your own reality, depends on you because you are the cause of this identity. This is *A Course in Miracles*, that you, in your consciousness condition, are the cause of this world.

Do we have that clear in our minds? There's a single source of reality. You are, at this time, a source of reality that is confining you to an apparent separation from the totality of God. Is it real? It's very real to you. Obviously, it's not real if life is eternal. Obviously, it's not real if there is a single, whole happiness. If life itself is forever and you are a whole part of it, it wouldn't take a great deal of perceptual discernment to say, "This is not that." We've already covered that, and I don't want to go back over and cover it again because we're going to move directly now into the method called the *Course in Miracles* into which you can come to know that is true. All right?

What we're actually saying, then, is that for the next hour, maybe, you, we're going to attempt to bring about a change in our mind that will cause us to have an instant of reality. In the *Course in Miracles* this is called a holy instant. The teaching is that all time is going on all the time and that you are sequencing it in your own mind in order to be preoccupied with your determinations of who you thought you were.

Okay, I'm covering the whole Text here in about four minutes. Why? We want to get at the Workbook here. In other words, we want to get into whether you're going to be able to share this experience with us. Okay? So the *Course in Miracles*, directly from out of time, must include you, since it is.., as a single mind, is going to direct you, individually, to awaken from the self-concept you have imposed on yourself in order to remain in space/time, in order to remain – what? Separate from eternal life.

Very probably, the reason that you are listening and, perhaps, experiencing the mind-offering I am giving you is because you have finally become sufficiently frustrated with your location in temporal space/time. All of your theories of instantaneous communication through quantum reality that you're demonstrating... I watched your television yesterday, and you're very determined that you can move instantaneously in space/time. I have no quarrel with you in that regard except then why don't you do it?

You must finally begin to feel the frustration of being locked in this hydrogen, oxygen, carbon association, with no possibility, except at the speed of light, which really is as fast and also as slow as there is, for you to literally go anywhere. The admission of that would be very valuable to you because that's the direct teachings of the whole mind Jesus, out of time. He cannot take away from you your necessity to defend your temporal associations in time. He *can* direct your attention, as I am, that there must be an alternative to it or why

are you organized in time at all? And, more succinctly, what the hell is it you're looking for? Finally, the human condition says to itself, "This is all well and good. I'm enjoying myself. I'm doing this. But I'm still in the process of getting old and dying with no real recognition of what the hell this is all about. I have given it all the meaning that it has, but when all is said and done, it doesn't have any meaning."

Everybody walks around and says, "What is the meaning of life?" And since the question must include the answer, they immediately give, in their own conglomerate of associations, a meaning. And that becomes – what? Who you are. You then foster that meaning in the condition of your conceptual self, verified by the projections of your conceptual mind that allow you to associate in this little, limited frame of reality.

Wow. See what you did? You got me excited. The reason is – I'm looking right at you now – some of you are beginning to go: "Oh, I see. I must undergo an experience." You say, "Oh, well, I've know that. I pray every day." Good. Are you having a good experience with God when you pray? "Well, sometimes I have one and sometimes I don't." Does He answer your prayers? "Well, sometimes He answers them and sometimes He doesn't." Well, my philosophy to you is, God is always answering your prayers because He's perfectly whole and loving. If you don't get the result you want in your own mind, it's simply because you really don't want it, even though you can pretend you do within your own association with yourself.

Okay. The whole idea of the *Course in Miracles* is to direct your attention to there's a perfection, a reality, a single reality, going on around you all the time, and that as you sit with me on this video, you're holding yourself together within that framework of identity, and that you can at this time, in this place have an experience that will transcend your association.

Is that enlightenment? I don't know. I know that when you begin to have the experience, you will recognize it as a happy, joyous event, or you will recognize it as a fearful event and deny it. Do you see? Obviously, if there is a whole reality, a source of reality, why aren't you there? The answer cannot not be that you are afraid of your own transformation. And obviously you are. And you have every right to be. Why wouldn't you be? It's going to be – what? An apparent loss of your conceptual identity.

Now, most of us who have pursued this *Course in Miracles* – and this is the entire teaching – have been led into an admission in a single moment of our inability to solve the problem of our existent identity. At that moment, having turned our will over to God, we had an experience that transcended this. This is the entire purpose of the Workbook of *A Course in Miracles*. It has no other purpose. Or does the *Course*, finally.

So I hope most of you have a copy of the *Course in Miracles*. Do you have one? It's in the old blue copy, the Workbook. We have available the Workbooks in separate lessons that you can send for. We have little books available because we are going to embark now on your determination, individually, sitting out there, to actually begin the mind-training process of *A Course in Miracles*. See? That has to be a decision that you had to and did make. And we'll get into this just a little later. Obviously, it's impossible if you're listening to this tape that you have not somewhere decided, “Hey! There has to be something else in this world that I can find.”

The Introduction to *A Course in Miracles* says very simply (this is the Text), *This is a course in miracles. It is a required course. Only the time you take it is voluntary.* Why is it required? Because you're in a condition of trying to find out who you are. The *Course* is going to show you who you are, so it must be required. If you're trapped in space/time, the manner in which you discover singular whole reality would be required. Yes or no?

[Yes.]

So the conditions you have set for yourself are what the requirement for the transformation is. Did you hear that? That's why it's a required course. Obviously, a course in coming from separation, a course in coming from separation from God, couldn't possibly be true. And the *Course* is very definitive in describing to you its certainty that, since you believe there is a choice, you must be given, through the transformation of your own mind, a choice that transcends your previous ability. Is this okay?

All right. *Free will does not mean that you can establish the curriculum.* Okay. “Course” means manner of inclusion of yourself in with the entirety of the altruism of a single reality. Now, while your will is free, it is not free to deny the entirety of yourself. Could you hear that? Did you get that? Free will – “I'm me” – does not mean you can establish the curriculum because the curriculum cannot not be an entire relationship of yourself in your own mind, a

continuity of thought of your entirety. What it says is, you can't include any of yourself in apparent separation, exercising your will to do so, except allowing the will of God to show you that you are whole and perfect in eternal reality. Okay?

Free will means only that you can elect what you want to take at a given time. This is true because obviously you're using the power of your own mind to exercise control and giving yourself an identity of who you think you are. The admission that you must then suffer the consequences of that... That is, if I am me, if I am this association, I'm going to occupy a body, I'm going to come here, I'm going to strive, I'm going to work, I'm going to progress in age in that body and I'm going to die. What I want you to see is this is a decision that you have made in your own mind in regard to what you think you are as an aggregation of self, separate from the totality of the reality of God.

My goodness! I'll spend a whole hour on the Preamble here. I want you to see... Okay. Now, *The course does not aim at teaching the meaning of love. That is beyond what can be taught.* Why would you have to teach the love of God if you are the love of God? Is it that simple? If life is eternal – you, out there, innocent ones, this is how simple this is – if there is a God of love, what the hell is this? If there is a certainty of who you must be in your love for each other – “Thou shalt love the Lord thy God with your heart and your mind and your soul” – how could I teach you the meaning of love? If I have to teach you the meaning of love, it is not what love is. Okay? Do you understand that? Love is what you are and cannot not be because love is the communicative certainty of our association of eternal life. And that's what we're doing right now.

It does, however, *aim* – listen – *aim* – “attempt to bring about” – *aim at* – “try to hit the mark” – *however, at removing the blocks to the awareness of love's presence, which is your natural inheritance.* Here's the whole *Course in Miracles*. Love is present with you all the time. You have blocked it in the projections of your own mind and refuse to recognize the love of God that's all around you. That's the first page of *A Course in Miracles*. Is this so? That's what you're doing now. So we're aiming in this mind-training to get you to relax for a moment the conceptual blocks of your self-identity that are preventing you from seeing the reality of love and God that's all around you.

Are you all right with this? Am I getting too excited? Have you turned me off? Are you beginning to have an experience?

What you'll notice about my meditative techniques – and you'll notice this about the *Course*, too – that the mind-training devices of the *Course* is actually not to relax your mind, not to have an experience of transcendental meditation, but rather in the moment of the experience of the holy instant to reassociate yourself – this is the Christian teaching – to be born again. So that as we... We're going to begin to get into the Workbook here in a minute, and what you're going to discover is that this training device offers you a continuing solution to who you really are that you'll be able to take out into the world and occupy yourself with continually without somehow disturbing your necessity to correspond out here at all. Why? It's an entirely different world that you are going to discover. Hopefully. That's what we're doing.

...which is your natural inheritance. In other words, you are using God's mind to define who you are. So you're going to have to... You have inherited within space/time a memory before time was and after time is gone. The teachings of the *Course*, as we advance in your acuity, in what you call the effication of your own mind to have the experience, will teach you only that the experience is going on each instant and that you must come into a condition of now. Most of you are familiar with that. You may not, however, have had that experience. Obviously, if there is a miracle of your mind that can occur, it would be necessary for that to happen in order for the mind-training to have any value. Wouldn't that be so?

The opposite of love is fear. Since love is everything – love is God's love – *the opposite of love is fear* – or a condition that is not love. A human condition is not love because it is fear. All right? Do you see? The opposite of love is an apparent condition of separation, a very real condition of the human mind, isn't it? *But what is all-encompassing can have no opposite.* Since there is only God's love and it's all-encompassing, there can be no opposite to it. This is the whole philosophy of *A Course in Miracles*.

Obviously, in the moment that you express fear, you literally are unloving, which is impossible. Don't worry about it. As soon as you began to examine it, you became fearful. That's why you need the Workbook, because your examination of it is what fear is. And at that moment – but *only* at that moment – you were fearful. Now, the whole teaching is, if you don't hold on to that moment of fear, when fear came to take the place of love – this is the whole *Course* – you can have an experience of love that's going on all around you.

Each time you're fearful, you're all the fear there is. Each time you're loving, you're all the love there is. And I'm talking to you.

You say, “Well, how about the other guys?”

I'm not really concerned about the other guys. I'm concerned only about you because we have a fundamental agreement that you're the cause of this. If you are the cause of this, the solution will be very simple for you, because remember what we said in the Text: there is nothing outside of you. Outside of you there is nothing. Jesus would say, “What you bind on earth will be bound in Heaven; what you release on earth will be released in Heaven.” This pretty well expresses our entire teaching. It says, very simply, that when you are fearful or locked in a temporal association, you do not exist. Putting it up to the level of where you may want to look at it, if there is a whole, single eternal life, temporal life, or life that can be lost, or a way in which you can get old and die, is impossible. All right? Are we on the track here now?

So here you sit with this guy telling you, you're not from here, telling you that you've been in a dream, telling you that you've been in a nightmare of your own orchestration of attempts to define yourself based on temporal references. We've covered the entire Text here now, except for the admission that the answer is now in your mind. If the answer is in your mind, the answer to this apparent unsolvable dilemma of who you are is now in your hands – and I assure you it is – it's impossible that you did not utilize it to come to know who you are. All right.

So with that admission, we can begin the practice. Can't we? Now, we're going to put the Text aside for just a moment because the final line here is going to be *Herein lies the peace of God. Nothing real can be threatened, and nothing unreal exists.* So that when you're threatened, don't worry about it. You're not real.

“That's easy for you to say, but I feel very real in my fear.”

That's why you need the mind-training of *Course in Miracles*, because, very obviously, love is overcoming fear. You might want to start with the fundamental premise that you're fearful, because you are. And we all know that the human condition is one of fear, where you're taught to deal with things that are out there and protect yourself and all the other stuff that goes with what we have come to know. Now, suddenly, we've taken the Text and it says, “This is

a voice from out of time that tells you that you're perfect. It requires that you remember who you are as being a whole part of God.” Now let's see if *A Course in Miracles* can be applied to you individually in your own conceptual mind. Remember this: I have no concern about what you believe your concepts are. I have no concern about how you identify your conceptual association in your relationship with yourself at all. My concern is to get you to have an experience that transcends your identity. There's nothing new about this. And the certainty that that can occur is what we're going to undertake.

Here comes the Workbook, a process of self-realization. If you'll open your books or you want to follow along with me, the Introduction to the Workbook will say this, *A theological foundation such as the Text provides is necessary as a framework to make the exercises in this Workbook meaningful.* I'm going to trust here that I've given you a framework, the idea that there's a single reality and you're locked in your own frame. I'm going to give you a new framework that will include outside of time, that will include before time was and after time is over, which is going on right now. That's the framework of this. So we have that. But listen to this.

Yet it is doing the exercises that will make the goal of the course possible. See? If you're trapped in your own conceptual mind, the exercise of the discovery of a new you will make the *Course* possible. Okay? Isn't that so? So in that sense, the next sentence says, *An untrained mind can accomplish –* what? *Nothing.* As you have defined yourself in your own association, you really can accomplish nothing because you're locked in your own conceptual mind. So that this training is to get you to have an experience of self-realization that transcends your old association. Okay?

Wow. This is the Introduction. All right? Ready? *It is the purpose of this workbook to train your mind to think along the lines that the text sets forth.* The Text says, “I've got to come to know who I really am. I don't want to be distracted by who I thought I was as a human being. This is a direct contact with God that I can really experience right now. I'm going to enter into this training so I can increase the frequency by which I experience God.” This is called the Workbook of *A Course in Miracles*. It's going to start out very gently, and we're going to get to it in a moment.

Listen to what this says. *The exercises are very simple. They do not require a great deal of time. They need no preparation whatsoever.* This is going to be a little tough for you, but we're going to try to explain to you just

very simply what you are about to attempt out there, if you have your Workbook with you. *The workbook is divided into two main sections, one of which is to dislodge your mind from you thought you were, and the other to show you what you really are.* First of all, we've got to take these first forty lessons and we've got to show you in your own mind an experience where you actually begin to train to the reality of who you are in the certainty that life is eternal and you can live forever. All right?

The first deals with the undoing – “un-doing” – of the way you see now, and the second with the acquisition of true perception that will allow you to view everything you see from a perspective not contained within your previous conceptual associations. Was that all right? So it's teaching you a new way to organize yourself in your association so you can come, first of all, to accept your responsibility for what you see in order that your mind can be changed. Until then, no progress is possible. An untrained mind can do nothing.

All right? Do you see that? *With the exception of the review periods, each day's exercises are planned around one central idea, which will be stated first. This is followed by a description of the specific procedure by which you apply the idea.* I've got to tell you something, speaking from whole mind. The depth with which the *Course in Miracles*, of whole mind, is determined that nothing be left out of the technique by which you are going to determine who you are will astonish you. Every time that *the Course in Miracles* directs your perceptual mind to a solution, it will tell you how your perceptual mind can perform the act. Not only will it do that, but it will show you the manner in which you in your own mind must arrive at it. It's another way of saying, if you want to hear this, there aren't any secrets. There's nothing secretive about the *Course in Miracles* at all. Obviously, you're going to have to admit that you're in some sort of objective conceptual association. Obviously, you're going to have to indicate that you would like to see an alternative to it, and you're going to have to begin to enter into the practice of that alternative. Now, here, you might as well hear what it's going to say.

The purpose of this workbook is to train your mind in a systematic way – systematically – to a different perception of everyone and everything in the world. Did you hear me out there? *The purpose of this workbook is train your mind – you, individually – to a different perception of everything and everyone in the world. The exercises are planned to help you generalize the lesson so you will understand that each of them is equally applicable to all of your associations.* If you can understand there what I'm saying there, this will help

you a great deal. This is a course in miracles, which is only an undoing of your conceptual self. Any single miracle, which is going on all the time, would represent the entirety of you in the miraculous experience. Do you see that? In that sense it has nothing at all to do with who you thought you were but only who you *really are* in the miraculous occurrence of the new you.

It says here, and this is what we just said, *Transfer of training in true perception* – coming to know who you are – *does not proceed as does transfer of the training of the world*. The reason that this is true is you have been taught in your mind that by gathering conceptual associations, you can reach conclusions about who you are in order to identify yourself. The training of *A Course in Miracles* is to teach you to *un-learn* what you thought you had to know to give you an identity so you can have an experience of a new perception. In that regard, it's exactly the opposite of how you thought you had to learn. Isn't it?

Here's the interesting part about it. *If true perception has been achieved in connection with any person, any situation or event, total transfer to everyone and everything is certain*. It's interesting how they use the word “transfer.” If you have recognized yourself in your own association with yourself in any one circumstance, in actuality that's the only circumstance there is. Can you get this? Since your circumstances are associations with yourself, which are all projections of your own mind, any single conversion of your mind in which you, say, recognize yourself as loving your brother or recognizing this plant or this table or this chair as a whole part of your own mind, is the only reality or holy instant that there is. Isn't that so? That's what's going to happen here.

So you, out there, with this Workbook, this is what you're going to attempt to do. All right? *On the other hand* – and I hate to tell you this, and this is what's so beautifully uncompromising – *one exception held apart from this moment of truth makes its accomplishment anywhere impossible*. Do you see? Because the moment that you lock yourself into the conceptual form of your mind, you will be denying the entirety of your own creative purpose. This world, this conceptual mind, your mind, is nothing but an accumulation of locking incidences, that are past, that justify the continuation of your past association.

See, what happened is we got into the first seven lessons of the Workbook, didn't we? They're going to say that. It's going to say that and teach that. This goes on to say, *The general rule to be observed throughout*

these exercises is that they should be practiced with great specificity. That is, they really will have an effect on you if you let them. And you can come to know they will have an effect on you when you begin to have the experience. Then the joy of the practice will increase directly in your discovery of who you are in relationship with God and the world. Okay?

Okay. *Second, be sure that you do not decide for yourself that there are some people, situations or things to which the ideas are inapplicable.* Because that's absurd! If you're going to admit that you're the cause of this in your own mind, trying to subtract some form of conversion of necessity from what you know to be a part of the necessity of your conversion doesn't make any sense. It will simply mean that somewhere in your own mind you're going to continue to justify the projection that you have made.

That's what you think, "ten minutes." I've been talking for two hours? No, I have not. We have a camera crew here. . The determination not to have... to let me sort of enter into your dream association directly and... Obviously, you know we're at the Healing Center. Out there there's a lot of miraculous healing going on right now, and it's based on this. I'm healing right now, if you'll let me, just without digressing for a moment. Wherever you're there, sitting, I'm offering you the entire solution to the problem based on the transformation of your mind. It would be impossible for you to be sick if you come to know that you're perfect and whole as God created you. Okay? I didn't want to get into that.

We'll keep on rolling here until the end of the world. Rufus? I intend to keep on rolling, so you better get the other camera going, because I'm about to – what? I'm about to begin the lessons. You say, "Well, what are you waiting for? Why don't you begin the lessons?" I'm going to in a minute. I just wanted to finish this.

This will interfere with the transfer of the training that is necessary. The nature of true perception is that it has no limits whatsoever. The exciting part about this is that it really doesn't require any effort on your part. Not only that, but if you begin to do the discipline, it will sneak up on you. The reason it will sneak up on you is that there's nothing outside of you. While you think there is, you are very suspicious of the idea that you could actually train your mind, very simply because you know you can't. Somewhere within you, you know the futility of trying to figure out who you are. That's why this is very specific when it says, *The overall aim of the exercise is to increase your ability to*

extend the ideas you will be practicing to include everything. This requires no effort on your part because, very simply, your mind is already including everything if you'll let it. If I can train your mind not to continue to organize in the association, the experience of instantaneous communication, or a quantum leap out of time, will be available to you because it is. I'm getting excited here.

Now, this doesn't require any effort on your part, and for many conceptual minds, that will be very irritating. I sound like the Third Patriarch of Zen. If you haven't heard the Third Patriarch, who says, "Don't do that. Don't do that. Vacate your mind." A true vacation will give you an immediate realization. So this goes beyond Buddhism or beyond retaining abstraction. This is the teaching of the resurrection of your mind, and it's fun.

Now, it goes so far as to say that *Some of the ideas this workbook presents to you, you'll find hard to believe. Others may seem to be quite startling.* So far, what have we got? "Hard to believe" and "startling." It doesn't matter. You are merely asked to apply the ideas as you are directed to do so. You are not asked to judge them at all. You are asked only to use them.

I love it! Really, what it says is that there is a discipline... This is very fundamental to prayer. One of the old pre-Aquinas teachings – I'm talking Christianity for a moment – was to train your mind to stay in constant prayer. This is the direction... Or the Franciscans. St. Francis, who had an experience of the love of God, trained Franciscans to stay in the light all the time and then perform acts that inevitably brought about miraculous results, that that contact could be maintained in your own mind.

You're asked only to use them. It is their use that will give them meaning to you. You see? It's the use of them that will give them meaning to you. *And will show you that they are true.* All right? Now, those of you... There's a certain *mea culpa*, I suppose, in this. If you actually begin to practice the mind-training of *A Course in Miracles* – I'm talking directly to you out there – it is impossible you will not have an experience because it's a required course. It has to include your little willingness, doesn't it? Doesn't it? It has to include your determination to say, "Dog gone it! I think I'm going to give that a try." Is that the requirement? What else is required? Nothing. You might want a little help from me in this, because I'm offering you the light of your own association with yourself.

This is very important. *Remember only this. You need not believe the ideas of this Workbook. You need not accept them and you need not even welcome them. Some of them you may actively resist. None of this will matter or will decrease their efficacy.* Why? Anything you're doing is having no effect on what you really know you are, anyway. It's impossible that you are not directing yourself to this. I can't resist telling you this. It's impossible that you don't already know this and, in fact, are directing yourself to that certainty. Do you hear that? That's what this says. Never mind what you think it is, because your true Self, through the resurrected Jesus, if you'd like to have it that way, your true Self, Who is with you right now, is helping you with that. You want me to represent your true Self. I'll do so. I am your true Self, representing to you the truth of you. What does it have to do with me? Nothing, except I'm your true Self. That's what this will teach you to do, increasingly. All right?

None of this will matter or decrease their efficacy. Do not allow yourself to make exceptions in applying the ideas the workbook contains, and whatever your reactions to the idea may be, use them. Don't try to subtract anything from your mind. If you get irritated with the Workbook, let yourself be irritated. There is no sense in trying to combat your emotions of yourself because you're rejecting the love of God. Could you hear me with that?

Nothing more than this is required. Boy, that's exciting to me! It's exciting to me that finally you are beginning to do the Workbook. Okay, that's our introduction to the Workbook. Thanks for joining us. We're going to be back in just a minute, and what we're going to do – if you're really ready for this, you, there – is we're going to try the practice. So I want you to get your Workbook together and I want you to be able to sit down with me in just a moment, and let's see if we can shorten time immeasurably. We could actually, at this instant, teach you to see the total reality of yourself. We'll be back in a second. Thank you.

[Pause. Soft piano music plays]

To the lovely strains of Hoagy Carmichaels “Stardust,” since that's my application of a technique of meditation... The reason we're using something familiar for you is, ultimately, we want you to be familiar with yourself. Do you see? You can say, “Well, I can get familiar with Maharishi,” or “I can get familiar with the guy that's head of the board, who's going to teach me,” or “I can familiarize myself with a mind-training that will allow me to advance in a purpose of myself.” What we're going to try to do for the next hour is to get

you to know yourself. We're going to show you a manner where you can take your concept of where you are in this association and feel an experience of a reality. It's called the Workbook of *A Course in Miracles*.

Lesson Number One. Nothing I see in this room, from this window, in this place, means anything. Nothing I see in this room, in this window and in this place means anything. Now look slowly around, all of you, and let's practice applying this idea specifically to whatever you see. Now I want to see you do it. This plant doesn't mean anything. This... Nothing that I see out of that window means anything. Nothing that I see in this association means anything.

Now I'm beginning to feel maybe just for moment – hopefully, you are – a certain, a relaxing of myself. This is a very original meditative technique. I'm beginning to feel some peace because nothing I see really means anything, anyway. This goes on to say, in your lesson, *This table doesn't mean anything. This chair doesn't mean anything. Watch out! This foot doesn't mean anything. This hand doesn't mean anything.*

Now, notice I'm not giving it meaning and then attempting to figure out what it doesn't mean. I'm simply letting my mind look at it and say, “That doesn't mean anything.” Is it starting to work? Maybe. Are you beginning to see? This is Lesson Number One. It doesn't mean anything. Now look further out from yourself, you, right where you are, look over there, you that are in your bedroom there, and say, “That door doesn't mean anything.” See? “Where I find myself here really doesn't mean anything.” Then just sit for a minute and see how nice the idea that you don't have to busy yourself with meaning can be for you.

Notice that these statements are not arranged in any order, and make no allowances for differences in the kind of things to which they are applied. We don't care about that. Why? They don't mean anything. Could you see that? Did you feel how suddenly what you thought was real lost meaning? Maybe.

This is the purpose of the exercise. The statement should merely apply to anything that you see. As you practice the idea, use it indiscriminately. So you're going to go out, maybe today, and every once in a while, at least once in the morning and once at night, you're going to say, “This doesn't mean anything.” All right? Do not attempt to apply it to everything you see, for these exercises should not be ritualistic. Only be sure that nothing you see is

specifically excluded. That's one of the most difficult ideas to teach. But what you're saying, really, is, “Nothing I see means anything.” It doesn't require my description of it or yours.

Now, it says you're to do that, morning and night, and kind of take your time with it. But you've begun the Workbook of *A Course in Miracles*. “Nothing I see in this room, in that window or in this place...” It covers time and space and you in Lesson Number One. It's teaching you to be inclusive in your own mind. Ready for the big lesson? *I have given what I see – me, personally – have given what I see in this place and in this window all the meaning that it has for me.*

Nothing I see means anything. I have given this all the meaning that it has. What an astonishing idea! There's no dispute in the association that the meaning that you have given it is meaningless, but it is a dedication for you to begin to admit that “I've given all of this meaning. I have given everything that I see in this place the meaning that it has.” *The exercises with this idea are the same as those for the first one. Begin with the things that are near you and apply the idea to whatever your glance rests on. Then increase the range outward and turn your head so that you include whatever is on either side. This is fun. If possible, turn around and apply the idea to what was behind you. That's a little tricky. Obviously, by the time you turn around, it's going to be gone, but that's the lesson we're going to get to.*

So don't try to discover where it is. Just remember that “I have given this all the meaning it has.” Let's try it. The Lesson is *I have given what I see all the meaning that it has.* Ready? Let's start looking around. I've given that chair all the meaning that it has to me. I've given that tree out that window all of the meaning that it has. *The sole criteria for applying the idea to anything is merely that your eye has lighted on it.* Okay? I'm going to give you a couple of minutes to try this.

There you did it? That was good. “I'm the cause...” See? What are we trying to do? Show you that you're the cause. It doesn't mean anything, but I've given it the meaning that it has. See how you begin to release the necessity of yourself. That will work for you. “I have given this all the meaning that it has.” *Make no attempt to include anything particularly, but be sure that nothing is excluded.* All right? Is that all of Lesson Number Two? Wow.

So far, I know that everything I see means nothing. Now I know that I've given everything I see all the meaning that it has. Were you going to be able to go out when you leave here now – I'm talking to you directly – and begin to do this? This will begin to have value to you almost immediately. “I've given this all the meaning it has.” I'm going to lead you up through the first lessons, but this one's going to be very important as you begin to incorporate it into your own mind-training, isn't it? Why? Because Lesson Number Three is going to be, very simply, *I don't understand anything I see*.

Try it with me. Say to me, will you, “I don't understand everything I see. I have given this all the meaning that it has. What I see doesn't mean anything. I have given it all the meaning that it has, and I simply don't understand what it means.” The key to your salvation is the admission that you don't understand anything you see. Isn't it? “I don't understand it.” What's the truth of the matter? You don't understand.

I'd like to keep our contact out there. We're enjoying this a lot. “I don't understand anything I see. I don't know who I am and what to do. My thoughts don't mean anything.” See? Is it working? Now, you want to apply. *“I don't understand anything I see on this street, in this window, or in this place is repeated again.* Out there, what I see out there, and what I see here.

Apply this idea in the same way as the previous ones without making distinctions of any kind. Whatever you see becomes a proper subject for applying this idea. Remember, please, these are not exercises in judgment. Don't get caught up in judging it and then saying, “I don't understand what it means.” We already know you don't understand what it means. Your judgment is what is preventing you from understanding it, and the admission that you don't understand will vacate your mind to the realization that I'm offering you. Okay? Can you see this?

If you were to declare this perceptually, it would be the admission that you are blind, deaf and dumb, that you've been locked in your own mind and nothing you see really meant anything, and that it's possible for you now to have the experiences. The point of the exercise is to help you clear your mind from – what? Old associations. Isn't it? To see things exactly as they appear to you now and to realize how little you really understood about them. The very simple fact of the matter is, perceptual mind really doesn't know what it is or what it's doing, where it is. That's pretty much admitted. You can call that a

“chair.” You can call this a “plant.” You can call this an “old guy sitting in a chair,” but the fact of the matter is, you really don't know what it is.

The admission that you don't know what it is can be very valuable to you, because you have exercised your conceptual mind in determination to give it an authority within your own conceptions, and it's not true. And we're going to come to in just a moment in this teaching why it isn't true, aren't we? But right now we want you to see that *It's essential that you keep a perfectly open mind, unhampered by judgment in selecting the things to which the idea for the day is to be applied.*

The idea of freeing your mind with the admission, “I don't understand anything I see,” is the fundamental teaching of all correspondence courses. I don't want to digress from this, but I want you to see this. In every situation in which you find yourself, you have a fundamental admission that there's another way to look at it. The best way to discover another way to look at it is say, “I don't understand any of it.” Can you get that? At the moment that you don't understand any of it... This used to be a sales training thing we would use. “Stop judging what you think you should discover about the other guy.” Can you see this? This is really what this is teaching. It's not teaching anything that you don't know. It's just that it's uncompromising.

You were taught when you entered into an association to attempt not to judge it, to allow it to fill out with a broader meaning than yourself, because the whole idea that you had locked yourself into the determination of the result that you wanted had prevented you from seeing a creative new idea. That's actually what this is. Listen to me a minute, you. If you don't get anything else out of this, get the idea of the practice, “There's another way to look at this,” so that every time you run into a situation that appears not to be answerable, don't try to define it; release it and let another answer come into your mind. This will advance you very rapidly in the maturation of your own mind to the certainty that there's a truth with you that has nothing to do with your concepts. But if it doesn't work for you in practice, what's the sense in it?

So when you go out today, if you got to this, *These thoughts don't mean anything...* Whoops! That was Four. *I do not understand anything I see.* So just before you go in the door, I'm going to do Lesson Number Four. You're going to go out today, and you're going to say, “Nothing I see means anything. I'm beginning to have an experience of who I am. I don't understand anything that I see.” And all of a sudden we're at *These thoughts don't mean anything.*

All the stuff I'm carrying around in my own mind about what I think I was when I walk out really don't mean anything, and I'm going to let it change. I'm not going to try to direct the manner in which it changes. I'm simply going to release it at that moment and, sure enough, it will begin to work.

You listen to me. I promise and guarantee you that this *Course in Miracles* will begin to work for you if you let it, and you'll begin to enjoy it. Why will you begin to enjoy it? At the very minimum, you will release your necessity to judge it based on what you thought it was before. This will make you fundamentally happy because you've always grieved about it before, so that if you can release that, you can begin to enjoy it.

These thoughts do not mean anything. Lesson Number Four. These thoughts about the exercises, the thoughts about what you intend to do, the thoughts about the manner in which you're going to apply this really don't mean anything, anyway. Okay? *Unlike the preceding ones* – listen to me – *these exercises do not begin with the idea for the day.* What do they begin with? Your own thoughts about yourself. So you're immediately directed to a momentary examination with yourself, which immediately brings you to the “Wait a minute! Wait a minute! I don't know what that means. I'm not going to stay in that continuity if the thoughts I'm having don't mean anything. I'm going to release myself from the necessity to defend my previous conceptual mind.” That's the whole idea.

In this practice period, begin with noting the thoughts that are crossing your mind for about a minute. Then apply the idea to them. If you're already aware – I want to get into the emotion – *of unhappy thoughts, use them as subjects for the idea. Do not, however, select only the thoughts you think are bad.* Because you'll try to overcome the badness of the thought. We don't want you to do that. *You will find if you train yourself to look at your thoughts that they represent such a mixture that in a sense none of them can be called good or bad, and this is why they don't have any meaning.*

This is the practice of it. But that does not mean that you are not going to – what? Begin to feel the emotions of your own thought. This is extremely important for you, if you want to hear that. The reason that this is important is that it is impossible for you to subtract the emotion of what you think you are from this training device. Okay? In other words, my thoughts don't mean anything. Yet I found myself trapped in the emotion of the direction I have

given myself to verify where I am in this world at this time. Okay, I'm talking directly to you now.

So let's try to apply *These thoughts do not mean anything* and see what we end up with.

There. See? I'm beginning to see through my own thoughts. See that? I don't have to hold on to that tension in my own mind. I can begin to experience having a true feeling. See? That works, doesn't it? *The bad ones are blocks to sight and make seeing impossible. The good ones reflect back to you a determination to justify your association. None of them are so. You do not want either.* Wow! *This is a major exercise, and* in the entire course it's repeated over and over again, that having emotions is not really what you are. Attempting to define in your concepts what your concepts mean is what's binding you to yourself. Okay?

Isn't that nice? *It is also the beginning of training your mind to recognize what is the same and what is different.* Because if everything that you have done in your own conceptual association has identified you, the experience of the difference will become more and more evident to you and the mind-training is working in meditation, isn't it? You're beginning now to have an experience of an alternative not contained within your own mind.

Okay? Want to try it? Think of somebody. The thoughts you're having about them are not real. You don't have to be concerned about that. Better, the thoughts you're having about them really don't mean anything. Not only is that true, but you know it. Unless you hold on to a specific reference about somebody that just came to your mind, you will discover very rapidly that there are other reasons why you either like him or don't like him that are connected to how you feel about yourself. Is that true? Absolutely true. It cannot not be. And some of your thoughts, you're going to find that you like, and some of them you don't like, and none of this matters, because this is a practice of the release of that.

You can also use the idea for a particular thought that you recognize as harmful. This could be very valuable to you. All right? "Boy, I'm really... I'm very fearful about that thought in my own mind, but I must remember, it's only in my own mind and it doesn't mean anything if I'm fearful of it. And there's no sense in me retaining the fear of that association in my own mind." This could be very valuable to you, and some of you are going to begin to discover how

rapidly you can progress with this, if, indeed, the thought doesn't mean anything. "For me to be afraid, if my thoughts don't mean anything, for me to be afraid of that situation or this, really doesn't mean anything. I'm simply going to release it. I'm not going to hold on to the identity of it."

Now, it says, be careful. Don't do this more than three or four times during the day, or you might begin to forgive everybody. The reasons you will begin to forgive them are not because you have found them guilty but because you have discovered that you are the cause in your own mind of what you see out there. So it's necessary for us to look at your present condition.

Your present condition is one of being upset. Everything that you do is an association within your own conceptual mind that justifies who you think you are and what you think you are doing. Since it's changing all the time within your conceptual mind, you find it very upsetting, just as the opinion or judgment that you had about that other association has now changed. So you're going to try to hold on to how you feel about him, aren't you, because, after all, didn't you have that justification to feel that way before? The Lesson Number Five is going to say to you, while you may be upset, that's not the reason.

It's going to say... Could you get that, you, out there? Of course you're upset with him, but that's really not the reason you're upset. We'll get to the reason why you're upset, but the fact of the matter is, you're actually continually being upset. But yet you continually have to define and retain the judgment that you had because you believe that there's a specific thing that's upsetting you. It's not true. If your thoughts don't mean anything, why would one thought upset you more than another? Wouldn't you be better off to be totally upset about everything? Which is actually your condition. I didn't mean to do that, but those of you out there are saying, "Well, I'm still upset." That's not the real reason. Not only is that not the real reason, but you know it. The problem is not that. The problem is, in conceptions you'll be taught to include other reasons why you're upset, yet each one of the reasons why you're upset can only verify your upsetness, not the solution. I thought we already agreed that the you that's trying to identify is not true. This is going to take a little practice, but this is actually what this says. How can you be upset if your thoughts don't mean anything?

Okay, *preceding...* This idea, like the preceding one, can be used with any person, any situation or any event you think that is causing you pain. That's not the reason you're in pain. Shall I prove it to you? If he changes,

you'll still be in pain. You're constantly trying to change what's out there, aren't you? You're going to go out today and try to make that better out there, but damn it! You still feel the pain. Why? Because you're not upset for the reasons that you think. We'll get to why you're upset in just a moment. It's going to be one of the next two lessons, I'll bet you.

I am never upset for the reasons that I think. I'm not going to do Lessons Number Six and Seven for you because probably you'll be gone by then. In case you're still here, *I am never upset for the reasons that I think. Apply it specifically to whatever you believe is the cause of your upset, using the description of the feeling in whatever terms seem accurate. I am fearful.* "I'm depressed. I have anxiety. I'm pissed. I hate it. I'm jealous." All of the forms that you perceive as different. "That makes me happy. Now it upsets me. I was happy a minute ago with it. Now I'm not happy with it anymore." Why? It changed. I could not prevent it from changing because I did not admit that I was the cause of it. It changed outside of my own mind. Now I have all the difficulties of attempting to figure out in my own conceptions what I like and what I don't like. What an amazing idea!

Okay? ...*the forms that you perceive as different. This is not true.* It is not true that different forms can cause you different emotions. Except what? That you have given them the right to do it. You, out there? Every time you look at a form, it will give you an emotional response based on the emotion that you had about it previously. The problem that you're going to have – and we're going to get to Lesson Six and Seven – is that you're not where you were previously. Yet somehow you're going to have to hold on _____, though it's obviously changed. And that's going to upset you. Why can't you be _____ "Remember what a good time we had yesterday? How come you can't? I find this very upsetting."

Well, obviously, you're not upset with him. You're upset because the situation changed. Most particularly, you're upset because the situation that gave you happiness changed. Can you see that? "It's gone away, and I've lost it forever." What a strange place to be! Listen to me. It's not true. Love is all around you all the time. The love of God is going to sustain you in the realization that all of your resentments about this – Lesson Six and Seven – are already gone. Really, all you're attempting to do in your emotional judgment is bring your old situations into what you think is current to you now, based on your other reference. What an impossible situation!

So what is this going to do? When you go out this time, you're going to say, "I find you very upsetting, but I know perfectly well that that's really not what's upsetting me. I'm upset actually because my wife burned the toast this morning. That's what's upsetting me. So I'm going to go to work and take it out on everybody that I see." Guys, can you hear this? "I'm upset."

Now I'm specifying this. But notice that when I'm upset, I take it out on other associations with my own mind. "Well, how come you fired him?" "Because my wife burned the toast." This is absurd! This is absurd. But I assure you that you cannot disconnect yourself from your own grievances, because *everything that you see* is a form of grievance. Why? You're constantly losing everything, and your need to hold on to it and defend it and protect it in the isolation of your own mind will cause you to grieve because the result of your grievance is going to be your termination. I didn't mean to do that. The result is going to be you're going to get old and die.

No wonder you're frustrated. No wonder you try to direct your attention. You know that death is going to be at hand, anyway. I didn't mean to get into this. Okay. *I'm never upset for the reasons that I think. I'm not angry at so and so for that reason. However, until you learn that form does not matter, each form becomes a proper subject for the exercises for today.* "I found what you just said to me very upsetting, but it couldn't possibly be the reason why I'm upset. I'm just using it to justify my own upsetness." Isn't it? "Obviously, I'm not upset for the reasons I think." Not only is that true, but when you remember the reasons about what upset you, they're always over and gone. Now you really have a dilemma because there's no way you can repair your upsetness if it's over and gone. What a particular place you find yourself in! Can you see this?

I'm never upset for the reasons I think. Now search your mind for no more than a couple of minutes and try to identify a number of different forms of upset that are disturbing you, regardless of the relative importance you may give them. All right? Apply the idea for today to each of them, using the source of your own mind in comparison with what you see. For example, "I'm not depressed my situation of not having any money for the reasons that I think. I have made it specific because I don't have any money, and it's preventing me from being happy, but it is not really the reason why I am upset. The reason I am finally upset is going to be revealed to me in just a minute, but until then, I must begin to practice releasing my upsetness."

Okay? “No matter what you say or do to me, I know that I...” This is a real fundamental teaching. “I don't have to be upset by what's out there if I, in fact, can be in association with myself. My realization that I am the cause of this” – which was the beginning lesson – “has offered me the solution. I can't possibly be upset for the reasons I think if I believe that someone else is upsetting me because it is only me that can upset myself.”

Do you see that? I am the cause of my upsetness. I can have the solution through relinquishing my upsetness and allowing myself to be who I really am. It's hard for me to stay out of the teachings. I apologize to you out there. This might get suddenly very exciting to you because any second, you're going to have a miracle moment. You're liable to have a holy instant when you discover happiness for no reason whatsoever, because all of the reasons you have given yourself are what are upsetting you. And the moment you don't give yourself any reason in association with yourself, you say, “Gee, I'm happy. I'll be damned if I know why I'm happy.”

Now, you'll say, “I guess I'm happy because God wants me to be happy.” That's a good... You can give it any reason that you want, but you have to give it a reason that transcends your circumstances rather than trying to find happiness where it can't be found. Obviously, you can't find happiness in getting old and getting sick and dying and defending your own body. I know you're seeking for happiness here, but the fundamental admission that it can't be found, which is what this lesson is, is what salvation is. “I can't find it here because this doesn't mean anything. There must be another solution that I can find.” Are you having a little experience there? I hope so. That will make you really happy.

You say, “You mean it's that simple?”

I mean, it's that simple.

“Oh, you're just practicing vacating your mind like transcendental meditation.”

Well, why don't you stay transcendent all the time?

“I can't. I felt a moment of peace. Now I got to go out and battle the world.”

Not if you listen to me, because I can train, show you how to train your mind to feel that moment of freedom without the necessity to – what? Define it in your old relationships. Why? It's a miracle. “I am happy for no reason at all. I am happy because that's my condition of reality.” Dog gone it! This is the whole *Course in Miracles*. “I'm entitled to happiness because I am the will and love of God. I cannot define it within my own associations because I appear to be separate from that.”

You ready for the whole truth of this? Lesson Number Six? You ready? *I am upset because I see something that is not there.* Will you say that to me? I'm going to give you just a minute out there. Are you still feeling upset with me here, or are you beginning to admit that your upsetness may not be what you really are? Here's the highest truth I can give you. All I'm telling you for sure is that you're seeing something that's always over and gone.

So this entire teaching, as you begin to practice this, is don't bring your old self with you. Most of you are going to go out into the world now. Don't worry about what you're going to be presented with. Practice releasing your necessity to defend your own associations and you will begin to have an experience of the now that is all around you.

I am upset because I see something that is not there. This is very much like the exercise of yesterday. Again, it is necessary to name both the form of upset – I'm angry, I'm fearful, I'm worried... “I'm angry at what happened to me today in work because I see something that's actually not there. It appears to be there in my own mind, and I'm worried about what I am going to do tonight, even though it's not here now.” I'm don't know if I'm going to be able to teach you this. I'm going to try it.

I am upset because I see something that is not there is nothing but an indication that I have given everything all the meaning that it has, based on what it was to me yesterday. Since that could not possibly be true, I am literally seeing projections of my own mind that are not there. Isn't that amazing? And I'm carrying that around with me. What a place to be in!

Today's idea is useful for application to anything that seems to upset you and can profitably be used throughout the day for that purpose. Again, if you resist applying the idea to some upsetting thoughts more than others in your mind, you're going to have a problem because they will remain upsetting to you.

And this is nothing but the freedom of your mind. "I'm upset because I see something that's not really there. I brought it with me when I came into this situation. I intend to release it right now and experience a now condition that must be all around me." This is the practice. Is that all right with you?

Do you want a key to this? There's no such thing as a small upset. What most of you do when you practice this, you have a small upset and you try not to address it. But your small upset will grow into a big upset because you're not upset for the reasons that you think you are. And while you may have reduced it to protect yourself, it's actually devastating in your own mind. And trying to control your upsets is an indication that you intend to remain upset. Trying to control your emotions of anger and fear and examine them in relationship to your own concepts is an indication you are under the control of your ego or are going to demonstrate your own capacity to control conceptually what you think is out there.

I cannot keep this form of upset and let the others go. For the purpose of these exercises, then, I will regard them all as the same. When I am really angry... You listen to me. When you really are angry in association with appears to be out there, you are actually angry with yourself in the totality of your own relationship. It makes exactly no difference what you are angry about. Isn't it? Just think. If you didn't define what you were angry about, you'd be angry all the time. Not true. If you didn't define what you were angry about, you would be happy all the time because happiness is not *about* something. Being angry and wanting to hold on to your thoughts are what are binding you to this world.

So I know that a lot of you have to leave now and go about your business, but I want you to take this Workbook and I want you to take the ideas of the change of your mind that you're being presented with and begin to apply them to everything that you do. Can I share something with you, if you'd like to do it? Don't tell anybody. This is a little secret of what we call a secret of autonomous prayer, if you want to. When you begin to experience this contact that you're having, the description of it will be the retention of the grievance and your need to justify the conceptual association rather than admitting that you want to continue the contact with God. Don't let your right hand know what your left hand is doing. When you begin to have this experience of a conscious contact with God, which is really all this practice is, Jesus in the *Course in Miracles* teaches you, hold this in your heart. Hold this close and protect it because it's the emergence of the real you.

See? The real you that's now emerging is not going to be defined by your conceptual mind. Is it? We call that the Christ you, or the whole you, or the resurrecting you. That you can reach maturity very rapidly because it's, in fact, a perfect perceptual demonstration of what you are in connection with the mind of God. Do you see? "Oh, I felt real happy about that! I'm not going to give it a definition. I'm going to enjoy what I know is my heritage. I have decided to take this *Course in Miracles* and apply it constantly in my association, finally as an occupation that I want to have." What will it be? Escape from this world. I may as well tell you this. I am teaching you and giving you the only purpose that there could possibly be here, and now I'm talking directly to you. The only purpose that you could possibly have for locking yourself in this space/time conceptual condition is to overcome it and escape it, to be able to move out of this frame of time that you're locked in, where, obviously, you can't go anywhere, you can't do anything, you're self-contained in this. This whole direction is to show you that there's another real reality all around you.

Okay? Why are you upset? Because you see only the past. Are you ready? This is the entire nature of the teaching. I'm talking directly to you now. Every thing that you see is always only over and gone. Not only is that true, but you know it. By the time you look at it, if you've formulated it in your own mind, by the time you get back the correspondence in association with yourself, it's always over. Is this true? That's an amazing idea. The admission that you are the cause of this and get a reflection from your own mind back to you will not relieve you of the certainty that it's always over and gone. You must then be feeling the frustration of loss. All right?

All conceptual, objective reality is always over and gone because reality is instantaneous. Communication must be instantaneous to be whole. If you believe that you can communicate based on old associations, all you are indicating is that the past has value to you in the determination of who you are. It will then be projected into the future and will hold you in the bondage of your own conceptual mind and prevent you from seeing what's right here and now. Okay?

So here we are now with the practice. Okay, we're going to take just a few minutes here and just a minute at the end of this episode so that you can begin to give a whole new meaning to yourself in regard to the certainty that you have been on a sojourn in space/time in your own mind and that there's an alternative all around you that you can experience.

Lesson Number Seven. *I see only the past. This idea is particularly difficult to believe at first. Yet it is the rationale for all of the rest. The reason why nothing you see means anything is because you see only the past. The reason why you have given everything you see all the meaning it has for you is only because you're seeing your own past. The reason why you don't understand anything that you see is because it's always over and gone. The reason why your thoughts don't mean anything and why they are like the things that you see is that they're always passed away. And the reason why you're upset because you see something that is not there is simply because you're seeing it after it's over and gone.*

How simple the solution if you will let your perceptual mind relinquish the necessity to defend your self-identity, which is standing like a barrier. Your self-concept, as the *Course* would teach it, your self-concept of yourself stands like a barrier and prevents you from seeing who you really are. This is the entire teaching.

Old ideas about time are very difficult to change because everything you believe is rooted in them and depends on the retention of your reality. There is no question that you perceptually believe that time is sequential. And you're wrong. Do you see? You believe that time is sequential so that you can compare what previously happened with what is happening now to determine what's going to happen in the future. And you're wrong. It's not true.

Now, to dislodge you from that requires a quantum moment to show you that available to you not based on the sequentiality of your thoughts is a real you that can emerge at this instant. Time is not sequential. If you believe it is, you're going to live within that sequence and get old and you're going to die because you'll believe a body and that it's possible for you to do that. It's not true. The conception of yourself that you have is preventing you from seeing who you really are. The practice of this Workbook is to train your mind to release the necessity to define yourself and this world in the conceptual relationship that's already over and gone.

Would you like the sentence from the *Course*? This world was a long time ago. No matter how you construct it in your mind, it's going to have to be based on old references of time that are only over and gone. *Wakarimaska?* Do you under..? *Comprenez vous?* Do you understand that? Are you getting excited about the prospects of an alternative? You might want to notice that in

the miracle procedure the alternative is only recognized by you as happiness because the moment that you release the conflict of your own mind, you're going to begin to enjoy the reality of your love of God.

Okay, that pretty much is going to wrap up the exercises for today, I believe. I believe that we have gone pretty much as far as we're going to go. We're at Lesson Number Seven, which says, "I am upset because I see the past." So you're going to be able to take these first seven lessons. Maybe we'll put in Lesson Number Eight: *My mind is preoccupied with past thoughts*. "I'm so busy defending what I am and what I'm going to do that I can't come into that condition of now. I'm going to begin to practice it and see if it works." Will it work? Yes.

And you say to me, "Well, it didn't work."

I say, "Yes, it did. Oh, it worked perfectly because the working has nothing at all to do with whether you think it's working or not."

But it's still going to require your determination. Isn't it? You're going to get to a lesson that says, "There's another way I can look at this. I am under no laws but God's. The laws of the earth are binding me to who I really am. I am in a maturation process of the expansion of my consciousness from a totality of cause and effect in time to a realization of my own singular reality." As you progress in this, you're going to be very happy about what's going to begin to happen to you.

I'd like to give you a little peace. I'd like to extend to you a little peace, if you'll accept it from me. I assure you, I'm very certain about who you are. And the reason that I'm certain about who you are is that you cannot not be who you are. And who you are is what all of us are. Remember the fundamental theology, that there's one single whole truth and you are that. Regardless of how long you believe that you've been separated from God or from reality or from eternal life, it's simply not true. The situation, the earth in which you find yourself, is a dream of death. It's time now, listening to this message for you, to catch a moment of reality and then begin to practice reaching up to that as your mind extends from the chaos, from the form of space/time in its conversion to the light of that reality.

There's a lovely lesson in the *Course* that I'm going to offer you right now if you'd like it, and the lesson is "Shine on your brother." It's, "Look at

your brother with the certainty of who he must be in the relationship with our Creator, not as you have defined him in your own mind.” This is Sermon on the Mount. I'm not going to get into that. Release him of the definitions you have given him because they are only definitions of yourself, as we just did in the lessons, didn't we? And they're always over and gone, so that if you don't define yourself in that association, he will change, as you are changing for me now, and I'll see you in the wholeness of our mind that we share with God. That's *A Course in Miracles*, isn't it? Are you beginning to feel that experience?

I'm a healer. This is the Healing Center. I'm showing you now how you, as you convert your own mind, will be able to heal the world that's all around you. See how simple this is? It could happen to you. [Sings:] “All I did was wonder how your love would be, and it happened to me.” The realization that this is beginning to happen to you – and I'm looking right at you out there... We've decided to release this video. If it's not too fearful for you, you'll begin to enjoy the experience of the conversion of your own mind that was heretofore fearful to you because you thought you had to hold on to your old self and that what you were protecting was – what? What was already gone. So you had every right to be fearful because you were protecting what was already passed away. Now I can get you not to protect it now, and you'll have the experience of the love of God.

Thanks for joining us. We've got a couple of hours now of *A Course in Miracles*. You might want to listen to the lyric to this song. The title of the song is “It All Depends on You.” The changes that are going to occur in the joy and happiness of this new exposure to a quantum reality that's all about you as you awaken from your dream will give you more and more certainty that it all depends on you, that you are the cause of this, that there is no other cause out there that is preventing you from awakening from this dream of death and realizing the certainty of our love for each other and for you.

Love the Lord thy God with all your heart and all your mind and all your soul. And I will love you as I love myself because you *are* myself. You are a projection of my mind that I had heretofore rejected in order to keep a grievance of myself with myself. I'm going, through a forgiving act of my mind, release myself from my defense of my identity and of your identity separate from me so that we can share the certainty of our reality as God created us.

Dear Heavenly Father, we thank you for this moment of realization that has been provided us through this *Course in Miracles*, that has, just for a moment in the privacy of my own closet of self-determination, given me an instant reality based on my prayer to You for a solution in the admission that all problems are solved through the grace of Your love for me and that this conscious contact, or prayer, through this *Course* has now become available to me and I intend to continue the practice of it, because, having had this experience of a conscious contact with God, I will experience it and I will begin to share it immediately with the concepts of the world that are all about me. And in this sharing or the giving of the new me, I can discover that God only gives. And that in this giving I will take my place as a savior of myself in the realization of our singular wholeness.

We'll see you in just a moment. If you'll put up with me – and this is the Healing Center and, of course, you're welcome... Everything is available here. We're going to go on with Lesson Number Eight and Nine and 365. And suddenly this world is going to be gone and never have been and we'll be home in Heaven that we've never left. Thank you for the privilege of being allowed to address you with the certainty that we're not really here at all, that we're really home in Heaven together. And the invitation that we are being given, from us to us, provides us with that certainty.

“Darn that dream!” I'll see you in just a minute. Thank you for joining us. “Darn that one-track mind of mine. It can't understand that you don't care.”