

LIVE ACIM - SEASON 1 EPISODE 5 - Aug 3rd, 2021 Sarah St. Claire

**[0:00 MINS] INTRO - ORIGINAL MUSIC BY CHRIS HOFF**

Welcome, everybody. So lovely to have you join us again today for Live ACIM, the show looks at shame without blame. And that is our theme for today, really looking with the Holy Spirit at the shame we feel in different areas without getting hit by the blame that usually accompanies it, whether it is ourselves or others, that would have us not look, that would have us fearful of seeing. So while everyone is settling in and joining us right now, let us all just come into a quiet meditation for a few minutes, and I will ring a bell at the end.

**[0:50 - 5:10 MINS] PAUSE FOR MEDITATION**

NOTE: Sarah is in a soft mystical state.

I have no sense of how long our little meditations are, but I had the guidance to keep it short and sweet today because of the experiences I am having. I might not have come back if we had gone all in. So I just want us to keep that soft, joyful meditative experience as we go forward. Because hiding underneath routine, hiding underneath preferences, hiding underneath anything habitual, normal, understood to be helpful, presumed, should, societal norms, values, is shame.

And when I say shame is under it, that might seem like a reach, but it is masking something that we are trying to override, overcome, rise above in our day, in our weeks, in our seeming years, in this very moment.

So I had an experience of that myself just before I came on this show. We always have silence and meditation here for an hour, and there was a question of: *shouldn't you be having your shower now?* And I was like: *oh, yeah, yes, that's -- isn't that what I do? Yes, I should be having my shower now.*

And so I got into the shower and came to—hard to judge, but 10 to 15 minutes later, not knowing where I was, what I was doing, what stage I was at in - we all tend to have little shower routines of the order in which we do things. And I was like: *oh yeah, yeah, you have not washed your hair yet - wash your hair.*

I realized I had washed my hair, then, three times in a row [laughter] and I became very aware of that thought: *you should be having your shower now*; you know, that is my responsibility. I am coming on to share with you all and somehow it got mixed up with some responsibility for, like, how I would look or something, or—as if that was essential for what we are doing together. And so I had this really deep download in the shower about what is “essential.”

And even though I have lived a life where I have frequently let go of *all* personal concerns of how I look or how I show up or how I am perceived, it was just that unquestioned thought of like *I should get in the shower now* that threw me. Because it was not even really feeling good in the shower; it was just feeling confusing. I was in quite a mystical state. And so in the shower I became aware of the first time I developed the shower routine when I was 18 and in college, because we had never had a shower, and so I almost did not know how to use one.

Now, that sounds very strange, but in Ireland we have very different plumbing systems. They are really good now, but when I was a child, and we only had a bath and it filled about that [gesturing] much. So the skill was, in an unheated bathroom, how you could just get as much water into a jug and toss it over your head as quick as you could to get out of there before you froze. Even if you filled the bath, that's [leaning back] about as much as you would get. And you would be lying there just trying to enjoy at least your back being warm for a few minutes.

So I can remember the extreme pressure of being in college and not wanting to take too long in the bathroom with all my other housemates, and our house lady had assigned us just 20 minutes each, which was pretty generous in a shower, but I could not formulate a routine to get me through quick enough, even as I saw it moving at speed. And so I suddenly was given this download in the shower of how even that routine, was instigated to mask shame, guilt, unworthiness, fear and a whole lot of ... a mixed bag of wanting to do well, wanting to be good, wanting to be cooperative. A whole mixed bag that had absolutely nothing to do with simply getting clean for the day. Like nothing! And I tried to mitigate that by getting up earlier, but that did not work either because apparently it was too early so it was disturbing.

So, again, all the things we have done that happened, maybe even seemingly so long ago, that we have been utilizing to mitigate fear and shame without noticing it. And so that is why inviting the Spirit intimately into the decisions: *do I brush my teeth?* Rather than setting the question up that way, it is like: *what's next?* It really is eye opening. And for one who has been devoted to looking like this for a long time, what I am experiencing right now is shocking levels of where the last

vestiges of shame and blame and guilt are hiding, because they are no longer covered by any of the mechanisms I had in place before.

And so, that is the invitation for today, to really look at—and going forward for the week —the places where that is where we have it instilled in our lives, without knowing it.

Just noticing: why is it I am in the shower?

And I realized that I just needed to get out of the shower. So I got out of the shower and collapsed on the bed and went into deep rest, trusted the hair somehow would get sorted later or just happily do this show with you all with wet hair, however it was; I really didn't care, now that I had received the gift of the invitation and the clarity of really what I was looking at, which was, as I knew, the theme for the day. (shame)

And as I did that, then even just trying to sit up was a big deal. And the next thing, my friend volunteered to: *do you need to dry your hair?* And I was: yeah, I am not sure though. And it was like: *I will dry your hair for you.* And I was like: oh, okay. And I just sat there and had my hair dried, just so beautifully by someone who is in devotion, is no expert at drying hair, just being in service in that moment. Because the whole universe gets called together for something if it serves. And I was completely willing to just continue. There was—I had no shame of showing up here however I might look. It's just it had never gotten questioned before I got in the shower in the first place.

But in the willingness to take that Correction in the shower, it is like all seeming outcomes from the error get released. And that has to be one of my favorite things about Forgiveness. When we take the correction, it stops immediately any of the *seeming* consequences that could keep

playing out because of the mistake made through shame or guilt or blame, whatever it is. It stops.

They do not continue to play out. There is not: well, it's your own fault now; you are going to have to do it with wet hair; that is not the way it works. And yet, there was no asking from me of anything different or special; it was just offered and given. And so I feel that the safety net we are looking to discover here is that not only are we worthy of discovering where we are holding a hell of a lot of blame against ourselves and others and it is being held there by shame, but we are worthy of knowing that it *is* safe to look.

Now it is a bit of a chicken and egg situation, because the way we work as humans is that we say: *sure, as soon as conditions are perfectly safe and It's a good day for me to look and nobody needs anything from me, that's, you know, I will try it out; I will try out you know, the looking all akimbo (disheveled) or whatever.*

And yet that is not the way it works. It tends to occur in a moment where it does seem to matter because that is when you can face what is really driving the desire. Now, if you are just happily in the shower as normally I would be, and it's just quite a joy, and it's like preparing for Christ and coming together, and it's almost like a gift to myself and everyone else just to feel that vibrancy and that cleanliness in mind as well, and to wash off anything that came before, you know, almost ceremoniously, before we came together.

But to really start to allow the mask to slip. And when you give the invitation that you would like to see the shame and the blame that are still running your life, then it will tend to occur in what you would presume were *the worst* moments it could have happened. But the

miracle, you see, is that you learn a new sense of safety because somehow it serves the whole and it becomes beneficial not only to you and everyone else.

And there is no shaming from the Spirit; you don't learn to let go of shame by being shamed. But that is kind of how the ego would see it. So this is a real invitation to look at any of the little instances where there is a "shoring up" and there is a "should" and a "have-to" and a fear of blame motivating it.

Now, when we are in service, we are asking to—if that arises—sit with it and then let it rest back down to see if there is a joyful reason to do the same activity. Because it could just be our looking that was out of whack.

And yet, as we spoke here many times: following the path, following the way of Jesus is about not moving forward in fear, and again would not be about moving forward in shame either. It would be about discovering in that moment where you feel that pinch just what it is, that is keeping you back from your calling? So we will go into that in much more detail. I have got a couple of little readings here so we'll just start with that.

[18:00 MINS] PAUSE TO COLLECT COURSE READINGS

The first part here is actually from Workbook *Lesson 185* and it is "I want the peace of God."

Sometimes when people hear these words, they feel like a gauntlet has been thrown down at them, as in: it brings up more shame and unworthiness when they hear it, as if they are not doing it right. And today I would like you to listen a little deeper to it and hear it as the simplicity of salvation, because when I say: to say these words is nothing – I want the peace of God – but to mean these words is everything, it is an invitation to look at *why* we wouldn't mean them?

And we have got a list of really good reasons, safety-based reasons, at least in our own mind of why we would not believe them. So that is the invitation today: *why wouldn't I believe that?*

So let's focus on that. Let's not worry about: I want the peace of God. It's more like: *why wouldn't I mean that? Why would that bring up fear in me?* And today we are focusing on the word "shame" because in some ways it is a more intimately hidden covert way of maintaining a hold. It's how every seeming abuser in the world manipulates say any small child. It's to use the thing that they already feel bad about in their lives and to say that that is what would be exposed if they spoke-up.

So it is really helpful to see that the ego is doing something similar in the mind; it is always the ego doing it; there are not persons interacting really in that way. But it is very important to see that that is the invitation: just to really see "the one" (the ego) who is commanding our attention and directing what it will give us permission to see or not see, and decide against that one, by seeing the real draw we already have to the peace of God. Because it is ours already.

- W-pl.185.1. "To say these words is nothing. 2 But to mean these words is everything. 3 If you could but mean them for just an instant, there would be no further sorrow possible for you in any

form; ...”

I am going to be skipping through several parts of this.

- W-pl.185.2. “No one can mean these words and not be healed.”

And again, “healing in mind” is what is being referred to here, being clear on Who You Are, remembering the Truth of Who You Are, your *Real* identity.

- W-pl.185.2. “6 Many have said these words. 7 But few indeed have meant them. 8 You have but to look upon the world you see around you to be sure how very few they are. 9 The world would be completely changed, should any two agree these words express the only thing they want.”

Now the reason that the Spirit is asking us to look around at that point is to really understand that when you start to step back you can notice that hamster wheel of the world that everyone is running on. And I call that the shit plan, and “the shit plan” is: basically something that is developed at a very early stage to circumvent the experience of guilt and shame. It’s not really *coming* from any instances in childhood; it is a preexisting condition really of the perception that we could *possibly* separate from God and the guilt and shame that there would be retribution because of it.

So when you look at “the shit plan” and to varying degrees many of us have unwound a little from that mechanism and that hamster wheel,



but it basically says: *once you get X, you will feel good; everything will be okay; you will feel better.*

And yet it's like a carrot and a stick, it keeps moving as you chase towards it.

So that is the ego's seek and do not find. And yet we have spiritual goals, we have social goals, we have relationship goals and we have world-saving goals. And again, nobody is stepping further back to reflect upon what is really motivating; even wanting to save the world or the environment, or even wanting to be "kind" to your neighbor. If it is just so that they *like you*, rather than out of a sense of love, then even that needs to be noticed!

- W-pl.185.3. "Two minds with one intent become so strong that what they will becomes the Will of God."

And the intention there is that *that is* the using it to *remember* the truth of who you are and, in denying all doubt in your seeming self and the other, you are joining in the truth. And that is my motivation for all the joinings I do. Coming on here, sharing with everyone, it is just a whole lot of desire out front for joining and for listening past all the interference that can come up in any seeming interaction, in any seeming relationship however light, or long-term.

- W-pl.185.5. "To mean you want the peace of God is to renounce all dreams. 2 For no one means these words who wants illusions, and who therefore seeks the means which bring illusions."

And this is really interesting because from our point of view today the way we are sharing it, and in truth, the illusions that are being spoken of here is the very thing that we are talking about. It's not about: sell all you own and go live in a cave. Even that could be the hamster wheel; even that could be the fix on the shame and the guilt and the suffering that you have been experiencing. It can be bargaining.

So you have to be very much intuitive and with the Spirit about the path that is very *individually* guided for you. It is highly individualized. And the illusions are really the illusions that *anything* is needed from you, that there is a correction of any kind needed "from you."

The correction of the Spirit is so high that it has nothing to with correction in form; it is absolutely a reminder of innocence, a reminder of the truth of who you are and clarity about the reasons you were behaving and acting and operating the way you were. First of all, you thought you were a person. And secondly, there was shame, fear, and guilt operating through all of those mistaken ideas. And it deals with the mistaken ideas here.

- W-pl.185.6. The mind which means that all it wants is peace must join with other minds, for that is how peace is obtained. 2 And when the wish for peace is genuine, ..."

Which mine is but I can't find the next line...

- W-pl.185.6. "2 ... the means for finding it is given, in a form each mind that seeks for it in honesty can understand."

And honesty in the Course is consistency, so in a form each mind that seeks for it honestly can understand.

- W-pl.185.7. "6 To mean these words acknowledges illusions are in vain, ..."

Now we don't believe that; we don't believe we are "in vain" when we "try harder" to "do better." We don't believe that we are *in vain*; we don't see that as *not choosing the peace of God*. We don't see it as *not meaning the words*, but that is what it is. Harder, faster, better, more!

- W-pl.185.8. "Today devote your practice periods to careful searching of your mind, to find the dreams you cherish still."

And today we are looking for dreams that are hiding shame.

- W-pl.185.8. "2 What do you ask for in your heart? 3 Forget the words you use in making your requests. 4 Consider but what you

believe will comfort you, and bring you happiness.”

And that is the Answer! So, you might say: *I am not even aware of any shame or anything in my life.* I would then say look at your comforts; *what do you use to comfort yourself? Or what do you think is simply a preference?* But without it, if you imagined for a moment not having it, how would you feel? And there you will start to find—we don’t want you digging—but there you will start to find the shame and the blame.

- W-pl.185.8. “Today devote your practice periods to careful searching of your mind, to find the dreams you cherish still. 2 What do you ask for in your heart? 3 Forget the words you use in making your requests. 4 Consider but what you believe will comfort you, and bring you happiness. 5 But be you not dismayed by lingering illusions, for their form is not what matters now. 6 Let not some dreams be more acceptable, reserving shame and secrecy for others. 7 They are one. 8 And being one, one question should be asked of all of them, "Is this what I would have, in place of Heaven and the peace of God?"
- W-pl.185.9. This is the choice you make. 2 Be not deceived that it is otherwise. 3 No compromise is possible in this. 4 You choose God's peace, or you have asked for dreams.
- W-pl.185.10. 4 For thus you reach to what they really want, (the dreams) and join your own intent with what they seek above all things, perhaps unknown to them, but sure to you. 5 You have been weak at times, uncertain in your purpose, and unsure of

what you wanted, where to look for it, and where to turn for help in the attempt. 6 Help has been given you. 7 And would you not avail yourself of it by sharing it?

- W-pl.185.11. No one who truly seeks the peace of God can fail to find it. 2 For he merely asks that he deceive himself no longer by denying to himself what is God's Will. 3 Who can remain unsatisfied who asks for what he has already? 4 Who could be unanswered who requests an answer which is his to give? 5 The peace of God is yours.”

SECTION READ: Workbook Lesson 185

<https://acourseinmiraclesnow.com/a-course-in-miracles-workbook-lesson-185/>

So there is one line in here that is just very important. It says: Help has been given to you and would you not avail yourself of it by sharing it? So I think that is really wonderful because again that is “to teach is to demonstrate.” And if we are not in extension, we are also not learning. And extension looks different for everyone, but in every holy encounter, you are teaching what you would learn. So it is not about teaching with words, but teaching with your attitude. Teaching that things are okay as they are. Teaching allowance, teaching receptivity to that breath of a moment that we’ve all had, even with that cashier who’s having a frustrating day where we smile a little longer and say: how is your day

going? And they tell you. And they tell you why it is not good and what they are facing. And so this is how we teach our self that help is available in every moment.

## **[31:30 MINS] READING FROM A NEW SECTION OF A COURSE IN MIRACLES**

Now, in the second part, this is called “The Agreement to Join”, and this is Chapter 28, it makes clearer that aspect of you cannot accept the peace of God—you cannot say the words and mean it—unless you are constantly practicing that with your brothers and sisters. It does seem like: *I accept the peace of God as my one function; I accept it; I accept it.* The way we use it is very often almost like pleading with God!

We are still like (crossing fingers) really, really, really, please, please. And so it is in being in that certainty and being in that softness and joining in that truth with one another that we practice as with God, coming back into the love, coming back into the certainty.

So this is a collaborative experience. Awakening is a collaborative adventure! And so unless we are really embracing our brothers and sisters in this way and in every moment to find “the high point” for the joining, instead of the “lowest point of discontent.”

Unless we are pausing and then again offering whoever is saner in the moment the highest point through which it is possible (the highest

common point to join) then that is how we find again and again the patience of God—not “with us” but in eternal bliss. There is no need for human patience. But really the patience and the certainty of the truth of who we are, when we come to remember it, we seem (appear) to practice it.

Now, the method of coming back into this awareness is miracles.

- T-28.III.1. “6 When you accept a miracle, you do not add your dream of fear to one that is already being dreamed. 7 Without support, the dream will fade away without effects. 8 For it is your support that strengthens it.”

So again, in any holy encounter, it is about not joining in the story of fear and shame and blame; it is definitely not about dismissing it, but it is about remembering and just enjoying and blessing the truth of who someone else is—*seemingly* someone else—and yourself in the same moment, and in the Course that is called “charity.”

- T-28.III.2. “No mind is sick until another mind agrees that they are separate. 2 And thus it is their joint decision to be sick.”

Again, that just means “wrong minded.” Mistaken in who they are—just for a moment.

- T-28.III.2. “5 Uniting with a brother's mind prevents the cause of sickness and perceived effects. 6 Healing is the effect of minds

that join, as sickness comes from minds that separate.”

So again, we are undoing shame and blame today, and so often lines that are like this are used in a new-agey way *to blame* for something that appears to be other than perfect in form. And yet again, we are just talking about healing in mind; we are talking about just the truth of who you are, just remembering yourself as not a person.

- T-28.III.3. “The miracle does nothing just because the minds are joined, and cannot separate.”

So the miracle does nothing because it is already so.

- T-28.III.4.”<sup>2</sup> The gap is little. <sup>3</sup> Yet it holds the seeds of pestilence and every form of ill, because it is a wish to keep apart and not to join.”

And again, this is the why we don't *mean*: I want the peace of God. Because “the pestilence” is “the shame” and “the blame” and “the guilt” that is hanging out in that *gap* between saying the words and trusting that that is sufficient.

Saying the words and trusting in the love of God, saying the words and trusting that what you are describing, this Christhood that you have



been told about, this Sonship that you have been asked to accept you are part of, is all that is being asked of you and is true.

It is a little remaining doubt-thought, and it is reinforced by the seeming very believable fear of *shame*.

- T-28.III.5.”<sup>5</sup> Where are the grounds for sickness when the minds have joined to close the little gap between them, where the seeds of sickness seemed to grow?”

And that is why we are given to practice with our brothers and sisters, this *rencontre*, (re-joining - french word) this coming back together, this reunion of the Truth of Who We Are, you know.

And this is why the delight in each other is so important and that being the goal and the purpose of every joining. Because if you come with presumptions and you come with hatred and you come even with over excitement or dependency or expectations, you are already missing your brother and sister. It’s an equal joining.

- T-28.III.6. “God builds the bridge, but only in the space left clean and vacant by the miracle.”

So you have to have had an experience that *transcends* the shame and the blame and allows you to trust and mean the words: *I want the peace of God*. And The Miracle is the conduit for that, a moment of seemingly not remembering all the things you are holding against yourself and others.

“The seeds of sickness” —wrong mindedness—“and the shame of guilt He cannot bridge, for He cannot destroy the alien will that He created not.”

Now that almost sounds sad; it is like;

[in a booming naysayer’s voice]

- T-28.III.6. “2 The seeds of sickness and the shame of guilt He cannot bridge, for He can not destroy the alien will that He created not.”

But again that is the same as what Jesus says to us about fear: *I cannot take your fear away from you; I can only help you look at the conditions that are allowing the fear to be there. That are underpinning it and shoring it up and making it feel real to you. And because you feel safer with those conditions, I cannot take that crutch away from you. You have to have a moment where you are without fear for me to provide a miracle.*

Now, again, that still sounds like you have a whole lot of things that you have to do. But *really* it is more a sense of surrender and just being sick and tired of this sense of trying to uphold something.

If you can notice the beliefs that are there, and that you believe them—it’s not even a problem that you believe them, as long as you acknowledge them. You can be shown the even incredibly *more* beliefs that are underpinning them!

And you can hand them over to the Spirit.  
That is still simply your job.

Just so that nobody gets overwhelmed with thoughts of: *oh, no, that's great; a new thing to do!*

- T-28.III.6. "3 Let its effects be gone and clutch them not with eager hands, to keep them for yourself."

Because that is what we do with shame. That is why *that is* the word we are using in conjunction with this today. It's like something is so shameful, so painful, so mortifying, we are so sure it's deserving of annihilation of some kind [that we hide it.]

Whether it is hatred against ourselves or hatred of another. You see, it does not matter whether the blame is internalized or externalized, there is *a shame*, especially being *A Course in Miracles* students, of knowing there is unforgiveness in our hearts. And we would just like to fix it ourselves first, rather than have it exposed.

And yet, that is not how it goes. It's only in having it exposed that it can be relinquished.

Because if we have held onto something for that long, then we need *another* to witness in innocence. Like *Real Innocence*. Without any attribution of cause and effect, to what we are holding against ourselves in this moment. And to be a witness to the denial of its effectiveness in keeping us from the peace of God, because they are

sitting there witnessing to *the fact* that the peace of God is already ours.

I will read that bit again, because it is kind of beautiful:

- T-28.III.6. “3 Let its effects be gone and clutch them not with eager hands, to keep them for yourself. 4 The miracle will brush them all aside, and thus make room for Him Who wills to come and bridge His Son's returning to Himself.”

And that is the Holy Spirit; the Holy Spirit is the bridge. “Count, then”—this is like a poem, this next bit:

- T-28.III.7. “Count, then, the silver miracles and golden dreams of happiness as all the treasures you would keep within the storehouse of the world. 2 The door is open, not to thieves, but to your starving brothers, who mistook for gold the shining of a pebble, and who stored a heap of snow that shone like silver. 3 They have nothing left behind the open door. 4 What is the world except a little gap perceived to tear eternity apart, and break it into days and months and years? 5 And what are you who live within the world except a picture of the Son of God in broken pieces, each concealed within a separate and uncertain bit of clay?”

COURSE READING - THE AGREEMENT TO JOIN

<https://acourseinmiraclesnow.com/course-miracles-chapter-28-iii-agreement-join/>

So that imagery is so beautiful of, you know, *the shining* of, you know: everybody's storehouse door is open now. So what they kept hidden because they thought it was a treasure or a secret which would deny them treasure—whatever way it went in the mind —and it's revealed as nothing, you know; it was a shining heap of snow which of course would just melt away. And it's a pebble which can cause no harm.

But our believing (trusting and the faith) that these things mattered, that the seeming causes of the shame and blame are warranted (real), that anger is justified somehow, that self hatred is justified somehow, and we are treasuring and hanging onto these to persecute and scourge ourselves, much like a hair shirt in early Christianity; that is what gets exposed.

And so what if your storehouse on earth looks empty?  
Now your arms are open!

Now you can receive awareness of the peace of God; you can receive awareness of your *full* inheritance, which you have been denying and pushing off because of these shameful things, shameful identities, shameful attributes that you think are yours. These are just attributes of guilt. No matter what they look like. They could look like a very wealthy bank account or a very poor bank account. It's just an attribute of guilt. But you think it says something about you; you know, it is a minimization of the magnitude of Christ in you.

## [43:44 MINS] CLARIFICATION OF COURSE TERMS & QUESTIONING BELIEFS

**NB: We cannot mean “I want the peace of God instead of this” [holding up a hand] until we know what *this is!* [gesturing towards the hand]**

Because one half of ourselves is like [fingers crossed] still hoping that we get *this!* [Indicating the hand holding something]

And even though we’ve shared before that the peace of God contains everything: there is “no sacrifice” or “giving up”—even of your fake sense of security; you know, the Spirit is not looking to threaten you or make you feel more defended.

It is only in “the handing over” of these beliefs for questioning—once you notice them, that all of these little defenses are revealed.

Defenses that even *seemed* good, that even *seemed* noble. “I am doing my best. Beliefs like: *Well, you know, I am really doing my best to forgive them; I am really doing my best to forgive myself.* But actually I am still holding something against myself. We really need to hand it over. Because if we are using that as like a fake block to stop embarking upon answering our calling, then we are really holding ourselves back.

One of my favorite lines in the Course is where Jesus says: *Leave the ego to me.*

- T-4.IV.5. “When you feel guilty, remember that the ego has indeed violated the laws of God, but *you* have not. 2 Leave the "sins" of the ego to me.”

It's like Jesus is dealing with a bully, like: *I will sort that one; you don't need to—this is not your fight. I already fought it, but since you are not aware of that yet, you know: leave the ego to me.*

We are asked to keep moving forward, and what that means is: keep moving into, in trust that there will be no retribution. There will be no “judgment day” in the old style atonement way; there will be no judging of us; we will never be found wanting. It's just our own judgment that will be shed for once in the last judgment.

It will be where the scales fall from our eyes and there is a total Remembrance of the truth of who we are.

And that is not a place in space and time.

It is that Holy Instant when we stop upholding—by all these different means we have been describing, why we don't mean: *I want the peace of God.*

So I thought that was a really interesting way of looking at it, that we've been given. That is the reason why we cannot mean it—SHAME!  
Again, it is to maintain a sense of safety.

And so the Spirit is not going to poke at you; the Spirit's just going to let you float around and yet many, many opportunities will be sent

through brothers and sisters every day just to help you look once more at that grievance.

The most shocking thing for all the people I have ever joined with is that I don't "see it" the way they "see it."

I just don't see that they did something wrong or bad, no matter what they are saying to me. I don't even see that *someone else* did something wrong or bad, no matter what they are saying to me about them. And that is the Innocence we are going for, because you cannot find innocence just for yourself; it has to be for *everyone*.

That is the only way the mesmerism collapses.

### **[47:00 MINS] PAUSE FOR SOME SPIRIT NOTES FROM THE WEEK TO BE READ**

So, I have a final couple of things that I wanted to share about this.

I felt it was easier to read it, because somehow the notes just splurged out in the middle of the night earlier this week. I wasn't even thinking about anything and they – it just [gestures a downpour] comes down.

So I felt it might be easier just to read it. But I want everyone to just relax back and understand that, again, the entire motto of Live ACIM and ACIM Live, the website, is inspired by the "I Need Do Nothing" section in the Course. And so to come back to that awareness. Yet there is a massive invitation to become aware of *everywhere* you are "trying" and "doing" a lot, trying *really* hard.



- Neti Neti (Sanskrit : नेति नेति) is a Sanskrit expression which means "not this, not that", or "neither this, nor that" (neti is sandhi from na iti "not so")

So it is like Neti-neti. When you become aware of it, [the belief that you *need* to do something] then you can go: *okay, maybe, what if it's not true that I have to do all these things? What if it's not true?*

- “When the rationale disappears from our auto response activities or fixes, the real motivation can be plainly seen.

It is the justification that our actions are not only “rational” but “essential” to relieve our anxiety that has to be questioned. Just like all forms of fear, it is a minimization and a maintenance of the upset (fear) —because it does not address the underlying conditions from *which* the stress is arising, *before* it seems to express in a form story on the screen.

If we can turn our gaze “inward” for a cause, while flowing with the next indicated guided activity, all the while watching...”

And this is important, it is important to just keep flowing, not stop, try and fix everything first, not sit there processing day after day.

I would say if you are spending your days processing, then you are not answering your Calling! The question is: what is your Calling?

Get into it. That is how you can serve, even your holy mind.

And as you answer your calling and you embrace your calling, things just fall away, because it becomes so obviously ridiculous; it becomes so obviously inept at addressing your pain and suffering; it becomes so obviously *not for you!*

- “If we can turn our gaze inward, while flowing with the next indicated, Guided activity—all the while watching, then we will feel neither panicked nor perturbed by looking deeper with the Spirit.”

Because It will be incidental, will be in the flow, will be that one little awareness; it will be like: oh, yeah. You’ll watch someone else play it out or it will occur in a movie.

But this trying to “fix” everything before you embrace your Calling—it definitely has to be questioned!

I would say that the number one way you can “address” something that *seems* to be holding you back, [that you have placed as a block or limitation to beginning] is to *not to fix the thing*; it is to simply *not let it hold you back*.

To move ahead and actually embrace beginning the thing, even with the seeming—let’s call it a weakness—in place.

What you would love to do?

[Without having to perfect yourself first.]

That would be the overcoming of it!

It's like: what is this story keeping me from doing?

- Is it keeping me from being happy?
- Is it keeping me from living?
- Is it keeping me from having holy encounters?
- Is it keeping me from taking a walk in the woods?
- What is it?
- What is it keeping me from?

And not to force yourself; this is not like: be in fear and do it anyway.

Not to force yourself into some situation that you do not feel ready for, but simply to open your mind [by questioning any fear conditions that are present] and say: wow, yeah, that really makes a lie of it. If it is *not* true that I do not have to wait and fix this first, before I do X, Y and Z then I can just give it a go!

Because the Spirit works through inspiration.

The Spirit is like: give me your inspiration. What is it you are drawn to?

And I will show you how it can serve your highest mind. And while you are moving towards that, we will address everything that would hold you back as that starts coming towards you, so that it becomes, after a period of purification usually, *not* a stumbling block.

It means that you do not get covered with shame and guilt again when the same mistakes and seeming limitations continue to play out or arise in new environments and new opportunities.

So it is a little bit of both.

Jesus encourages us to rely on His readiness.

- T-2.VII.7. “I have already briefly spoken about readiness, but some additional points might be helpful here. 2 Readiness is only the prerequisite for accomplishment. 3 The two should not be confused. 4 As soon as a state of readiness occurs, there is usually some degree of desire to accomplish, but it is by no means necessarily undivided. 5 The state does not imply more than a potential for a change of mind. 6 Confidence cannot develop fully until mastery has been accomplished. 7 We have already attempted to correct the fundamental error that fear can be mastered, and have emphasized that the only real mastery is through love. 8 Readiness is only the beginning of confidence. 9 You may think this implies that an enormous amount of time is necessary between readiness and mastery, but let me remind you that time and space are under my control.”

If you spend *too much* time processing, then it is important to allow the Spirit to simply Guide you into the actions and the activities and the

Calling—and this is important: your calling is very specific to you—that will have you embrace your heart’s desire which is to know yourself, and with those who wish to know and learn with and through you too.

- “If we can allow that momentary pause, before we run headlong into the street, then we can harness that racing energy towards an activity that will truly serve and relieve us of suffering. With “face, don’t fix,” we are empowered to discover the root of all “dis-ease.”

A disturbance in “the mind” a disturbance of the peace of God, which is already ours.

“Our sole domain of power.”

- “With face, don’t fix we are empowered to discover the route of all dis-ease in the mind—our sole domain of power.

If everything is the past and everything wound up great, then it must be a grievance that we are holding against ourselves that hurts. The images before us are neutral, like a home movie or a film in the can. It is our refusal to accept what is already past, wishing it could play out differently.”

That is where the pain is coming from, “the demand.”

## **[54:35 MINS] ASIDE TO SHARE A RELEVANT PARABLE**

So I was just thinking there about an instance I had of that where I had that demand where I became very aware of it. And I was almost incredulous at the depth to which it gripped me, that I really could not let it go—the grievance.

A massive grievance against myself.  
I just could not let it go.

I was at home in Ireland visiting family and someone was showing me a home video they discovered. And in the home video, I am six years of age, and I am out in the back garden with uncles and aunts and my little siblings. And one of the aunties' boyfriends was staying -- and we loved him; we loved him; he even babysat for us a couple of times. And we loved him because he let us jump all over him. And he was very tolerant—because he was really trying to impress my aunt and wanted to marry her—and he was good and kind. And in the video I can remember the day really clearly.

I am watching my little six year old adorable self—except I notice I am *not* feeling that way about myself; it's how I feel now—and everybody is grabbing and saying: me, me, me, me!

And he picks up the lightest one, the little brother. And then he picks up the little sister. And they are like little matchsticks. And I was not large as a child; I was just kind of built.

And then when it came to me, he lifts me up and when he gets me two feet off the ground, he puts me down and he goes: oh! and he says: yeah, yeah yeah, I can't right now, or something.

And I watch myself devastated, running off to the swing—to swing on the swing, you know, to pretend I don't care.

And I am [age 6] so enraged, not at him but *at myself* that I can't say that I am hurt and disappointed, nor can I demand that someone, who seems to be *unable*, to lift me—should lift me! And I am *only* six, right..

It is watching an outpicturing of a belief I already had about myself; it is literally watching that play out.

It really isn't that this man did not have the strength to lift me; it is really *isn't* that the man did not have the kindness to lift me; it is really a belief that I had about myself playing out.

And I became *raging* [in the present] and I really had this feeling like I wanted to grab the screen and say: *Don't even ask! Don't go there; do something else; don't do it.*

[Like: don't you dare shame me / don't insist - hide!]

And I had to watch in horror, like in slow motion as I went through the motions of grabbing for this love and attention on screen and then feeling and taking—taking massive voluntary rejection.

And the funny thing is, as he starts swinging my little brother up and down, my mother is shouting: *mind his back; mind his back, the whole time.* [ie; stop swinging the little brother—mind his back]

And the reason that seems strange is that I could not see this scene as anything but about me.

I could not see it as anything but complete and utter rejection, even though I am super aware that this “rejection” was not there for that man *whatsoever*.

But I was watching a belief play out that was joined in by others also seemingly present, other characters that said I was *too heavy*. But that is just a belief in the mind.

And I had been on the path for a few years when I saw this video, and I was horrified. I was horrified at my reaction and that *I could not let it go*.

It really made it easy to understand that is all we are doing every day; we are holding a massive grievance against ourselves, that things *should* be different. They would be better if they were different. It would have all worked out great “if”: if we hadn't had it happen to us, if people had not treated us that way, if people had treated us better.

And it's just a lie; it's just a lie.

All we are watching is an outpicturing of a belief and a desire in our own minds.

And it is *the* mind, but it is experienced as if it is *your* mind.

And there is nothing else going on. And the shame and the guilt I felt for years about that instance, about that idea that I was that like—you know—I had to be put away or I could not be lifted or I was not worth the effort, or ... I don't know what I thought; I was six.



But it was made up in the story that way—but the “heavy” grievance that I carried!

Unfortunately, that adorable man never got to marry my aunt, and she would have been better off for it but, you know, that is part of the story too.

But again, he in my world just showed up to play this part of someone who was supremely kind, who was supremely generous. And that is even more helpful, because it was not coming from someone who appeared in the story to be nasty or unkind or vicious or whatever and yet the grievance lasted for years and years and years.

The self hatred, the self abuse lasted for years and years and years.

### **[1:00:15 MINS] BEING RIGHT & ‘SAFE’ NOT HAPPY = SPECIAL**

So if that is what we are doing in every moment, that is why we cannot mean: *I want the peace of God.*

Because we would rather be “right” that we are this wretched thing, to keep us safe, to keep us away from all future *potential hurt* that opening up to love *seems* to invite also.

That even saying what we would *love* or saying that we are *disappointed* or saying how *we feel*, brings up terror inside us. There is no scenario in which I think that could have been any different now.

It was perfect!

And so the invitation is to see that whatever is coming up in front of you *is* perfect because it is only “a mirror.”

It is accurately and perfectly reflecting something you “believe” about yourself and about the world, already.

It comes from the belief; it comes from the desire. It comes from the fixing desire; it comes from avoiding the desire in your own mind. It comes from very bizarre desires like: to be excluded so you can feel special.

Nobody talks about this—the desire to be excluded so you can feel special [superior] just off solo on your own!

It is exactly the same as the desire to feel special by being in someone’s arms; it’s no different.

But until we uncover all these little gluts of shame and blame, until we take total inventory and responsibility for them, until we see the way we crave to them, and cling to them, then we are not really open to the miracle; we are not really inviting a new perspective.

And you know, that is still okay.

It’s painful!

But there is no one trying to force it. The Spirit is not prodding at you. It is a benevolent caring voice: *as soon as you are ready; as soon as you are ready.*

And there is a little eeking out and a little encouragement. And anytime you put out a prayer saying: *Okay, I really want to see this, you know, I want to see it in a way where there is just innocence.*

That will be given.

It just might not happen in the way you would imagine. [Laughter]

So, just be aware that miracles need something that looks “untoward” [without fear] to *miraculously* address.

But put out the prayer if you are sick and tired of something.

If you have been hearing yourself say something for years, put out the prayer.

And if you don't, just be kind, and understand that the self hatred won't let you. You are not the one making the decision. You have given your power to an “alien will” that is *not* yours.

And until you ask the Spirit to choose for God for you, that cannot change.

It does not matter what steps “you take” based on your own personal desires, because your personal desire includes the desire to keep things the way they are.

So you *must* put out the prayer that you want to “change your mind about your mind” that you want the Spirit to “choose God for me” to allow the shift.

That crack of opening so that The Miracle can come in.

Being sick, tired and frustrated, sick and tired, that usually does it; it has done it for me.

But there is no need to wait that long either. Just a dull sigh in your day, not feeling epic; that is sufficient. Let's not wait to feel bedraggled.

So what we are looking for here is the no's, the no's to the peace of God, just noticing that you do not want to feel the peace of God right now. You would rather feel indignant or self righteous or justified; that is perfect. But see that the no is really an "I know." Your no is not like: in the affirmative—clarity about yourself in that way. It is really: I know best and I don't want to hear. So that is humbling.

- "Find the refusal in your mind that does not want to hear"

Expose it to yourself, like really bring it up, look at it with the Spirit. Expose it to a friend. I have just seen something about myself; I just see I really don't want to let that go. Do not try and fix it; you just let it land there in the air, you know, like a statement. It's perfect.

- "Discover the loyalty to outgrown dreams and societal standards."

Are these *seeming* "preferences" even yours?

Are these demands on yourself, these expectations, whether high or low, or a demand that you always be able to slide out the door if you want, like a fear of commitment, are they really yours, or are they again learned behaviors through society or through your own mechanisms for dealing with the fear and the shame?

- “Question these beliefs and motives and find out if they are not truly yours, nor do they even remotely serve you now.”

So those are the notes that came through the other day.

## **[1:06:00 MINS] CHECK IN AND CLARIFYING QUESTIONS**

I want everyone to just take a second; it has been a lot of words; just let it all drop and we'll just tune in for a moment.

So just tune in to what has been shared and see if there is anything around that feels pertinent in this moment that you would like a clarifying question on what I have been sharing.

I am just gonna pull up gallery view, which usually takes me a moment. If anyone has had their camera off but they feel to put it on, please do. You know you are there and I can feel your heart so ...

Yeah if there is a follow on question about that?

This is a very deep topic and it is one that we can be “incredulous” that it is “not our fault” in some way, that we seem to have hurt someone else or someone seems to have hurt us, or just the shame about who we are. We have experienced ourselves to be some failure in our lives, or that we are not living up to some expectation of ourselves.

Yeah. So just if anyone has a follow on question just about anything I shared there, just to clarify, that feels good.

Sue has a question there.

- Sue: Thank you. I really liked your example from childhood. I have had a lot of—over the years, I have had to go back in my memories and realize that yeah, there is a lot of energy in those memories from childhood. I just wanted your insight on those memories and that maybe karma from childhood, those picturings from childhood. Do you think that they are more powerful than let's say examples from later on, you know, teens, twenties; is there something special about those—what happens in childhood to us, that we are outpicturing maybe more intensely? Any ideas on that?

Sarah: Sure, I can speak to that. Thanks, Sue.

- Sue: Thank you.

Sarah: Okay, guys. You can put me back on.

Yeah, I feel even though there is an awful lot of childhood trauma, past, even past lives work and early childhood focus in terms of “traditional healing” that if we look at what we spoke about today, *the focus* is on “noticing the defense” to the shame and blame.

So if we have stories that *seem* to be from childhood, then we are noticing it [the defense] play out in the storyline, perhaps for the first time.

So that is why they seem more remarkable, because in the storyline of the persona or mask, it is the first time that kind of incident came into awareness, but it is not causative in any form.

Even the defense that came—based on the *seeming* incident or upset or distress or hurt or harm or unrequited love, whatever it was—isn't really coming from there.

It does not really matter what our fix turned out to be, you know. You could turn into a rebel or you could turn into a really good sainty little helper. It really does not matter which you chose; you chose something that in the scenario of the story of the self concept that you had would keep you safe.

And so in effect, you were very wise, you know; we all chose what we thought would work under those circumstances.

It is helpful to be aware of those because it is still playing out now, and whereas we might judge ourselves more harshly now for the defenses we make or the different things, it is a little harder to judge ourselves when we see a child doing it —except that it's not, [laughter] because that was my example; it's just as vicious: the judgment, when the ego did not want me to see what I saw that day.

It did not want me to see the self hatred; it did not want me to judge against it; it did not want me to see through the fix it suggested and recommended to maintain the self concept that it created on my behalf [stay quiet] to deceive me from understanding that I am the Son of God. It does not want you to see that.

So whether you are five or 50, it does not want you to see that.

And so whatever avenue is the easiest to look at, to begin to see the type of defense that has arisen and the type of mechanism—and I do not really want to focus too much on the defense or the particular mechanism and how it is, because again, we are not going to try and fix it, thank God.

We are just going to watch it.

Which means you may need to have such trust in the Spirit to allow it to play out a few more times, you know, so you can really see it.

Now that is why our pathway is one of relationships.

Why?

Because you will remove yourself, often—tends to happen as people grow up that they remove themselves somewhat from their initial family home. And they learn the same type of things, funnily enough, seem to recur with other people.

And yet that mom, dad, uncle, auntie, brother, sister are missing from the picture, yet this same strain or problem or issue is recurring.

And that is very helpful, and that is the same even if you are living in community; you just know that the next one walking in the door is just going to mirror perfectly for you what it is that is still needing to be resolved.

Now, here is the key: Demanding that it get resolved between the initial person where you first experienced it and yourself is a trick!

Allowing it to be awoken in you—awareness of “the mistake” that is playing. And seeing the innocence of it, and why it’s unfolding that way



through bringing many different brothers and sisters into your life where it evokes a little aspect of it here or there, is much kinder. It also allows you to find a breath of Spirit of those you encounter reflecting about yourself, which is wonderful. You get to see more of “yourself.” [your self concept]

It’s like having wing mirrors where you get to see a little more rounded version of yourself, you know, because we are pretty critical and self abusive, to be honest.

And so, in so-doing, you also get the glow of the love that perhaps you have a grievance that did not seem to come from a particular avenue or love under certain circumstances unless you were perfect or unless you behaved or were just cooperative in a certain way.

And suddenly you meet and you are given someone who is just really chill and lots of allowance and it does not bother them and you are like—you do not know how to be yourself; your self concept is all focused on getting it right, being amenable and suddenly nobody cares like however you are and that actually is quite challenging.

So the healing happens in so many ways.

And remembering this is a path of relationship, and again this is another reason not to stay at home processing. Move out into life; move out outside your little set family routines; move out and embrace all the relationships that are being Given for you or sent to you so that you can discover all of these things about yourself.

Because if you have lived in the same family unit, or been in charge—like being kind of the matriarch or patriarch of your own little set.

There is going to be quite a revelation there of what you have been maintaining that isn't even you, and I mean not even comfortably you.

It's been like this defended little castle for so long of making things fit to a comfort zone and a routine that is just hiding all that shame and guilt. And so, it needs to be exposed somehow—and inadvertently is the kindest way, you know, by tripping up, by making mistakes, by saying something that you wouldn't mean to say and then watching the fear of reaction, and then fearing the nonreaction and then whatever might happen for us.

And we have to find inside ourselves a forgiveness then, see: that demands the forgiveness and the questioning of that guilt and shame. It invites it and it demands it in a good way. Because it's too hard; we are struggling underneath the weight of it now because it is fully exposed.

So I would say that, what we would describe as things like childhood wounds are access points that describe the first time we *seem*—because again this really is not a story playing out over time and space; everything we are even describing right now is just emanating in this moment as a story to serve awakening in this moment; it did not really occur.

So everyone that *seems* to have peak experiences, what I would ask you to do is look at it and say: is this helping me open up by bringing pain, hurt or shame to the Spirit?

Is this helping me open up by bringing heartfelt desires or ideas of how wonderful things might be, even fantasies of the future?

Or is this keeping me shut down by deciding that I am unworthy?  
Is this keeping me shut down by not letting me go to the Spirit?

So again, what am I using anything for, a happy childhood memory or a childhood wound, what am I using it for?

What am I using it for?

Because if I am using it for awakening, then I see it just—even if it looks like the past, which everything is—if I want to use it as a mirror at any moment, I can learn to see myself clearly and cleanly in it.

And sometimes, a bit like looking at home movies, it is easier to see there is a whole mechanism in place. There aren't really individual "people" with their own private minds, making decisions to hurt or harm or even love another.

There is just a play of awakening going; there is just a mesmerism that says: gosh, nobody could sort this out; this is just a mess.

Even if it is a happy family, it's like even having to show up for that birthday party and stick those hats on and sing happy birthday *again* at a child's birthday party when you are maybe not even called to be there.

Everything is just saying to you: what are you seeing here? What do you see and how does it make you feel?

It's just a mirror.

And it is much easier if you do not individualize yourself as one of the characters to be able to see. Not really that you are all of them, which you are; you are the whole play.

But really you are the one watching the play which is being performed for you so that you can awaken.

That is why we love movies, that *overidentification* with being the one who's the character whom things are happening "to" or "by."

That is really the mistake. That is where all the shame and guilt are coming from; it's not even the particular instances or story lines, you know, of hurt and shame; it's just the misunderstanding, the misplaced identity on the screen.

Does that feel clear, Sue?

You can unmute Sue.

[Sue gestures namaste]

Sarah: Okay, that's perfect. Thanks, Sue.

I feel open if there is one more question. Lovely, we've got Serena. While you are unmuting Serena, I will just say: isn't that lovely? Like, doesn't that really take all the pressure off?

It's like if this was a movie and you sat down with your popcorn with me and we just watched it, how would you feel?

You might get attached to some of the characters on the screen, but you would not stop your life.

You wouldn't tragically *not* get up the next day and go: well, what is my calling? What am I guided to do? Who needs me? What is the inspiration? Where can I be truly helpful?

And we talked last week about how that can look many different ways. But isn't that cool? The answer to all of that is always: what is our calling? Serena, hello.

- Serena: Hello. Can you hear me?

Sarah: Very clearly.

- Serena: Okay. So my question is, you know, there is so much of the Course that I read, and say the prayer and I do this and that. You said something near the end, these words that I read so many times and I have prayed. And I thought: what am I really saying? Holy Spirit, choose for God for me. Can you elaborate on that; can you say more about that?

Sarah: Yeah. It's a pretty humble statement. You see, if you cannot really accept you are completely hijacked, and all of the horror fest in your mind that you are experiencing is coming from thoughts that are not yours, and if you understand you are compromised to that level, that you are not really having any thoughts that are yours, which means you are not having any thoughts that are *for* you—because the only thoughts that are *for* you is: *I am as God created me*.

Then you can *at least* say: *hey, listen, I don't even trust myself right now. But I trust you, Holy Spirit, so you choose for God for me.*

You choose the highest level at which I could have an experience right now that would relieve me of this, this horror, this self hatred, this regurgitating of the past, this looping that is going on.

And I find that—that is an easier thing to mean—if you can accept you are hijacked.

If you think they are “your thoughts” and you think these are “your stories” and you think that this is your false “responsibility” to deal with, and you think that you “need to fix it” and you think “you need to process it”, then you cannot ask for help because you have taken so much responsibility in the world’s terms but none of the only responsibility that you do have. Which is for your state of mind—which is a more passive thing because it is just Acceptance.

So it’s so passive, you see, that we feel slightly unsafe at times accepting that, because that seems risky, like this might never end if I don’t “DO” something about it.

There is a panic that comes. If I don’t do something, or I have to try harder, faster, more.

What could work now? What is the next thing? I could try that. If we do not sink back into the trust in the truth of who we are at least for a moment to go: well, I am not helping myself right now. You know how I know? I feel terrible. My mind is overwhelmed; I am distraught. I am not at peace. And I do not even trust God or like God in this moment; it’s all shit; I do not want any of it.

But I need to call on a higher power that can take care of me.

And while I cannot accept the atonement for myself in this moment; while I cannot accept that I am lovable, I can accept that there is a higher power there which has invited me to lean on it, to find out.

And so I can throw my hands up and say: I just feel awful. Like a small child. I just feel awful.

Can you decide for God for me?

Because of my own self, I wouldn't choose—I would not choose it.

But it's just a tiny crack; it is like the smallest opening. It's an invitation to Spirit. And that is all that Spirit or Jesus needs, a tiny invitation to come in and then to offer soothingness. And something will shift in the awareness when you ask from that desperate state.

It's like I have heard children say: why do I have to kneel down at mass? Because I come from Catholic Ireland. Why do I have to stand up now? Why do I have to have holy communion? And I think doing anything by rote and routine because you "should" does not work.

But wow, when you have been leveled to your knees in distress, you know why people pray on their knees. Until you have been floored, you do not understand. Until you have felt your own incapacity to shift or change anything in form, until you have seen your own total lack of control over the world, then why would you ask?

And that is why nearly everyone here has experienced what I call "the fall" something that has leveled them at some point in their lives which has had them very humbly said: oh, God!

Like I had a favorite Garfield poster that was Garfield standing there; there was a handle in a door and it was on the floor and he goes: I used to have a handle on life but then it fell off.

It's like until that happens, you are not really dealing with things as they are; you are living in a mesmerism which keeps telling you—and these are the voices that we are listening to, and why we need to ask the Holy Spirit to ask God for us—you are living under a fantasy that you have some control.

About as much control as you have over stopping the people going into the water when the sharks are there in Jaws, you know?

And we have all sat there screaming and screaming: *no, do not go down the corridor without your flashlight!*

You know, in the horror movies and they all have a really great idea: *I think I will go check over here on my own.*

And you are like: *no, don't do that!!!*

And that is what we have been doing our whole lives; we have been checking out things on our own. And it's—it was the best we could do, and it worked with our self concepts.

But when you really get to watch your self concept—like if you looked back at the storyline of Serena, from here back, you know, just say back ten years even, and you saw all the willingness and the effort and



the endeavor to find the answer and find the truth of everything and you could see the heartfelt devotion in doing so, then all you need to do is **“Ask for help for the thing that was under the surface motivating the search instead of the discovery.”**

I always used to say: not a seeker but a finder be.

And so that comes from a stilling down and kind of an embracing of what I would call normal, everyday life, putting away the notebooks, putting away the processing, as guided, whatever is truly helpful for us, and just coming back out into the light.

It’s almost like we have been in the cave too long; we have been in Plato’s cave too long.

And I do not know if you—you possibly know the story?

[Serena nods]

Sarah: You do, yeah.

In Plato’s cave, everybody has always lived in a cave, and in the cave, there are games about who is “the best” in different ways, and it’s all about judging shadows on the wall.

These people do not even know they are all chained up; they are actually all prisoners.

And the people who are keeping them prisoners often walk by; and there is a fire that is projecting shadows on the wall—and this is early projector TV screens from Plato’s time. And the game is *to guess* what

everything is, and what it means, and what will come next and different things.

And then they have a crown and they give it to the one that is the best at that.

And spirituality can get a bit like that at times, you know, where you start meeting your friends all the time, and the only thing they ever have to say is they are going through a lot or they are really digging deep or they are really finding out.

But the one who finally gets released from the cave, and very gingerly climbs up the stairs and comes out into the light, it almost seems harsh to that one, and it seems uncomfortable and it does not seem like something anyone would want. But it takes a while to adjust to it. [the day light]

So having chosen for God, to decide for him, he somehow gets released to begin a new avenue of his journey, ascending up the stairs, just focused on the light, just on the light, not on the games, not on the winning, not on succeeding, not on being good, not on being better than people were to him in the past, not being better than he was to people in the past, just focused on moving towards that light and he comes out and it is startling.

But then just being in that light, being in that love and that warmth, just being around that softness, just releases him in a way that he's like: oh, my gosh, this is so simple and easy; I do not know what I was doing. I mean, I was doing my best. I totally understand and I am not judging myself for it. But in the end, I was kind of at nothing because I was not accepting the light and the love really; I was focused on fixing

myself to be “ready” for the light and the love and to “win” the game first.

So he is absolutely euphoric and he descends down the stairs. He’s like: everybody needs to know this.

And he just wants to share with them the simplicity of the light and the love and what is awaiting them. And he goes in and he is met with retribution, hatred, you know, condemnation and eventually they kill him because it’s too simple.

Because it is: *I need do nothing.*

Because It is Acceptance that it has already happened.

That the crown is already Given, if we can release our attachment from winning the game of being a persona or a person.

So this is the same story as Jesus’s; the light and the love are not always very well received.

But we get to decide if we wish to accept the simplicity and the love and the light.

And it takes—I acknowledge—it takes courage at the beginning; it is the development of trust to opening up to that softness and simplicity and that relaxation.

That is really what we are saying; it is like: what if there is a better way?

And I would say for all of us, that happens continuously on the path. It becomes simplified and simplified.

And there has been much awareness gained through everything that has been done and has been learned and has been understood. And yet, in a way, even all of that *seeming* “wisdom” also needs to be put to one side until you have been laid to your knees and you are asking for help and until your breath has been taken away by the kindness and the love and the miracles that want to sweep you off your feet.

Until that experience has really, really, really taken over as being the predominant aspect of our lives, then the trust has not fully settled in.

And we do not even have to worry about that, because we still have the control of learning to trust by trusting—that is the development of trust.

And that is one of them.

That is the simplest form, when you are totally resistant and like: okay, Holy Spirit, decide for God for me. I am going to go and eat five burgers and fries and go for a drink.

You know, it's like: it's not—it's your job.

And there you go.

It's the total responsibility to go: you know, that is *your job* Holy Spirit; *you* convince me; show me then. Because I am sick and tired of—I have been making like it's “my job” and I forgot it's yours. It's like, I always say: stick it to the Holy Spirit; stick it to the Holy Spirit.

The Spirit is able for you. Because then you can probably *mean it* in those moments of total resistance.

It's like: well, bloody well show me, you know!

See, there's heartfelt, right?

Do not try and say: *I want the peace of God*—when you do not want the peace of God.

Say: Bloody well *show me why I should want the peace of God*.

Show me! Decide for God for me then. Go on, I dare you. Bring it on!

It's just so different.

It becomes kind of more playful.

And it's just not your responsibility and we have been so “responsible” but in a mistaken way.

We just totally did our best, but it was like: *that is not it*.

And yes, it is hard to even hear that sometimes. It's like: oh, no, not again; did I do that again?

But it's like it is still better to hear it *now*.

For me, I am like: oh, yeah. Oh, God, did I just spend another 10 years doing the exact same thing, that I thought I had changed the form? And now I thought I was doing something different, and it's the same?

Because now I see it more globally and I am like: oh, my God, it's the same; it's the same again?

But the relief takes over the shame and the blame, because it's like: oh, right, I know *now*. Now, show me. Make it so. Make it so that I am aware of the truth of who I am!

And I invite it.

## **[1:34:39 MINS] THANK YOU AND CLOSE**

Thank you. Thank you.

Ah it's just been so lovely to join with everyone here.

Thank you very much for your presence today and your kindness and your gifts. And if there are more, that is welcome. There is a link always at the bottom of the emails. And I just really want to say what a joy it is to join with everyone here every week and what a gift it is for me.

That is very important for you to understand how much I understand more. I often do not know what the message will be until I start reading what I was given to read and all of this comes together and that is just so exciting.

So I am here to be shown with you; it's an equal opportunity to listen together.

So I just want to say thank you very much from the bottom of my heart.

Love you all. And sweet dreams for whoever is up late, and rest easy and decide for God for me. Bye.

**[1:35:38 MINS] END**

(13,845 words)