

LIVE ACIM with Sarah St.Claire
Tuesday, 2pm MDT - 7/20/21

[START]

Hello. Welcome, everybody. It's lovely to see you all. The connection is strong, I see. We've made it together. We've made it through any of the seeming difficulties and obstacles in time and space to come here and be together this holy instant. I can feel this glow of love from everyone here. Thank you. Thank you. Aw. And while everyone is getting settled, just to allow everyone to come into this space together and relinquish all of what the world seems to offer but really was hurried and hustled, let's come into a small meditation together. And I'll ring the bell at the end, just to allow us to rest, drop in, and feel this in-tunement together.

So welcome, everyone, to another episode of Live ACIM, our summer satsang series which I'm very much enjoying and which is truly serving in awakening the mind, because every inch of backstage here is utilized in coming towards you to clear the mind of any of those dark doubt thoughts that would stop us seeing the Christ in our brother. I just want to give a shout out to the team who've been epic in truly serving the whole. I'm sure you all join me in that. Because there isn't anything that can be established without collaboration. There aren't people who are awakened, and so it is in this unfolding play of collaboration where all the characters seem to interact. We can come to this true sense of the truth of who we are and seeing we're not on the screen. And that is true forgiveness, the allowance for everything that seems to be playing out and seeing that mind can have no part in what is being established by the ego as merely a reflective-deflective device, hoping that we'll fall for it. So here we come once more together in this true collaboration, in this joy of joining, and in the release that is given from true service to see how today we can serve. So when I look at you all, I feel the devotion and the love in your heart. It really feels like this is going to be a very profound joining today. Today's theme is fear, function and faith. And this is the cornerstone of really making that shift in the mind, that turn in the mind that understands what purpose really means, what giving over to the Holy Spirit and following really means. It means joy and it means true happiness, and then it becomes clear how we actually sink into and back from that embattled sense of self into the happy one that we are, into happiness, into joy.

It is just such a beautiful gift for us all to share in holding that truth and having that faith in one another, that there is nothing else to see and there is nothing else to expect, that there is nothing else that we want. And it's that shift in desire that really allows us to come into true giving and that true purpose. Because that shift in desire, that's where the great willingness comes, and it's the desire to change your mind about your mind and see you've been mistaken even in many of our stepping stone understandings of some idea of a person progressing on a spiritual path. And we're willing to relinquish all the underpinnings, all the conditions that have made fear possible. And to see its valuelessness and to truly desire to follow fearlessly, which is what the way is, to follow

Jesus fearlessly, having questioned the fear, having seen the conditions that have allowed it to arise and to boldly take each little step as given without fear, certain of the love that awaits us, certain of the simplicity of salvation, and settled right in that we are loved and truly cared for by one who knows what's best for all in every circumstance. So that's the prayer today, to settle into that undoing and unknowing and not understanding of what any form is for, except forgiveness. It's in the relinquishment of other purposes and other multiple and mixed desires that we might have for things that purifies them. You're not asked to let go of the desire; you're asked to hand it to the Holy Spirit. That's how it's dissolved into being this pure, single, unified purpose for awakening, for peace, now. None of that future happiness. Let's come into a state of mind which really welcomes present peace as our goal.

So this is a call for all of us to put on the altar whatever may seem to be in the way of present peace. And when you put something on an altar, you're really offering it up; you're offering it up exactly as you see, perceive and understand it. Think it over wholeheartedly without reservation, without: yeah, I know I should try harder there, do better. Really wholeheartedly, unreservedly as it stings or seems to be—or excites even, onto that altar, to allow it to be taken and used for, harnessed for awakening and for present peace. Because the false responsibility of taking care even of the mind and being responsible for working out why we're clinging to different beliefs or desires is not really our function. Our function is to just raise them to awareness and bring them to the Holy Spirit, who will restore us to a sense of innocence as we look. Because without the innocence you're just really reinvolving yourself at a seeming deeper level and yet at the same perceptual level, that there is a problem and that it's yours to solve.

So we want to step back from the processing; we want to step back from the need to be responsible in a false way for the life of a character, whether we perceive it as ourselves or one that is other than us; it doesn't really matter. To think we have that level of control is the maya and the misperception and is the invitation of this hour and a half together, to get clear on what is for you and what is not for you and to keep it really simple, because the truth is simple.

So, settle back; allow whatever is in awareness that came to mind that might need to be put on the altar to be placed there without reservation, without justification, and allow the power of this joining where two or more are gathered, there I am, to be what dissolves the illusion of problems and has us simply relaxed and soft in the answer for all. And becoming miracle minded is really that focus on the answer rather than on the perceptual problem. Once there has been an acceptance that there is a perceptual problem, our only function is to sink back into the answer and be shown every moment what's truly helpful.

And so it is in our willingness not to intervene to not shore up the story or the drama or the little character self that we think ourselves to be, to not reinforce the self concept, to not move one muscle towards rectifying what we see as a sin, to instead call for correction, which is innocence, to errors which are merely mistakes and have no effects once they are clearly seen and aren't shameless, painfully hidden from us and out of

our awareness. Because the only thing to do when you experience yourself in a loop is to watch the loop and not try and fix it. The only thing that maintains a loop looping is your refusal to accept it exactly as it is and to feel falsely responsible for fixing or old style correcting or old style atoning for whatever you perceive is going on. So we must step back further and simply witness to the story, to the drama, to whatever is unfolding, to even what we might perceive as a mistake playing out once more, even live in front of us, and humbly see the inability to stop it rolling, humbly see that it's springing from a belief and a desire in the mind that it would do well to just simply retire our focus from the drama and restore awareness of the comfort of the Spirit in which to look. A bit more like a play or a parable or one of those great Greek legends, to look at it metaphorically: what is this telling me? If this was a film, had nothing to do with my seeming life or the life of those I love, what would it be showing me? The entire play, not just what the character is doing. What is the communication to the mind? And in the willingness to step back and be shown what's unfolding, and see what's unfolding truly just as a reflection of a state of mind, then the attitude can relax into one of safely watching and embracing and welcoming what's being shown rather than shamefully hiding or pushing away the reflection.

And when you begin to look like that, with the Spirit, at your so-called life, it shifts from one of interest and mild curiosity and devotion to seeing innocence and so you're sending out messengers of love instead of defensiveness, where you're sending out messengers of fear that tell you you need either to defend or attack or change something in form.

And so what we're going for without having to leave our home or run away to an ashram or hide ourselves in a cave, is to simply confront what we have made the reality of our lives with a wry smile that says: maybe, just maybe it's not really the way I'm perceiving it right now. Perhaps. Just the little opening, a crack of courage to say: what if I have a perceptual problem and that what I'm looking upon here isn't in the minute with who did or who said what and the right and the wrongs of every second of every day and the chance to do better another time or maybe tomorrow, and day after day repeating that same wishful thinking and hoping to get out alive where everybody likes you. What if it's simply a perceptual problem where you can ask for the vision of the Spirit and to have your perception corrected, corrected to one of innocence? Because correction in the Course is a very kind, bringing back in of the Spirit, saying: oh, no, no. It's okay; you were just mistaken; you had a fright; you thought there was a world; you thought you had to interact with it, thought it needed something from you. You thought you needed to take a stand or you thought you needed to be different in the way that you are, rather than get really clear about who you are.

So the self inquiry aspect of Live ACIM is a constant restoration to the awareness of the truth of who I am. And this is a sinking back in; this is not a grabbing for or affirming or wanting to be even in a future moment Christ in awareness, It's about accepting forgiveness, that everything is already forgiven, and I'm being asked to sink back into a state of awareness that sees that this is complete already, a state of welcome, a state of love and being loved and being cared for. And those simple reference points leave us

with soft hands and no need for imminent action or getting or fixing or grabbing or even worst of all hoping. Your faith is warranted; your hope is not required. Hope is a future tense; we're talking about a present experience, sinking back into present awareness. So I love what Byron Katie says: hope is no one is coming; hell is no one is coming, and hell is an unquestioned thought. And both of those really match with our theme today. When you accept that no one is coming, when you accept that there is not one outside of you who can accept the atonement, who can accept that you're loved, that everything is forgiven, when you accept that you are that one, immediate relief is given, immediate.

And very often as we seem to journey through this experience, thinking of relief as synonymous with peace is an easy choice because it's the intensity that has us compelled into action and defense and planning and hoping and defending in our mind against every moment, against the truth of who we are. So I'd like us to orientate to a sharing from the Course on this that really sets up the entire breadth of Spirit that we're talking about today:

So this is from Chapter 17, the healed relationship: "This invitation is accepted immediately, and the Holy Spirit wastes no time in introducing the practical results of asking Him to enter. At once, his goal replaces yours. This is accomplished very rapidly but it makes the relationship seem disturbed, disjunctive and even quite distressing. The reason is quite clear. For the relationship as it is is out of line with its own goal and clearly unsuited to the purpose it has been accepted for. In its unholy condition, your goal was all that seemed to give it meaning. Now it seems to make no sense. Many relationships have broken off at this point and the pursuit of the old goal reestablished in a new relationship, for once the unholy relationship has accepted the goal of holiness, it can never again be what it was. The temptation of the ego becomes extremely intense with this shift in goals. For the relationship has not as yet been changed sufficiently to make the former goal completely without attraction. Its structure is threatened by the recognition of its inappropriateness for meeting its new purpose. The conflict between the goal and the structure of the relationship is so apparent that they cannot coexist. Yet now the goal will not be changed. Set firmly in the unholy relationship there is no course except to change the relationship to fit the goal. Until this happy solution is seen and accepted as the only way out of conflict, the relationship may seem to be severely strained."

And this is where faith in your brother is warranted, because you have never felt that you or your brother are worth consistent effort. And it is in desiring to restore yourself to the awareness of Christ presence in both yourself and your brother that the Holy Spirit sees us through, that restoration of awareness of the goal that was committed to out front when we didn't really understand the goal and what it would ask of us. It would not be kinder to shift the goal more slowly, for the contrast would be obscured and the ego given time to reinterpret each slow step according to its liking.

"Only a radical shift in purpose could induce a complete change of mind about what the whole relationship is for. As its change develops and is finally accomplished, it grows

increasingly beneficent and joyous. But at the beginning, the change is experienced as very precarious. A relationship undertaken by two individuals for their unholy purpose suddenly has holiness for its goal. As these two contemplate their relationship from the point of view of this new purpose, they are invariably appalled, inevitably appalled. Their perception of the relationship even may become quite disorganized. And yet, the former organization of their perception no longer serves the purpose they have agreed to meet. This is a time for faith. You let this goal be set for you. That was an act of faith. Do not abandon faith now that the rewards are being introduced.

If you believed the Holy Spirit was there to accept the relationship, why would you not now still believe that He is there to purify what He has undertaken under His guidance? Have faith in your brother in what but seems to be a trying time. The goal is set and your relationship has sanity as its purpose. For now you find yourself in an insane relationship recognized as such in the light of its goal. And now the ego counsels thus: substitute for this another relationship to which the former goal was quite appropriate. You can escape from distress only by getting rid of your brother. You need not part entirely if you choose not to do so but you must exclude major areas of fantasy from your brother to save your sanity. Hear not this now. Have faith in Him who answered you. You, He heard. Has He not been very explicit in His answer? You are not now wholly insane. Can you deny that He has given you a most explicit statement? Now He asks for faith a little longer, even in bewilderment. For this will go. And you will see the justification for your faith emerge to bring you shining conviction. Abandon Him not now nor your brother. This relationship has been reborn as holy.

When we choose present peace as our goal, as the Course guides us to do: the peace of God is my one goal, and it's a present state, not a future condition, we don't expect to feel other than peaceful. In the world when you choose a goal, you want that goal and yet we put it on a timeline ahead of us, and we have to meet certain conditions before that goal can be achieved or grabbed or gotten. The difference of having a goal of present peace is that all that is not peaceful will be flushed up into awareness to be handed over so that we can be relieved once and for all of this illusion of perceptual problems and restored to our inheritance which is peace now. So it's a very different unfolding compared to what we expect and are used to, and especially when we've given such faith to the goal and given such commitment to the goal, it can be disconcerting when we discover all of this self hatred, self loathing, contempt, fear, grief, sadness, flushing up into awareness. When our little seeming character self feels demoralized, depressed, disorientated, what is it we can orientate to? And so it being a goal of present peace is the lynchpin orientation. And that's why today we're to look at fear, function and faith. What is our function? Well, the Course describes it in several ways. Our function is happiness. Our function is forgiveness, acceptance of forgiveness. Our function is to remember the truth of who we are.

And so no matter what seems to be unfolding in front of us, a restoration of awareness and focus on the goal, which is also the answer, the very simplified way of relaxing back and allowing the mind to be relieved of the false responsibility for your perceived life, for your perceived personal problems, for your perceived personal body and other bodies

that you feel responsible for, and to remember that one true goal, that one function that's yours to fulfill: acceptance. Everything else is an add on if acceptance hasn't been your go-to, first port of call. Acceptance comes in handing over all the mixed bag of emotions, thoughts, beliefs and desires, which often conflict even with our own seeming egoic goals in the moment.

You want to hand everything over to the Holy Spirit to allow it to be sorted out and clarified how everything, everything can serve awakening. There's nothing to be demonized or avoided. Everything is going to be in service to awakening the mind if that's our call, in service to present peace. All we need to do is relax our grubby little fingers from trying to control the flow of conflict resolution when it's not possible for us to know what's best for everyone in every circumstance. It's just not possible.

So if you think about preferences, are preferences really to avoid fear? That's all a preference is: to avoid feeling or facing fear. And all that does when we embrace that preference is minimize our experience of the fear—it doesn't get rid of it—and maintain the fear as real and something to be avoided, so that every addiction that seems in a moment to placate us must amplify and grow in order to keep at bay the fear that we are maintaining and reinforcing in our awareness. Because we've never really fully questioned its value. I think it's really important—it's so socially acceptable in our culture that fear has a function and that's why fear, function and faith is our topic for today. But fear serves no function in our lives. It is completely possible to operate even in this seeming world in a fearless state, in a state of innocence, being clueless, carefree and cared for, and following the guidance of the Holy Spirit. Because all of your attention is on the answer in every moment, it's on the doubt thoughts that arise questions in your mind again and again and again.

And questions are very often merely political broadcasts; they're statements of propaganda on behalf of the ego, and they do more to define the perceptual world and reinforce the problem than they ever do in bringing you to the solution and the answer where there's just the one problem, the perceptual problem, and the one answer, which is the Holy Spirit. It's so important to reorientate to: this is what works; there is no doubt. This has been tried out by our elder brother and has been shared as the Answer, capital A Answer. Why waste time on useless journeys, all the ones and all the roadways of the world that led to sacrifice? We're not asked to act and do as Jesus did; we're asked to think as Jesus thought and accept that one mind in Christ that we share.

And it's just very exciting when we share this experience, you know, that Jesus says that fear is our responsibility; it's our responsibility to look at the conditions that have brought the fear into awareness. And so when we get into our function and there seems to be backdrops that the Spirit give us in our lives or that we're already facing before we began a spiritual journey, that call us into facing intensity conflict, apathy, depression, whatever may be facing us in a moment, it really is just going to be a reflection of where it attacks our self concept, the idea of ourself that is not Christ. And so it is merely a call to remember and a call to look with soft eyes upon this perceptual problem so that we can see what is our responsibility and what is not.

And so in embracing our function, which is forgiveness, in moving towards the backdrops that seem to be activities in the world that the Spirit encouraged us to move into, was not peaceful flush up. And so it is to remember that the joy of service, the joy of doing God's work, only comes from the relief of seeing what's not true and the relinquishment of that which is being used to attack us in our sense of self. It's attacking our invulnerability. So when we're coming back into that state of presence and that state of awareness that wants nothing but peace, this is pretty easy to show us. But when we want to do it right and do it better, and to be a success, we are literally at odds with our purpose and our goal and this is the conflict that comes in in chapter 17 to the holy relationship being established as a means and end, a means for undoing specialness and a means for accepting holiness in the holy instant. It isn't really an experience between people as in a person doesn't become holy, but it's a movement in the mind from wanting to grab and get to wanting to receive and give, which are the same, receive awareness of who you are in truth and give of that awareness, and give of that unlimited loving self through you. It's a desire to be done through and that's a big shift in the mind and that's the changing of your mind about your mind.

Are thoughts dangerous? To bodies, yes. That seems like a strange statement. The thoughts that seem to kill are the thoughts that teach the thinker that he can be killed. Because the thinker and the thoughts are one. So that very knee-jerk response that is very understandable when we get a fright and when we feel attacked and when we feel threatened and when we feel that we will be annihilated. Let's make sure that we raise the fear as we experience it to the maximum level so we can notice it. It might feel like a pin prick but really it's annihilation that we're terrified of. Because it reminds us of this vulnerability and this fragility of this concept, this body, this world, because it's not eternal. So we must be restored to what is eternal in our awareness. We must embrace that which will outlast everything and which is an eternal comfort, for you cannot place your faith in that which changes. And in every moment, simply coming back to that as your prayer will restore awareness of the kingdom to you, will restore the choice point to you. It's going: this is not eternal, this is not something that's going to be here forever and yet I'm demanding it be a certain way, I'm hoping that it turns out that way, and I'm convinced that this is the answer to my perceived problem. So we can say and accept that that's our experience and then hand that over to the Holy Spirit to take care of.

There's no condemnation in correction; there's no wagging finger in correction. Correction is like: yeah, that's not it either. Good try, but that's still you handling a perceptual problem at the level of the problem as a little maya character in a dream state. So we need to raise your willingness up a notch so you can be happy. We have no other motivations today; we would just like you to be happy; that's it. There's nothing else going on here; no mixed motivations; singular purpose pretty safe out front: happiness. We're going for it now. We would just like for you to be relieved of all those ideas that you could do it wrong or right, that you had to try harder or maybe tomorrow it will be better. No, it won't be better tomorrow. It can only ever be better now. And better means by accepting exactly how you feel right now, you can be relieved of it as a choice point that seems to offer you something. And again we come back to that idea

that fear has a value, that guilt has a value, that it could somehow serve to keep you in line or straighten you up. No, it's a misalignment because you're aligning to a personal sense of self which is a mask and a delusion and distress; that's the bottom line.

"And so he dies. Because of what he learned, he goes from life to death, the final proof that he valued the inconsistent more than the consistency." Surely he thought he wanted happiness. I really believe everybody is doing their best in every moment. And I feel that when we accept that we're doing our best that we can see that all we're mistaken about is that happiness is coming from the response that we are making to our perceptual problem. If we are reassured that happiness is what the Spirit wants for us and we are restored to being happy learners, then it's easy to hand over lock stock and two smoking barrels of attack thoughts to the Holy Spirit our idea of what we thought would make us happy so that we can be relieved of the unhappiness. This is very exciting and this is also very simple. So I'm just going to run through again the Holy Spirit how of that, because the simplicity of salvation is my main draw to this course and to living this way.

Because this pathway works, because it's an experience of being relieved of false responsibility and an invitation to simply see this need not be and that a better way is being offered and being done for us. And that's the demonstration of our elder brother, just to say: I already did it; the gate is open; you're all welcome. Come on in. Don't stay out there; there's no reason to stay out there. You've already been invited; you've got to accept that invitation to welcome yourself back into a state of mind that's not trying and doing and making and hoping and growing, even growing, or improving, worst of all. You must come in your wretched state to Jesus. That's how everyone in the bible came to him. The scribes and the Pharisees were standing on the sideline itemizing what's right, itemizing what's wrong, pedantically going through scripture not with the Spirit of the law but the letter of the law, correcting, correcting form. The correction of the Holy Spirit is not in form. The form can be utilized when we come across things and we find out that we can't in our new functions do anything without making mistakes. The Holy Spirit is there cheering, saying: exactly. Because it's not you. The mistake is in thinking it is you. And if you didn't trip up from your perfected self concept and make mistakes, then you could never follow my guidance because you would see no value in it; you would see no value in not being the one who is in control of your life; you would see no value in not being the one who has to get everything right and should know what that looks like.

It's the valuing of fear that it's really helpful at this point for us all to question once more. So how do we question this value that we've given to fear? Well, it's about looking at those underlying conditions that have brought the fear into awareness. Jesus says that's our responsibility. And what that looks like is becoming aware of how we feel at the emotional level, noticing the thoughts. And all thoughts are attack thoughts except the ones I think with God. There's only one thought I think with God and that is I am as God created me. So we can be pretty sure that no matter what's going on in our seeming mind that we attribute to ourselves, these thoughts and the thinker are one and they are not ours.

All thoughts are really just a form of doubt. And the ego is simply a doubt thought that we could have separated from the mind of God. And when that's not a possibility, when that's impossible, then we can simply relax back deeper into: oh, awareness of dreaming; oh, awareness of sleeping and a desire to awaken from that state and that doubt and that perception of the possibility of loss and restore ourselves to the one belief that is helpful for us, which is forgiveness, which is a remembrance of the truth of who we are now. And so as we look at those conflicting beliefs and conflicting desires, just a glass of water—the desire for a glass of water if not given to the Spirit is a conflicting desire. So there isn't a list of good or bad desires; there's just desires that have not been given over to the Spirit so we can be cleanly done through. And in being cleanly done through, the juice of the desire for the glass of water, is simply harnessed as a communication device to remember the truth of who you are.

You don't need to be without even these beliefs and desires to be restored to peace, because they're not yours. You simply want to see and notice that you have attachment to them, a value in them, an investment in them as being who you are. A self concept could literally be described as a bank full of beliefs, desires, emotions and thoughts that are all a doubt in who you are. That's what a self concept is; it's a doubt thought. So it's not even your responsibility to rid yourself somehow of something that is not true; merely question as it becomes noticeable as an interference as fear arises and as you face it with the Holy Spirit, that's it's just not what you want, because it's not happiness. So if we keep it simple and if we choose happiness as our goal in every moment as our goal. And if that feels alien to you, because happiness is a word with a lot of underpinnings in our culture, then choose relief. I'd just like to be relieved of the belief that I have to interfere, intervene, interact with any of this. I'd love just to be relieved, be soft and happy and effervescent and whatever is the love of God flowing through me, wherever it's to be directed flowing through me. Because that's how you receive it for yourself, to be activated and flowing.

People can't love people, but that's also why people can't hurt people. It's an experience of a decision, how you feel. It's your complete responsibility, how you feel. If you can at least notice that you don't like how you feel, then you have a chance to hand all of that will and the power of your mind over to the Spirit to harness, to choose for God for you. And so it gets really exciting when you see the simplicity of salvation is the relinquishment of false responsibility for the world, for the character self for how things unfold and a total responsibility for our state of mind and how we feel, and a total responsibility for sight, for noticing, at least, what we are perceiving, and a decision to ask because little children ask because they understand that they cannot know. They ask what everything is truly for and how it can be converted into happiness for us in every moment.

Now this is the juice and the joy of being a happy learner of the Holy Spirit. It's such an intimate and present moment relationship. It's so all encompassing. It excludes no one; it rejects nothing. It just welcomes, welcomes, welcomes awareness, awareness, awareness. And with that awareness there must be a massive allowance for the failing of the self concept the way we would maintain it, a complete failing of the self concept.

Again, picture those drawn to Jesus who had to drag themselves there. Whatever the affliction seemed to be, whether it seemed to be one of the mind or it seemed to be one of the body, it was all healing in mind that was required, a restoration of the awareness of the truth of who we are.

And so we just want to come back to the Spirit, happy learners, wiggling and juicy in the joy and the expectation of miracles. And there you are, miracle-minded once more, saying even with this, even with all of this shit show that I am perceiving in front of me, this is only redirecting me to the miracle and the capital A Answer. The fastest route is the facing of the discomfort, the embracing of what we're seeing, instead of the pushing away of what we're seeing and the not taking personal responsibility for it but a handing over of understanding and knowing to the one who knows what's best for all in every circumstance. And just sitting back and waiting, which doesn't take long when you really get used to it. There's only a momentary experience of waiting once you get used to it. Because even in that seeming waiting, you're already confirmed in the certainty that there is nothing untoward that you won't like coming in the answer. And so it's very important to understand the Holy Spirit doesn't work in form; the Holy Spirit is working with your mind through a perceptual backdrop like when you're doing a computer game, VDR, virtual reality, to move you through the mind and help you encounter those beliefs and desires in the easiest way possible for you to first question them and then happily relinquish your attachment to them because you see that they don't bring you happiness.

And so it's a virtual movement through the mind, where it's like: pick up that strawberry, okay, bring back in that alien. Just come really into a present moment experience and then moving towards that strawberry, finding out all the resistance that is within us to acceptance of the atonement, to acceptance of that happiness and forgiveness. Because means and ends are together. And when we embrace our function of forgiveness and yet we don't like the means or we reject the means that the Holy Spirit is offering us, it is not the means we're afraid of. The Course says it is actually the end we are afraid of; it is the goal we are afraid of, we're actually afraid of the peace of God. That's what is actually arising.

And so many times with people in our lives that I've worked with who are like: oh, yeah, I know I can just do that. I'm aware of all those teachings; I'm aware of the nondual, the depth, the maya, the illusion. I'm just kind of really enjoying playing things out in the world right now. And I feel like I'll just go back to that, you know, when I'm ready and when I feel like it. I know it's just there. And some of those people when I've been working with them, I've said: are you sure? Are you sure you have that choice? You see it just there. Picture it as a cupboard. It seems to be about three, three and a half feet in front of you. You couldn't lean out to open it, but it's not far for you to get up and then open that cupboard, for all the answers you could ever want or need and the truth of who you are sitting right there as an experience. And you're aware that it's there logically as part of the I know mind, and I know it's there. Then tell me why would you not open it now? Why would you not embrace that answer now?

And so many of the people I've joined with think that time is under their control. And I say: well that's wonderful that you have things in the world that you believe need to play out or you want to embrace or you want to go do. I would encourage you now, even with those desires, handing them to the Spirit, not negating them at all, not saying you can't have them or embracing any thought of loss or sacrifice. And yet I would say: and, in this moment, see if you can move the three and half feet towards opening that cupboard, now. Find out the truth of what's in the way for you in this moment that will shock you to your core and help you discover that many of the things that you wish to take are taking you further and further from ever being able to open that cupboard.

Find out if you are free. Find out if you are free. Because it is only in relinquishing your special desire for something and embracing the Holy Spirit's purpose for something that you will discover what even the perceived pleasure is hiding. It's hiding something from your awareness. The preference is hiding something from your awareness that you do not know. And not until it gets entangled and complicated will you discover that it's inherently within that preference a minimizing of fear, a maintaining of fear and a maintaining of the blocks to the awareness of love's presence. So without the complete handing over of them, you may not actually be whenever you feel like it able to get the three and half feet to that cupboard.

Now, I think it's important to remember that the peace of God holds everything I want, everything. So there's no need to choose between. Two red pills await you, one hand, a singular choice; everything is contained within the peace of God. How could it not be? Everything is being utilized by the Spirit for forgiveness, for remembering, if we hand it over. So the only thing we could be hanging onto is some false sense of control, some false sense of autonomy, whereby I want to be the one who chooses when, where or how. That works for quite awhile. Because even the Course says the only thing up to you is the amount of time it takes. And yet, and yet, there's a maximization of that bungee cord of experimentation where it snaps back, because Spirit can't have you be so dispirited that you are not coming back and restoring to awareness, because the Spirit only wants happiness for you. And you are the Spirit, and you have already decided that there's a limitation on pain and suffering that you would choose. So when you start to see that preferences maintain pain, maintain fear and maintain suffering, then we really become very happy learners and handing our preferences over to be given as whims, as can be used for restoring faith, restoring the miracle mindedness to us.

There's a whole lot beneath that belief in preferences, and when we have been taught in a culture that when we feel fear, it is our responsibility to overcome it, then even that word to overcome, when Jesus has already overthrown all illusion, we are back on a path of sacrifice and we don't even know it. It seems very noble; it seems very worthwhile, but there is nothing to overthrow. There is nothing to overcome. It has all been done, and sinking back into a state of awareness of that is all that's asked of you. You don't have to reinvent the world every day, from the wheel all the way through to the discovery of fire and agrarian culture. You don't have to reinvent the industrial revolution and revolutionize your life and reinvent yourself. Restoration of awareness of the truth of

who you are is all that's needed and all that's offered. And everything, everything can be used for that.

So fear, we're going for not minimizing it, facing not fixing. Pain, we're going for not minimizing it, facing not fixing. And pain is not helpful so there's no way in which that which is being used even to reduce pain through magical needs needs to be thrown out. Again, even that. That form of fixing simply needs to be given to the Spirit as a conduit for heart opening and mind opening. Because when you're in the intensity savagery of pain and fear and fright, as I call it, then you can't really focus on hearing any answer, only one that stops the burning sensation in the moment. And that's why we go to the Spirit for us as little children to be shown and comforted. And once the comfort settles in, from there then to look with a clear mind. It is essential that it be a clear mind with which we look. There's a sobriety in the looking and yet there's a comfort in the invitation to be with the Spirit. And if anything, it's almost like it can become our go to instead of whatever old habits we have. We can go to the fridge with the Spirit, hit the bottle with the Spirit. Nobody is asking you to change behaviors, because that's not where the shift, the change in mind is occurring. You're being asked to hand over even witnessing of that little self running towards that addictive response and see the conditions that are maintaining the fear, maintaining the pain, maintaining the grab for something to push down the intensity and to instead have it revealed why, why those conditions are present and how we are clinging to them.

So we're covering a lot today but it feels very comprehensive and very important to focus on the simplicity of salvation, what's for us, where our faith is required and exactly what we have control over and what we don't have control over. Because once you understand you just don't have control over something, then the futility—it's okay to have the preference, and again we can hand that over to the Spirit. It's okay to have the preference that we would like to believe we're in control of something. But the acceptance that the truth is we don't have control allow us very gently to then want to be in the arms of the beloved, to want to be hearing only that singular voice for God, to want to be with the one who will allow us to live truly free: clueless, carefree and cared for. So we're going to talk a little about freedom in a moment, but I feel we should just pause and rest into everything that has been shared so far, because I'm aware it's coming through pretty fast.

You know why I love this book? I love this book really as a symbol of an invitation in the mind but I love this book because it came to me completely unbidden in a way I didn't even know I needed something. It came as an answer to a problem I didn't even understand. And it came with an exhausting amount of pages where I could wear myself out trying to be a good student, trying really hard, until I realized and came into an acceptance that the idea of being on a personal journey, even through A Course in Miracles, was such an overwhelming concept, that it couldn't be the answer. It was part of the solution for sure, in the development of trust and the feeling like I had some sense of control over the book, over the world, over whether I did the lessons or not, over whether I forgave or not. And even when I got to lesson somewhere between 60 and 64, and the book ended up with the person I had the biggest grievance in the world

with, down at their house, and I was going to have to contact them to get my bag back with the book in it, and I skipped doing Course in Miracles for six months as a result, even then it was pretty obvious to me that that was not a coincidence, that everything was interconnected, that somehow everything was a reflection of a state of mind and remained a loving invitation to come back once more, to come back to the Spirit and be shown. It didn't mean I didn't try and continue to try my way and myself and on my own and to personally maybe do miracles or whatever had been my initial draw to the book. But my consistent experience of it being the answer, what it was saying, was so profound, and that experience of relief it gave me from the very first day I opened it and the very first time I read it and especially the very first time I applied it and began to consistently apply it even without understanding it, which the Course says doesn't matter, became a testament, a testament and a witness to what it was teaching and saying and sharing and offering in every moment.

And so the purpose of this show is really to hug that book, put it down and come with wholly empty arms into our God to be shown. The purpose of this show is to be shown in every moment what's truly helpful, for myself and for my team and for everyone who is joining us on here and everyone who will ever watch this. And as a result, I invite you now to take a moment to see if there's any clarification questions on what I've shared so far on fear, function and faith. If there's anything that feels helpful to add, then our team are going to switch into a view where we can see you all and we'll do a hands up system, if there is a question. Otherwise, we'll just scintillate into hearing the answer together; it's already been received. And, you know, it was already received, well received, and well liked and well loved and well done. So there isn't any struggle here. There's a certainty in outcome because everything is the past and we're just watching a rerun. So our orientation every week to that and the gift, the gift of having an elder brother who had walked this way for us, with us, through us and completed the assignment, it's such a gift. There isn't the big gap between our current experience and what is being offered because he bridges that gap by his demonstration and by his witness to that love and by his continual support and offering through us and to us through our brothers and sisters, which is where our faith is required, the presence of Christ, that loving trigger in allowing us to feel something other than the banal acceptance of this world, as if it's valid and fear is real and has a value.

Thank you so much for your attention, everybody, and your presence in allowing me to come into an experience of hearing, receiving and being in this juicy joining with you all, because honestly, it's incredible. So I'm going to have a look now at full screen; I'm going to see if I can pull it up myself here. Let me see if I can pull this out.

So wonderful to see so many beautiful friends with us here, such mighty companions. Hello, Celia; so lovely you could join us. We'll call you Iphone for now; that's what ?? does. We've got Elizabeth and Claire, and Janice Bowie and Christopher and Leslie and Martha and Maurice together in the beautiful apartment that I stayed in once; thank you all in Edmonton for a blessed time; Mary, who received me off a bus and took care of me there, and Laura who asks amazing questions on behalf of the mind everywhere, and our eternal sunshine of the spotless mind through her flowers, Donna. We've got

Barbara and we've got Susan A. and we've got Chris and we've got our Live ACIM group, and Margriet who has to stay up very late and it isn't her preference; she does it for all of us, in Europe, and Ana, my heart. All of you. And Sandra, also from my times in Edmonton there, in the view. And everyone who has been able to come on at any point. And Sarah, my blessings as always; we are two who think of the Holy Spirit as really our fairy Godmother who is bringing a blessing to us at all times. And the love and the courage and the consistency of the joining and the trust has been incredible over all the years, and to see friends from Ireland. And to see so many new mighty companions I want to share with you all who are welcoming and coming into this group and not through avenues that we've all used before; this is a miracle; this is exciting.

So, I want to thank you all for being in this presence with me and being in this love. And again, we're wide open. If anyone has a question on their heart or a clarification or in this minute just wants to share what's on their heart in response to what we're doing, that's all welcome, whatever might be there. Sue, hi, Sue's bed head there, very beautiful with some quilling in the background.

I love that Elizabeth is transcending the timeline, that she has not one but two options of that direct elevation off the timeline there. It's beautiful behind you, Elizabeth; thank you. I just feel it's a symbol. I don't know if any of you have noticed that on the ACIM Live/ Live ACIM pointer there. There's Suzanne as well; I can see Suzanne's picture now too. It's a transcendence. I always wear my cross as well, which used to bring up fear for me but it's that transcendence; it's that point of decision, that change in the mind, that surrender point that says: of myself, I can do nothing, and thy will be done. And that relief that floods and allows us to be in that holy instant now, not at any other moment, in that eternal relief and welcome home.

Christopher has something he feels to say for a moment so we'll unmute Christopher. I think I'll be quiet; I don't think you have to mute me.

Christopher: Thank you so much, everyone. You were asking what to share, I felt to share the beauty of your words, and I feel like I'm in art class, the art of being present. When I close my eyes, I see colors, I see vibrancy and I see brush strokes here and there and there's no redundancy; it's all clarification and bringing my mind back to who I truly am with you, and this is so precious for me and I thought it a golden opportunity to be participating with all of you, so thank you.

Sarah: Thank you, Christopher. Thank you. Yes, I feel we've received so much today and the acceptance of it seems to unfold over time for all of us, and that just the relief is warranted now, the peace is warranted and you are accepted as the seeming one the atonement, and just that there isn't a struggle or anything we need to do. I feel to just sit together in that for a moment and we'll just have a moment's prayer in that together.

(Muted?) except for us to throw ourselves onto God's love, like abandon ourselves to God's love. It's the undoing of all the fears of abandonment and fragility of our personal sense of self, just to abandon ourselves to God's love, to just really allow ourselves to

be taken into this love that is caring for us. And we have to be happy learners and it has to be a happy dream that we awaken from. So that's the promise of A Course in Miracles; that's the direction the path is going for everyone, this direction we all took and worked out well. Children only awaken from happy dreams and softness so that the state of being is no different from the state of heaven. And that's what we're being invited back into, to be these little happy children who don't need to know and don't need to care about anything except that they're happy or not, and if they're not, then just rush to the Holy Spirit. So that keeps it very simple for me in my heart and it keeps it light.

And I want to thank you for joining me today. And if there's a gift, there's a little PayPal link at the end as well. So thank you very much for joining me and for your devotion to awakening, because even the gifts of these recordings, I feel like they're going to extend for a long time because of the devotion that we're all bringing to this moment together. So it doesn't matter what lips look like they're moving, it's the same call and answer for that love. So thank you. Bye. So lovely to see you all. Bye for now. See you next week.

[END]