

Way of Transformation - Lesson Three

(p0) Now, we begin.

(p1) And, indeed, once again greetings unto you, beloved and holy friends. We come forth again with *great joy* to abide with you, to communicate with you in this manner, which is but only one way in which we come to share our thoughts with you, through which we come to share our Love for you, through which we come to abide with you, in celebration that we are but one Mind and one Heart, for those who choose to release all illusions and journey to the Heart of God. And there can only be Oneness, brotherhood, sisterhood, eternally. There can only be one purpose and one goal. There can only be Christ expressing the Mind of God.

(p2) Therefore, indeed, it is with great joy that we have come forth to abide with you in this hour. And we would ask you to set aside the roar and din of the world, to simply hold the thought in the mind, for just the briefest of moments, that right now you need not be concerned for anything, that the world you have dreamt into being, simply to experience it, can be placed upon a shelf...that in this hour there is simply this experience: your willingness to prepare a place for us and to hear subtle vibrations, translated as thoughts, shaping the form of the vocal cords, to utter the words in the English language that can direct the heart toward the soul, that can direct the soul toward the spirit, that can direct the spirit into *awakening fully* as the presence of the *Thought of Love in form*. For this is what you are made to be. And this is what you are eternally, regardless of the vibrations of thoughts that you allow to make a home in your mind, temporarily.

(p3) You have a term in your legal system—temporary insanity.

(p4) *My client is not guilty, it was just temporary insanity.*

(p5) Rest assured, beloved friend, that that is exactly how it is in the cosmic dimensions of your being. Your Father knows that given perfectly free will, you have elected at times to be temporarily insane. Knowing this, no

judgment has been passed, and you have never been made wrong by your Creator.

(p6) And you have never failed to create and attract *precisely* those most beautiful lessons that have triggered for you what you most need to learn, what you most need to feel. And in each moment you exist in an exquisite perfection of your own making, your own collaboration with one another. You therefore, my beloved friends, are already as I am. And we merely work together to restore to your mind what God has placed there since before the beginning of time. We work together in joy and in innocence and in perfect simplicity to *re-call*, to *re-member*, what is true always, and then to explore the expansion of that Truth beyond the boundaries of every fearful thought, beyond the limitations of every egoic perception, beyond even the body, itself, which can be only a temporary communication device usable only within the very thin slice of Creation that you call the physical world.

(p7) Beloved friends, *The Way of Transformation* does, indeed, require your commitment. And where you feel that your commitment has wavered, when you become aware of it, simply choose anew. And the end of the journey must be perfectly certain. For as you have created your journey away from God, in your imagination, so, too, do you imagine, or bring into the form of images, the very pathway that returns you to your true reality.

(p8) So, we now embark upon yet another lesson, another thirty-day period or so, in which *you* have the choice to become *fully committed* to heeding every word, to letting the vibration brought forth by that word to settle ever more deeply into your nervous system of the body, as it settles, likewise, into the depth of your mind and your heart. Therefore, fear not, for you are the creator of your journey home. You are the creator of all that you perceive. You are the one given the Infinite Power of the Mind of God to see through the Eyes of Love, to rest in perfect safety, to embrace all that comes to you in the simple reality that you have called it to you—as a challenge, perhaps, but always as an opportunity to expand your *commitment* to Love. And where Love is chosen so that you want nothing else, beloved friends you will see nothing else but a lovely world, infinite

in dimension, sparkling in clarity, radiant in beauty. And you will look upon it and say,

(p9) Behold, it is very good!

(p10) So! We would wish, then, in this hour, to begin to gently direct you toward something which will begin to be offered to you in the coming months. It will be offered, not through this monthly communication. It will not be offered through this, my beloved brother, who continues in his commitment to offer himself to his Creator, to join with me by surrendering the possessiveness of the body-mind, and allows me to generate through him thoughts which are not his own. What will be offered in the coming months is a methodology for what you might call meditation. It will be refined somewhat, and changed to more perfectly meet your calling. But it is a form of communion, or meditation, that was initially and essentially taught by me to several of my friends, what you know as disciples, one of which carried this specific form of teaching and preserved it.

(p11) Now, it did not originate with me. I merely refined it. For I, like you, was once a student of the ways of seeking God. And I dove deep into the nature of consciousness and mind itself and discovered how to attune the mind, the emotions, and even the nervous system of the body to resonate with the Perfect Will and Love of God. Therefore, in your future months, this will indeed be coming forth through two who are humble of Spirit and pure of Heart, who have heard the call and have answered it. Whether or not you will take advantage of this will be up to you.

(p12) To begin to prepare a place for that teaching, we want to suggest for you that over the course of the next thirty days, and we speak here to many of you that you *return* to the practice of abiding as Christ for at least five minutes. Then, as that five-minute practice period is completed, allow the eyes to close. Become aware of the simple movement of your own breathing. And simply hold the thought,

(p13) I allow this breath to move more deeply and slowly.

(p14) Then, beginning to feel that sense of relaxation ever more deeply, hold the thought,

(p15) As Christ, in perfect safety, I release all tension. As Christ, in perfect safety, I dissolve my mind in the perfect Peace of God.

(p16) Then, merely continue in this manner: as what you call the breath comes to fill the body gently, merely say,

(p17) I accept ...

(p18) and as the breath leaves the body, gently say within the mind,

(p19) ...the Love of God.

(p20) And again, as the breath enters the body,

(p21) I accept ...

(p22) and as it leaves the body,

(p23) ...the Love of God.

(p24) Continue in this manner for about five minutes—regardless of what the egoic mind says to you, and it will kick up a bit of a storm. Simply return to this simple practice.

(p25) At the end of about five minutes, let the prayer that you've been offering change from *words* to *energy*. You might perceive it as a golden white light; you might feel it as a gentle flow of relaxation—whatever works for you is fine. Continue gently to breathe that quality or that color, into yourself with each breath. And with each letting go of the breath, imagine and feel that energy moving throughout the course of the body, as though it were extending like a gentle breeze beyond the boundaries of the body.

(p26) And again, if the egoic consciousness kicks up its heels, and you start thinking of all the multitude of things you “ought” to be doing, simply return to the prayer. For all prayer is nothing more than a choice to abide, to contemplate, to rest in communion, beyond egoic thought. After about another five minutes, then say within the mind,

(p27) *As Christ, I have celebrated in this manner the Truth of Who I Am. And I bring Peace to the world this day.*

(p28) Allow this practice period to occur in the morning of your day, and then again in the evening of your day. The only change would be in the final phrasing. Say simply,

(p29) *This day I have brought Peace to the world and offered it to my companions.*

(p30) That should be clear enough for you and simple enough to begin. You may wish to use this taped message to play as a guide for you, for a period of time, until it seems more comfortable for you. Those that embark on this simple process will be well prepared for what is to come in the coming months. And now we'll continue with some other things.

(p31) Beloved friends, the world that you look upon *is not real!* It has never been real. It will never be real. But it is a creation that can be *impregnated* with the Perfect Love of God. Remember always, then, that there is only Love or fear. And what is not Love can be *only* fear, and is never justified. The world that you have made is *thoroughly harmless*. The world that you experience, which is the world that you have made in conjunction with others, in any given moment offers to you the opportunity to choose to impregnate it with Love, or to allow it to reflect to you your fearful thoughts. You are not limited at any time, and in you all power under Heaven and Earth is given.

(p32) And you have a phrase in your world,

(p33) *There is nothing to fear but fear itself.*

(p34) That is ninety-eight percent accurate. Fear is the only energy that can separate you from the Kingdom. And fear is never justified in any moment. The final two percent would be to say there is nothing to fear, since fear is only a temporary insanity, and your right-mindedness is but a choice away. Therefore, begin to look upon each situation, each moment or minute of your life, as a very separate scene in a movie. It has its certain set, its certain characters. It has a beginning and it has an end. Because,

although you are eternal, the things of time are not. And all things birthed in time, in time, will end in time.

(p35) Therefore, will you use the moment birthed in time to bring what is eternal to it? Or will you continue to believe that yet within you there is no possible power to choose Love over fear? Look around you. What do your eyes show you? Would you bless it or curse it? What would you teach yourself, and therefore make true for you?

(p36) Now, the message of this hour is being given slowly, deliberately, and carefully. For we want you to make no mistake in what is being shared — both in terms of practice and in theory. Theory is important in your world. For it is only through theory that the mind, the little part of you that is arrogant, will decide whether to value what the theory offers. And when you have placed value upon what the theory offers to you, you are then willing to embark on the practices it requires. I hope that makes sense to you.

(p37) Therefore in this hour, we are choosing to speak with you more rationally than emotionally. We would ask you to consider this: Have you suffered enough? Have you kept yourself small long enough? Have you tasted limitation deeply enough to know that you want these things no longer? Would you be willing to patiently choose the dissolving of your illusions? For on just the other side of each illusion is the freedom and peace that you seek.

(p38) And in any moment you can tell, quite clearly, what you are most committed to. If the body is tight and uncomfortable, if you must speak with a louder voice, if your words come more quickly, if the brow is furrowed and the jaw tense, rest assured you have chosen to be devoted to fear. You are like one who carries a magic wand filled with such power that you could merely wave it upon the face of this Earth and extend the Kingdom of Heaven to every heart and every mind. What, then, can prevent the expression of such power?—the fear that *you* have made to replace the reality of Love.

(p39) As you look upon each segment, each scene in your movie, each minute, begin to cultivate the deliberate practice of recognizing that where

you are is in a field of energy which is your perfect servant. And within that moment, or that minute, *you* are the one with the power to make that moment be whatever you wish it to be. It can be filled with Christ Consciousness. It can be filled with temporary insanity. The choice is always yours. And never, ever, has there been such a thing as a victim. (p40) Therefore, as you enter into any one of your minutes, ask of yourself, (p41) *What is this for? What do I decree this moment is to be? What do I most want to learn by teaching it?*

(p42) To teach is to *demonstrate*. To demonstrate is to express what you have decided will hold the greatest value for you. Whenever you judge another, you are decreeing that the thing of greatest value is separation, since judgment always causes contraction and, therefore, separation from another. When you practice forgiveness, you are decreeing that what you value is joining in holy and peace-filled relationship.

(p43) Remember that forgiveness has nothing at all to do with saying to another,

(p44) *Well, I can see that you have sinned, but I forgive you your faults.*

(p45) No! Forgiveness is the recognition that *nothing* has been done to you, that you would prefer to see the Face of Christ in the one in front of you. Let me give you an example on this marvelous Easter day. For it is not by accident that this hour's message has waited for this day.

(p46) Easter celebrates resurrection. It has been made to celebrate *my* resurrection. But this has only served to turn your attention from the 'specialness' (and I say this in the sense of your *uniqueness*), the specialness of *your* existence, *your* reality, and placed your attention on mine and on me—as though Christ is something merely historical, that I am 'special' in the Eyes of our God. Therefore, upon this Easter, recognize, then, that you have the power to celebrate and accept *your resurrection* as the Living Christ by seeing beyond the boundaries of death, and loss, and fear, and hurt, and anger, and projection, and the perceptions upon which

projection rests. *You* are the one who has been reborn when you choose to remember only loving thoughts.

(p47) What, then, is the veil that seems to make it so difficult?

(p48) It can be only this: that you have accepted into your mind, at some level, that the world you see is real and that *it* holds *a power* to dictate to you whether you will feel peace or disturbance, Love or judgment. This is *always* an illusion. And your question on this Easter day is: Would you be willing to surrender your illusions in order to *re-member* the Perfect Peace of God?

(p49) The question on this, your Easter, is whether or not you will accept the Atonement for yourself, the resurrection for yourself, and be determined to walk this Earth as one who has arisen. That is, you have chosen to awaken from the *uselessness* of separation, the uselessness of victimhood, the uselessness of weakness, to the *empowerment* of becoming responsible for this dimension of Creation, the empowerment of deciding to walk the Earth as the arisen Christ—to take the message of an historical event that did occur in time (for if it did not, somebody has managed to fool me), to take the message of an historical event and to assimilate it as a symbol of your own life. For you have well been crucified by your own thoughts. And by your own thoughts, you have brought your persecutors to you, who have nailed you on the cross a million times, so that you could be confronted with the opportunity to look out upon a lovely world by seeing only through the Eyes of Love.

(p50) Think, then, for a moment, and imagine that *you* are nailed upon a cross. You are stuck between the vertical axis of eternity and the horizontal axis of time and the body. Imagine that you lift your head, upon which you have placed a crown of thorns. And what does that represent? It represents the *field of the mind*, as it operates and expresses through the body, through the brain. Those thorns represent your fearful thoughts, your judgmental thoughts, your limited thoughts, that press and poke upon your own energy field and give you quite a cosmic headache, and draw blood. That is, it releases the Life force from you, the power from you, as it

drains down your auric field. You dissipate yourself, much like a balloon with a slow leak dissipates the power that makes it a balloon.

(p51) ‘Crown of thorns’ symbolizes the effect of the thoughts you insist upon when you rest in judgment, or anger, or hurt, or fear. That is, when you choose to deny Love. Now, the ‘nails’ merely represent that which would hold you stuck in a dimension, the horizontal dimension of the body and of time, that would nail your feet to the world. “Down to earth,” they call it. And yet, above you, the crown of your head is open Heavenward. And you are free to receive the Love of God, to choose only loving thoughts, to look gently upon everyone and every event, seeing only perfect innocence.

(p52) And so imagine, now, that you lift your head and you realize,

(p53) The blood is dripping from my brow by my own hand. The crown of thorns was placed upon me by those who came to serve me, to shock me into the remembrance that I have allowed myself, at times, to have thoughts of negativity, limitation, and fear. No wonder I’ve had such a headache!

(p54) You look to the left and to the right and you see your wrists bound to the horizontal plane by a nail, a hard piece of iron, cold and thoughtless. And how many times have you bound yourself to the things of time through your own thoughtlessness, your own coldness?

(p55) And now, you turn to look down at your feet, there, crossed over, resting gently upon a small wooden slab, with a nail through them, as though the world were saying,

(p56) Don’t you dare try to rise above our level of consciousness. How dare you mirror to us the Truth of our being by always being so sickeningly loving.

(p57) The world will seek to nail you down to Earth by insisting that you think with it. For remember, always, that the *world* (we’re not talking about the Earth, we are talking about the *world* of human experience) is the attempt to create that which is the opposite of Reality, like many who

would gather together to take a drug and to think that their insanity is the same as the bliss and ecstasy of union with God. Yet they wouldn't dare drive an automobile, cannot think a coherent thought, and don't even remember where they are.

(p58) And now, you turn your eyes from the roar and the din of the world. You see the soldiers, your persecutors, totally unconscious, totally conformed to the authority of the world, so that they have donned the armor and the headpieces and the footwear and carry the spears of a god made as a substitute for Love. You look out upon the fearful crowd. You see some friends who still see your soul, your Christ Mindedness, and continue to love you. And yet even *they* are veiled by their belief that death and loss are possible. And so you are *completely alone*. No one is going to save you. No one is going to rescue you. It is between you and your God.

(p59) It is a decision, now, that you must make, to be determined to *choose only what is Real*, regardless of what the eyes seem to show you and what every mind around you seems to believe, even those who professed belief in your message of Love. For they look upon the body and an old belief takes hold,

(p60) The body is what is real after all. Look at this—it's nailed to a cross. This is limitation. This proves that the world's thinking is true.

(p61) And so you must lift your eyes from the world that you think you see and choose to accept a different Reality:

(p62) Father, into Thy hands I commend my Spirit.

(p63) Which is nothing more than the choice for *sanity* in the midst of all conditions, the choice for what is *eternal* in the field of what is temporal, the choice for what is *unlimited* in the field of what seems to be limitation, the choice for *sanity* in the field of what seems to be pervaded by insanity, the choice to *remember only thoughts born in Love!*

(p64) And then, your eyes look down again. And now something has changed—you are at peace. You recognize that you are above the world,

you are above the crowd, and a *gentle sweetness* begins to pervade your entire beingness. All pain and suffering is forgotten. The nails can hold you no longer. And the world cannot keep you down in its insanity. The eyes of the body close and as they close, the world they had shown you recedes and the *real world* appears. And you rest in the perfect remembrance that you are One with God. And your attention drifts away from insanity. And yet, you are quite aware that you can still see your friends. You see the soldiers. You see the tears, the tumult. You see some who are merely standing quietly. And you bless them and release them to have the perceptions that they would choose. For you have come to love yourself so much that you will accept only what is Real.

(p65) *It is finished.*

(p66) The resurrection now begins.

(p67) *Easter is your birthday.* Easter is a time to celebrate that the crown of thorns has been removed because you have chosen to *think only loving thoughts*, that you have remembered the power given unto you through which you transcend the awful and dreaded and suffering-filled experience born of fear. For in Love there is only peace. And in Love there is only the infinitude of Pure Spirit. In Love is Christ restored to your consciousness. In Love are you returned.

(p68) Easter is for you and not for me. Therefore, set aside your images and your practices of me. Make no pilgrimage to me. Make a pilgrimage to the Heart of your *Self* by looking upon all that you see this day and seeing its beauty, its harmlessness, by knowing that *you* are looking out *through the eyes of the arisen Christ*. You are that One who, with me, has overcome the world. And what can there be left to do but to celebrate with your brothers and sisters? What can there be left to do but to laugh, to sing, to play, to remember, in quiet devotion, the Love your Creator has always had for you?

(p69) Here then, beloved friends, is the end of the message of this hour, this month, and even this day. You can choose *only* between Love and fear. In Love are you resurrected. In fear are you crucified. What, then, will be

your choice in this hour in which death offers you Eternal Life? And with that, peace be unto you always.

(p70) We would ask that you listen to this message many times in your coming thirty days. For here alone do you find the magic doorway, set before you always. The only choice that matters is before you now, as it is always—Love or fear, resurrection or crucifixion, joy or suffering, unlimitedness or smallness. The choice is always yours. And like me, upon a cross so long ago, *no one can make the decision for you*. No one causes your perceptions. They flow from your choice for crucifixion or resurrection.

(p71) I know where *I* would choose to have you join me. Know, then, that I love you, often and always, in the ways that you will allow and to the depth that you will accept. Choose, then, with me and we are free. Peace, beloved friends, peace to the Only Begotten of God...the Resurrected Christ, or the crucified body and egoic mind?

(p72) Amen