

Way of the Heart: Lesson One

(p0) Now, we begin.

(p1) And indeed, once again, greetings unto you, beloved and holy friends. I come forth in this hour, yet again, to abide with you where you believe yourself to be. For in Truth, if it were not for the fact that you are choosing to turn your attention to the world of physicality through the vehicle of the body, our communication would not require the device of what you might call “channeling,” nor the devices of the technologies of this world in which to record and capture spoken words that are themselves but the reflection of what the words would point your mind toward.

(p2) Therefore, beloved friends, I come not for myself, but for you. I come not to teach you, but to love you, until you choose, from the depth within your own being, to set aside every illusion you have ever given credence to, and to remember the Truth which alone is true. For indeed, in that hour, there is a transcendence of all that knows limitation. There is a transcendence of all that knows coming and going, birth and death. There is but the Mind of Christ within which each of us, as a spark of Divine Light, as a sunbeam to the sun, rests eternally in perfect communion and communication, always. Now of course, the great secret is that, that is the state of your reality. That in each and every moment, you abide in perfect communion with the whole of creation, since all things are but temporary

modifications of the one fundamental energy which I have chosen to call the Christ Mind, the offspring of the Father.

(p3) And so, beloved friends, I come to where you choose to be. And if you would choose to open that place within the heart and within the mind in which you can communicate with me directly, I will meet you there as well.

(p4) What is important, then, by way of our beginning, is to consider the simple fact that your experience is always the effect of where you choose to focus the attention of your consciousness, its Self being unlimited forever, embracing all the many dimensions of creation. You abide in that which embraces all things, in all ways, and at all times. And in Truth, you do not know separation, birth or death, gain or loss.

(p5) In this hour, as you have taken the tape from its envelope and put it into your machinery, recognize how you, as an infinite being, have deliberately chosen to participate in a form of experience. You have, therefore, called to yourself the sensory apparatus of the body through which to filter the energies of this physical domain, that you might hear vibrations against vocal chords that create words that carry certain meanings for each and every one of you. And each and every one of you

will color that meaning according — according — to the perceptions that you have chosen to place value upon.

(p6) Does this mean that some are ahead and some behind? It only seems that way. In reality, each of you is equal; each of you, choosing from your infinite freedom to attract to yourself certain vibrational frequencies, if you will — certain forms or qualities of experience. That freedom is what you abide in always, from before the foundations of this world, and long after this world ceases to be. In each and every moment, then, you cannot be a victim of what you see, and nothing is outside of you. What you experience you have directly and deliberately called to yourself. And if you hold the thought that, “Well, I don’t like what I’ve called to myself,” that’s perfectly okay, too. For then, you have called to yourself the experience of being in judgment of yourself. Merely look with the wonder of a child and see what it feels like and ask yourself,

(p7) Is this an energy I wish to continue in, or would I choose something else?

(p8) For ultimately, when all possible choices within the dream of separation have been made, have been tasted, have been felt, have been known, then finally there emerges the still, quiet Voice of Spirit that speaks through the soul — and we’ll come back to that — whispering of

the one Truth and the one reality, the one Love, the one peace, the one bliss that is continual.

(p9) Then, the soul begins to turn from the things of this created world. It begins to withdraw its attention, as it were, from its attachments to all of the things it has called to itself. It begins to transcend its sense of identification with the vibrational frequencies it had only meant to play with, and then took seriously. For it is seriousness within the mind which is the creation of ego, and it is great seriousness that holds the vibrations of what you would no longer experience within the field of your being, within the field of your soul.

(p10) And as you, as the soul — the individual divine spark — begins to choose to withdraw the attention, to withdraw the value you have placed upon all things, and as you learn to simplify the nature of your own consciousness, as you begin to realize that you can surrender into something that seems beyond you, that you can entertain the insane thought of trusting the invisible, you come more and more to be less and less. And as you become less and less of what you thought you were, conversely, you become more and more of what your Father created you to be — *the Thought of Perfect Love in form*, a channel, a simple vehicle through which that Love of Spirit can shine forth. And your only task

becomes the cleaning of your windows, the polishing of your floors, the weeding of your garden, so that *that* Light can pour forth unimpeded.

(p11) No longer will you find the need to defend perceptions you had *identified* with in error. And you will, indeed, know when you have come to that state of awakening, for you will be able to look upon all created things that you have ever experienced, all reactions you have ever held within the mind, all perceptions, all judgments, all desires that you have ever held for anyone or anything, and as they arise in your mind, they will not disturb your peace. And you will smile. And you will see that within your consciousness has arisen all saintlihood and all devilishness. You have been both saint and sinner, and your happiness and your unhappiness has been merely an effect of where you would choose to place your attention.

(p12) Indeed, beloved friends, I come forth to meet you wherever you are, because I have chosen to use the infinite power of consciousness, given me of the Father, as equally as it is given unto you, to discover how deep delight can be when the mind is focused only on seeing from, and seeing only, the Mind of Christ. I have, therefore, called to my Self all multitude of experiences, even when I walked upon your beloved Earth as a man — in order to challenge myself, in order to test myself, in order to condition

myself, to rise above, to transcend all possible experiences that could distract me from the remembrance of who I am.

(p13) You could say, by the way, that my crucifixion was simply the climax of my own direct choice to be challenged by the events of space and time, so that I could cultivate, within myself, the ability to see from, and to see only, the perfect purity of the Mind of Christ.

(p14) The point that I'm seeking to make with you is that, in each and every moment, what you are experiencing in the realm of your emotions and mind, and the effects, to a latter degree, within the body, are there because you — from your infinite freedom — have simply selected that experience, that energy, to focus your attention on, so that you can see what the effects are.

(p15) The insanity, you see, does not come from having chosen to see something other than the Mind of Christ. The insanity, which you experience as your pain and as your suffering and your seeking and your dramas, comes only from your mistaken choice to become identified with what arises in the field of your awareness. You, therefore, lose the sight of

innocence. For, indeed, all events are perfectly neutral, and you are free to see them any way you want.

(p16) When a child is born — and many of you who are mothers know this — you can experience a depth of joy that is unspeakable. Likewise, you can also experience fear and contraction at the thought of having to be responsible for a child. When a loved one dies, and you experience grief and suffering, rest assured it is because you have chosen to contract your attention, so that all you can see is the loss of an animated body, and thereby convince yourself that you have become separated from the loved one.

(p17) I speak from experience when I share with you that separation is an illusion. And when death occurs in your plane, in that very moment, you still have the power to choose to recognize that something has changed, and to shift your attention to a different faculty that the body could never possibly contain, in which you perceive and hear and communicate with that spark of Divine Light — the soul — that seems to have given up the idea of trying to keep a physical form animated.

(p18) It is, therefore, imperative and, in fact, it is the very first step on what we are going to begin to call *The Way of the Heart*. The first step in awakening is to allow into the mind the thought, the axiom, the Truth, that

nothing which you are experiencing is caused by anything outside of you.
You experience only the effects of your own choice.

(p19) For you see, during this coming year, we will be building, month by month, on what I'm choosing now to call *The Way of the Heart*. It is the way unknown to the world. It is a way unknown to many that would call themselves spiritual teachers, for it is not a way of resting on, or becoming dependent on, magical means. It is, rather, that pathway which cultivates within you the decision to turn your attention upon your own mind, upon your own behavior, upon what is true and real for you, moment to moment — to study it, to consider it, to feel it, to breathe the Light of Spirit through it, and to constantly retrain the mind so that it assumes complete responsibility in each moment.

(p20) And why is this necessary? Because, without it, there can be no peace. Without it, you can not transcend the false identifications that you have chosen. To use, perhaps, a simpler form of your language, you need to come to the point where you say to yourself,

(p21) I've done this to myself. I did it, I must correct it. No one is to blame. The world is innocent.

(p22) And in the coming months, we will be communicating with you more and more deeply, the finer points, if you will, of *The Way of the Heart*. For it is that way that was taught to me, and it is that way to which I have pointed you with many, many clues. It is that way that brings about the reversal of every thought you have ever had about any one or any thing. It is that way, alone, which allows you to pass back through the eye of the needle, and to come to rest in the Perfect Peace from which you have sprung forth.

(p23) *The Way of the Heart* is not the way of the intellect; for, indeed, that aspect of the mind was never designed to be your master. It was designed to be the humble, and — if you will pardon the expression — very stupid servant of the Awakened Heart. The Heart is that which feels all things, embraces all things, trusts all things, allows all things. The Heart is that in which the soul rests eternally. The Heart is that which is beyond space and time and is that spark of Light in the Mind of God, which is called *Christ*. And only in That will you find the peace that you seek.

(p24) You will discover, then, that the pathway of awakening is not a pathway of avoidance, but a pathway of truthfulness. It is not a pathway of accomplishment and pride, but a pathway of releasing from the consciousness every hope and every wish to be special — to see yourself as having “made progress,” so that you can pound a fist upon the chest and

spread the tail feathers. It is a transcendence of the hope of somehow getting God's attention, so that he will look upon you and say,

(p25) Oh, you've been such a good person. Oh, my goodness, yes. Well, I think we'll allow you into the Kingdom now.

(p26) It is a way in which you will come to cultivate — regardless of your inner experience or degrees of awakening — to cultivate the willingness and the art of returning to the simplicity of empty-headedness and not-knowingness, with each and every breath. It is a way of life in which all things and all events become an aspect of your meditation and your prayer, until there is established, once again within you, the Truth that is true always:

(p27) Not my will, but Thine be done. For of myself, I do nothing. But my Father does all things through me.

(p28) Imagine, then, a state of being in which you walk through this world, seemingly appearing like everyone else, and yet, you are spacious within; you are empty within. In Truth, you desire nothing, though you allow desire to move through you, and you recognize it as the Voice of the Father, guiding your personality, your emotions, and even the body, to the places, to the events, to the people, to the things, to the experiences

through which the tapestry of the Atonement is being woven, through which all of the Children of God are called home again. And you trust the complete flow of that, whether you are asked to give a speech in front of ten thousand people, or you're asked to tell a friend the truth of your feelings, or whether or not you are, perhaps, asked to sweep the streets and live penniless. For in Truth, that mind that *trusts* the Source of its creation allows all things, trusts all things, embraces all things, and transcends all things.

(p29) Rest assured, then, whenever you feel frustration and anxiety, it is because you have decided not to trust the Truth. And the Truth is simply this: Only God's plan for salvation can work for you. Your way must always fail, for your way begins with the illusory and insane assumption that you are a separate being from the Mind of God and must, therefore, direct your own course. For if you are sick and diseased and not at peace, why would you decide that you know how to create peace? It requires great humility to accept the first step of the path:

(p30) I have done all this; I must undo it. But I have no idea how I did this. Therefore, I must surrender to something else.

(p31) I want to give you this thought, even as I gave it to this, my beloved brother, some time ago. And the thought is this (and I would ask that you consider it well):

(p32) What if the very life you are living, and each experience that is coming to you now, since the moment you decided, “I’ve got to awaken here” — what if everything was being directly sent to you of your Father, because your Father knows what is necessary to unravel within your consciousness to allow you to awaken? What if the very things you are resisting are the very stepping stones to your homecoming? What if you achieved a maturity along this pathway in which you were finally willing to let things be just as they are?

(p33) And if it was necessary to sweep the streets, you simply took a deep breath and said, “Father, you know the way home,” and therefore began sweeping. And up into the mind comes the thought,

(p34) Oh, my God, I won’t be recognized. I won’t stand out. People won’t think I’m special if I’m just a street sweeper.

(p35) And you recognize,

(p36) Ah-ha, no wonder my Father wants me to do this. I've got to flush this up so that I can look at it, dis-identify from it, and learn to be the presence of Love in the sweeping of the street.

(p37) For in Truth, I tell you, the least of these among you, according to your perception, is already equal to the greatest. And there is none among you who is less than I am.

(p38) And so, *The Way of the Heart* begins there. It begins by accepting the humility that you've created quite a mess within your consciousness. You've created a labyrinth and gotten lost within it, and you don't know the way back — that *of yourself, you can do nothing*. For all you've managed to achieve is the creation of a whole lot of insane dramas that are, in Truth, occurring *nowhere* except within the field of your mind. They are like chimeras, like dreams. In Truth, there is no difference between a waking state, in which you would be the director of your life, and the dreams you have when the body sleeps at night. They are both the same thing.

(p39) I wish to direct you to peace, even that peace which forever transcends the understanding and comprehension of the world. I desire — because my Father desires it through me — to bring you wholly to where I am, that you might discover there is someone that got there ahead of you. And when you look closely, you go,

(p40) Ahhh, it's my Self. I've always been there, but I forgot.

(p41) And in the end of all journeying, in the end of all purification — and, indeed, purification is still necessary — you will discover that to awaken means to have journeyed nowhere. It means to have arrived at a goal that has never changed.

(p42) Awakening is only remembrance—but it is a remembrance not just of the intellect; for it is not an idea, as you would understand ideas. It is an idea that vibrates through the whole field of your beingness, so that even the cells of the body — while yet the body remains coalesced together in its present form — even the cells of the body *awaken* and *relax* into the Truth that is true always.

(p43) *The Way of the Heart...* If you were a gardener, would you not cultivate the art of weeding your garden? Would you not look to see that

the soil is just the correct dampness? Would you not keep your eye on the clouds on the horizon and the heat of the day? Would you not cover the delicate plants that need protection while they grow strong? And if those that would come would not respect your garden, would you not ask them to leave, or build a temporary fence until the garden is strong enough — until it bursts forth with enough fruit so that you can give to even those who do not respect it?

(p44) Be you, therefore, a wise gardener. Cultivate a deep love and respect for *yourself*, for you are not here to “fix” the world. You are not here to “fix” your brother or sister. ‘Tis only Love that heals. And until you have loved *yourself* wholly, by having purified the mind of every erroneous thought you’ve ever held — you’ve loved yourself — you do not, in Truth, love anyone or anything, save in those brief moments when you let your guard down and the Love of God shines forth, through you, so quickly you don’t even know what happened. For the wise gardener cultivates a state of consciousness in which the Love of God is unimpeded.

(p45) Beloved friends — those of you that have elected to answer a call to participate in this pathway, with this Family — if you would make your commitment to trusting your Creator for having set before you a pathway that can, indeed, lead you home, you will, indeed, arrive at home. But commitment means that you don’t get to leave the room when the shouting begins. The shouting we’re speaking of is the shouting within your own

mind, within your own body, within your own emotions. That you will stay with these things by being honest about them, and loving yourself for ever having the power to even create such insane perceptions of yourself and the world around you.

(p46) *The Way of the Heart* is the final pathway that any soul can enter. There are many stages of awakening. There are many pathways that can be followed, but ultimately, “All roads lead to Rome,” so they say. Eventually each soul must find its way into *The Way of the Heart*, and come back to the Truth that it’s time to take responsibility, to learn to cultivate the ability to look upon the deep and vicious blackness of what I have called ego, which is nothing more than the cesspool of denial — it is that which lacks Light — and begin to bring Light back to it by simply observing your own mind, your own behavior, your own reactions with a sense of wonder, with a sense of innocence, with a sense of childlikeness.

(p47) For is it not written that you must again become a little child to enter the Kingdom? The little child simply marvels at all that they see: “Well, how about that?” Can you imagine looking upon the deepest, darkest parts of your own shadow, your own denials and being able to say, “Oh, how about that!”? Hmm. Remember, then, that everything is neutral, and in

Truth all that which arises within your consciousness *has no effect* upon the Truth of your reality.

(p48) *The Way of the Heart*, then, is a way of cultivating the decision to become identified with the Light that can shine away all darkness — not by fighting with it, but by recognizing it, embracing it as your own creation, and choosing again. *The Way of the Heart* is the way that I teach. And now we begin a more focused — shall we say — year-long study, a year-long cultivation together, that *The Way of the Heart* might become established within your *holy* mind. And we will be drawing, indeed, upon many sources. And there may be some surprises according to who may choose to speak to you through this vehicle.

(p49) But rest assured, at all times and in all ways, I have committed myself to gently directing the birthing and the manifestation of what you have come to call Shanti Christo. The idea was given by me. And what I give, I nurture. And what I create, together with you, I do not abandon. Therefore, you will find that I will be here always. We will have yet to see whether you will be.

(p50) Remember then, always, that the Truth is true always. Is it not time, beloved friends, to truly step into ownership of your only reality? *The Way of the Heart* does not know the word *avoidance*. *The Way of the Heart*

does not know deception, manipulation, or control. *The Way of the Heart* does not know blame, although it watches these things arise as echoes of old patterns now outgrown. It learns to see them, to recognize them, like you might recognize certain kinds of clouds that pass through the sky, and then to turn the attention of the mind, that a new choice might be made.

(p51) *The Way of the Heart* is the way that calls you home. And the call comes from that deep part of your soul that is still like unto the Spirit, which abides as Christ in the Holy Mind of God. Trust, then, that you are as a sunbeam to the sun. And trust not the perceptions you have cultivated in error. For you are not alone on the way that you journey, and you journey not apart from your brothers and sisters. This Family cannot know separation, though some may seem to come and go. For once the call to awaken through *this* lineage has been acknowledged, though bodies may not communicate in space and time, rest assured, communication remains, and there is no way to avoid it.

(p52) And so, we begin *The Way of the Heart*. We enter, now, a stage where it's time to stop listening out of polite kindness or out of curiosity, and to step into the willingness to don the mantle of that one *committed to healing every obstacle to the presence of Love* that may yet remain secretly hidden in the depth of that part of your mind which would struggle to be separate from God, and to remember that you are truly the Light that

can come to shine, lovingly, upon every aspect of darkness you have known.

(p53) So along this pathway this year, you are going to learn how to shake hands with the devil, and to do a little jig with him, and recognize his face to be your own. For when you can dance with the darkness that you have created, that darkness is transformed into an angel. And Light abides with Light.

(p54) We will be giving you, and bringing forth, certain meditations, if you will, certain energetic practices to help cultivate within you a quality of *feeling* that will allow you to recognize energies that do not serve you, in a way that transcends what your mind may choose to think of these energies, so that you learn more and more to lead with the body, if you will, to lead with your feeling nature, not your intellect. For your intellect does not know anything except the trivialities that you have shoved into it, like garbage into a garbage can. The intellect can *never* bring the healing of the Heart that *is* the Atonement. It can only be utilized to argue against the insane perceptions you are used to, so that you might come to see that perhaps there is a greater good in giving up your insistence on treating the intellect as your god.

(p55) Therefore, indeed, beloved friends, dance often, rejoice, play often. Let this year be that year in which you bring up within yourself everything unworthy of the Mind of Christ — every thought of scarcity, every sense of unworthiness, every fear. Let them come up, look at them, embrace them, transmute them through your own love of self and through your honesty. Accept where you are and don't pretend to be otherwise, for the wisest are always the humblest.

(p56) Be you, therefore, at peace, beloved friends. Be you, therefore, at peace in all things. For we delight — and I speak here of the many “we” who are in what you might call a disembodied state, who are electing to participate with you that are asking to be helped this year, through this way. We delight in joining with you! We delight in loving you! We delight in waiting on you to welcome your Self home!

(p57) Therefore, indeed, we will begin to end this message of this hour now. But as we close, I would ask that you would close your eyes for just a moment and take a deep breath into the body and let it go. And as the breath leaves the body, hold the thought that there is nothing worth holding onto any longer that keeps your peace and happiness at arm's length. Become committed — become *fully* committed — to the experience of happiness, even as you've been fully committed to unhappiness, and limitation, and lack. Give your Creator full permission

this year to sweep the basement clean. There really isn't anything down there worth defending or protecting.

(p58) And it will come to pass that you will know the perfect peace of empty-headedness, not-knowingness. You will know what it means to be relieved of time and to be comforted by what is eternal.

(p59) Peace be unto you always. And never once let yourself think that you are alone. It is what they call — what is this word you have — “haberdash.” Hmm. What is this haberdash? That is an interesting term. It is nonsense for you to think that I'm not with you. You have asked. I picked up the phone. We are in communication. That is the way it is. That is the way it will be until the end of all illusion.

(p60) Amen.