

January 18, 2007

There is a restfulness in the task of mind-watching that is necessary if you are to watch the mind without judging and without feeling guilty. If you are judging or feeling guilty as you watch the mind, you are not being watchful. You are sleeping. You are sleeping, because you believe there is an element of reality within your thoughts for which they can be judged or you can be judged and be guilty.

Watchfulness comes from a position of observation without attachment. Attachment is placing value on, so detachment is not placing value on. When I ask you to be detached, I ask you to recognize that the thought has no inherent value of itself. It is just a thought. When you accept that a thought has no inherent value of itself, you can watch the mind with a restful sense of curiosity without judgment.

Many people do not know how to detach from their thoughts. They do not see how they assume inherent value and automatically judge based on that value. I will cover this now, so that those wishing to learn and practice detachment may see how to do what they feel they cannot do.

First of all, I ask you to recognize that a sense of inherent value is assigned by an accepted belief. Accepted beliefs are perceived as facts, when they are not facts. To realize that a belief is a belief and not a fact is the first step in letting go of perceived inherent value.

We can take the idea of infidelity, murder or anger and see that many will feel it is a fact that such ideas, especially when acted upon, are wrong. Because it is believed that the value statement regarding these ideas is fact, it seems impossible not to place judgment on them.

In order for infidelity to be inherently wrong, it must also be believed that one's promises have more value than following one's heart or one's desires. If that statement is true, it must apply in all situations.

When you look at all situations where a promise seems to stand against a calling to follow one's heart or one's desire, can you say that it is always inherently wrong to break a promise and follow one's heart? Of course not.

Even in looking at a specific situation, can you say that you have enough knowledge of everyone touched by the situation and by all possible future events in order to know that keeping the promise is inherently right over following the heart or desire? Of course not.

Therefore, you must admit that there is no inherent value in the idea that can merit a specific judgment. In seeing this, you detach from the idea in a willingness to allow unfolding. Willingness to allow unfolding is watching. (We will get back to how this works with mind-watching, but first let's look at the idea of murder.)

Many will agree that murder is inherently wrong, but this is based on the idea that one has violated another. I have shown you many times that there is no one doing unto another, but one mind making decisions as to the experiences it shall experience. If this is true, and I assure you that it is, can murder truly have an inherent value of wrong? When a child plays a game to tryout a specific experience within imagination, is it wrong?

Let's look at something that may seem much closer to your everyday experience. Let's look at anger. When you have a thought of anger or when you act on that thought, you may judge yourself as having done something that is inherently wrong. But if all experience is merely experience for experience's sake, can any experience be wrong? Can any experience be judged? Wasn't the experience that was desired experienced? In that way, didn't it happened just as it was meant to happen?

When you accept that there is no inherent value (or right or wrong) in any thought or action, you become detached from that thought or action, because you are no longer automatically judging it. You are simply observing it.

Now, how does this apply to watching the mind?

1. Notice when you are not detached from a thought in the mind. Notice when you believe the thought has an inherent value and your judgment is automatic. Be willing to let go of your judgment and the perceived inherent value by seeing it is based on a belief in your mind. Notice the belief in the mind is based on an acceptance of the world and separation as real. Be willing to accept these premises are not real, thereby releasing your hold on the false belief within the mind.
2. Observe the thoughts in the mind from a detached perspective and ask, "What do I want to experience now?" Hold your desired experience in the mind and weigh the thought against that desire. This is not judgment, but discernment. You are merely asking, "Does this thought serve me when my desired experience is 'x'?"

If your desired experience is love, does an attack thought serve you?

If your desired experience is peace, does a fear thought serve you?

If your desired experience is joy, does a thought of grievance or judgment against another help to bring that experience to you now?

If not, let the thought go.

This is the only way you can be truly useful to yourself:

*Recognize your purpose, and
choose only the thoughts that support that purpose.*

In this way, you bring to you the experience you choose to experience instead of one you do not choose to experience.

To choose the experience you desire to choose is wakefulness. To choose the experience you do not desire to choose is to sleep.

Remain awake. Be watchful. Choose the experience you choose to experience by choosing from your mind in alignment with your purpose. This is discernment. This is to be watchful with Me.