

December 30, 2006

Rest into surrender, which is the true desire of your heart.

The heart asks you to surrender. When you answer it, you *feel* that you are answering your Self. By surrendering to the heart, surrendering to what is and to what will be, you get below the thinking mind. You step into a state where the thinking mind cannot follow, because you step away from the state of duality, possibilities and problems into a flow of oneness, certainty of purpose and constant well-being. From the place of surrender, you only Are. From the place of purely being, the thinking mind cannot do, and so it cannot lead. This is why surrender is the path of relinquishing the ego. In full surrender, the ego isn't. It is no where, because there is no state in which it can seem to be.

Full surrender is a moment-to-moment remembering that is brought about through trust. It is not relying on self, because the guidance of the Whole is trusted more. It is not wanting the interests of self, because the interests of the Whole are more wholly desired. It is recognizing that fragmented perception is not truth, so it is willing to surrender anything the fragment may perceive for the guidance of Wholeness.

Full surrender is letting go of the ego. This is what you truly want. Surrender the mind by going deep within the heart. Recognize the Self that you are with gladness. Find your Self through surrender. Meet up as one where one is all that is.

You find your strength in surrender, because Wholeness is the only strength there is.

December 31, 2006

Question: Holy Spirit, what would you share with me today?

Answer: Be aware of the Light. Be silent, and be aware of the Light. Nothing else is needed right now. Put your full focus on the Light that is being birthed within you. Let it birth itself into full and complete Beingness within. Let it shine away anything that is not of it. Be only the Light, and only the Light shall be known.

January 6, 2007

Question: Holy Spirit, what would you share with me today?

Answer: Focus is central to your theme now. Focus on the heart. Focus on the center. Focus on purpose. Focus on *who you Are*. This focus can be called Remembrance. It is the purpose for everything that is going on around you now. There is nothing that is happening around you or within you that does not have this purpose. This singular purpose *is* focus. Stay focused with the focus, and you *are* the purpose.

That which is around you and about you seems different in its reference and expression and degree, yet nothing is different when it all balances and comes forth through the same

purpose, or focus. Stay *there* with it all. That is all you are to do now. Stay with that one focus through everything, and you have found the harmony . . . the point at which all things meld into one.

January 15, 2007

Question: Holy Spirit, what would you share with me today?

Answer: I've asked you to stay focused with the focus. This focus goes with you anywhere and into any situation, so that it need never be lost. Let it be that gentle guiding light that is in the mind in all times. Let not the fear in your gut . . . that fear that you may lose the focus . . . distract you. Just turn the focus upon it with a gentle, warm smile and an inner burning confidence. The light is being shined in all directions now in order to shine away everything that is not of the light. Rejoice in the process. Stay focused with the focus in all things.

January 16, 2007

Question: Holy Spirit, what would you share with me today?

Answer: Watch your mind. It is busy with subtle distracters. It is ok that these distracters are there. It is nothing to be concerned with, but you do not want to slip into sleeping by accepting these distracters as true. Remain alert to them. Stay watchful. Be the apostle who remains alert with Jesus in the Garden of Gethsemane. Be this one now. That is all that is asked of you today.

January 17, 2007

You are at a place where constant watchfulness is necessary. You have realized your true desire and made it known throughout the mind, yet the past desire is not yet resigned to your true desire. This is merely a time of patience, for a past desire cannot long live if new desire is not given to it. Stay focused on your true desire, which is in your heart. All remnants of past desire will fade away if you do not slip into listening to it now.

Be vigilant and rejoice! The time of freedom is at hand.

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 happen 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.