

Chapter 10

Concerning World Religions and Miracles

10.1 - A World Religion Overview

In Chapter 9, a brief outline introduced common elements present in most religious and metaphysical thought systems. That outline is repeated here as a review and as an introduction to this chapter.

- 1) There is Deity or a holistic recognition with a subsequent thought construct or philosophy.
- 2) If there is no deity recognition, there is at least recognition of an unseen reality with a subsequent thought construct or philosophy.
- 3) Participation in this unseen reality is accomplished by:
 - a) Assimilating or working with attributes or truths of the Deity, the whole, or unseen reality.¹
 - b) Relinquishing attachment to, questioning of, or rejecting the seen reality.²
 - c) Doing both **a)** and **b)**.
- 4) In any successful spiritual quest, the last step will always be God's, The Eternal, The Infinite...

All major world mystic thought systems contain elements of this outline to some degree or another. Each has its own thought constructs or philosophies just as each mystic has an individual thought construct or philosophy. Each philosophy/construct is a mental picture generated by the mortal mind/minds that attempts to paint a picture of 'that' which is beyond the mortal mind.

Some have **3a** as their primary focus or way to approach the 'unknown'. While others, have **3b** as their primary focus. For these thought systems to work though, they all must use **3c** somewhat.

Every philosophy or thought construct (including this book) is an attempt to reduce the Eternal and Infinite God into a package that the mortal mind can understand. The 'package' consists of a matrix of symbols that represent an **Absolute** reality. Many working religious or

1 ↑ numerator to ∞ (T_K, T_P, T_C and F) of Chapter 5 formula.

2 ↓ denominator to 0 ($\mathbb{F}_K, \mathbb{F}_P, \mathbb{F}_C, D_S$, and A_S)

mystical thought systems recognize this concept and the limits of words; they recognize the limits of the 'packaging'.

The difference between popular religions (as perceived by non-mystics) and mystical thought systems is that most mystical thought systems point out the limits of the 'box' – the mortal mind. They encourage the individuals to 'explore outside the box'.

While, most common religion thought systems are an attempt to put you and God in boxes. They attempt to 'package' God for a 'quick sell'. Buried deep within that 'package' one might find a working mystical thought system at its core.

Because the Infinite Eternal Mind can contain infinities within infinities of mortal (temporal/spatial) minds, the variety of attributes of the 'packages' are many and at times appear conflicting. Any serious spiritual pilgrim would be well advised to learn the core basics of the many world religions (or the teachings at their origin), to learn the core concepts in some of these 'packages'.

Using some of their spiritual methods – their disciplines, you can expand your perceptions (increase T_P , T_K , and T_C consequently), decrease ~~truth~~ within you, customize the methods of your spiritual journey, and increase your internal coordination.

Each world religion (and religious thought system, group as well as individual) is equivalent to a facet on a multifaceted jewel. To begin with, each jewel facet is a *two*-dimensional plane on a *three*-dimensional object. Right off, this implies that each 'plane' is missing a dimension. (This is roughly parallel to the limits of words and human cultural perceptions as well as mortal – finite/temporal -- perceptions, in reference to an Eternal Infinite God)

With the jewel analogy, there is no way that any one facet – two-dimensional surface -- is going to express the intrinsic nature of the whole jewel (diamond, sapphire, ruby, etc.) – a three-dimensional object. When looking at a jewel, some facets are not immediately visible – those opposite from your eyes. You may only be aware of these other facets by looking deep inside the jewel to see the light being reflected or bent by them.

You can, though, turn the jewel over, look at the whole jewel, and appreciate the multitude of facets; and, how they compliment the intrinsic nature of the jewel. One can appreciate the beauty of the whole. With this chapter, we are going to look at some of the facets of God's jewel, plus put previous chapter material together so the beauty of the whole can be appreciated.

World religion's mysticism can be broken down into two basic types: Covenant and Non-Covenant religions. The Covenant is a contract. Covenant mysticism is based on a contract made between God and Man. The Judaic, Christian, and Islamic religions are based on a contract that God originally made to Abraham and then later was extended to all Mankind.

Each mystical thought system (Covenant and non-Covenant) is a describable facet on this Indescribable Jewel.³

First, the Non-Covenant religions and then there will be a thumbnail Bible story – the Covenant.

10.2 - Non-Covenant World Religions

*M*ost Covenant and Non-Covenant religions are based on some individual making a 'shamanic journey'. What is a 'shamanic journey'? Given in any society and culture, there are sets of truths/laws that the individuals within the society or culture recognize. Because that society is a gestalt of mortal minds -- limited, their cultural perception will be limited also.

The shamanic journey involves a person questioning of the way things are perceived to be and that individual stepping outside the cultural **Consensual** reality in a quest for knowledge, understanding, or self -- **Individual** reality or **Actual** reality. They do a 'walkabout'. This 'walkabout' may or may not involve a physical movement of the individual. Meaning, the

³ As a side note, most world religions (Covenant and non-Covenant) use the common tool of music or sound to facilitate a personal religious experience.

'walkabout' involves more of an internal quest than an external. There may be an external element to this 'walkabout' – a physical removal from an environment. However, there may be a quest of spirit in whatever environment one finds oneself (without physically traveling).

When that person 'returns', the perception of an **Absolute** reality (or the perception of the speaker's **Individual** reality experience of the **Absolute**) must be translated into a **Consensual** reality condition. That message, in turn, must then be applied or translated to each listener's **Individual** reality.

In this 'walkabout', an individual achieves some understanding; a comprehensive idea or concept is reached. Then it is taken back into the culture and assimilated or integrated into the original culture. Eventually, this understanding may become an organized religion.

The Allegory of the Cave in Plato's Republic describes the shamanic journey. In the *Allegory of the Cave*, a man leaves a **Consensual** reality – the cave – on a quest.

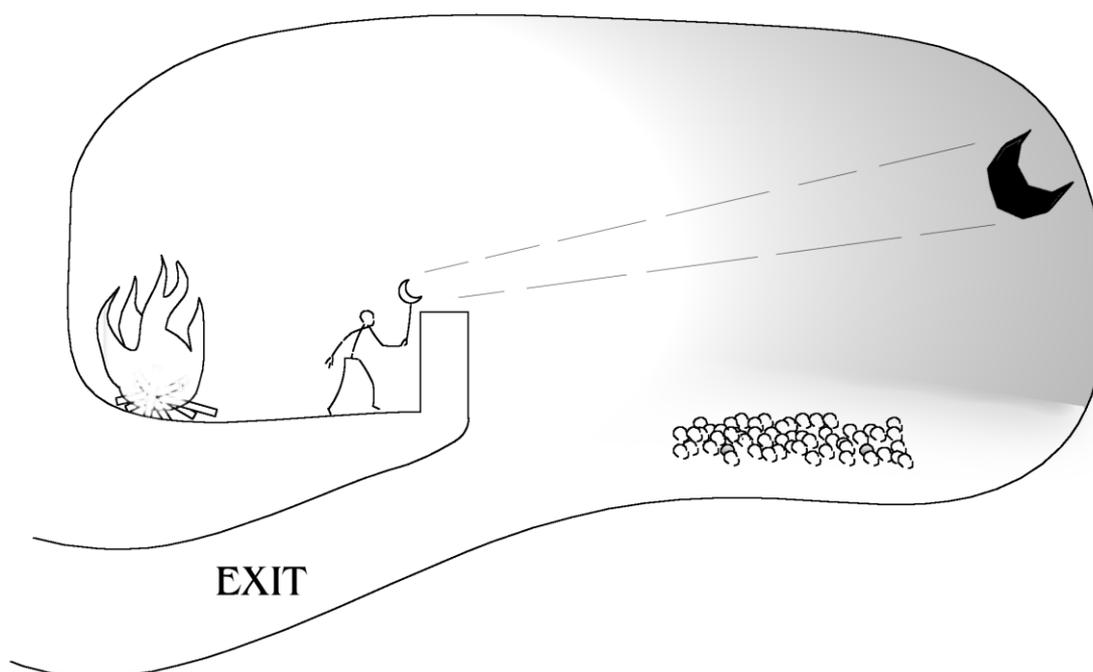


Figure 10-1, Allegory of the Cave

The Allegory of the Cave has a cave with a fire in the back, shadow puppeteers, and a wall to hide the puppeteers (Figure 10-1). A group of people is watching a 'play' of shadows cast on the wall of a cave by the puppeteers. Their heads are loosely chained so that cannot look at anything but the shadow play. There are discussions and guesses about the nature and quality of the shadows.

A man, within the group, wonders about his surroundings, tries to turn his head, and finds chains restrict his head movement. Exploring further, he finds his chains lift right off his head. The man looks around and finds an exit. The way is dark so he gropes his way out. Working his way out of the cave, the light is getting brighter until he is outside and the light is so bright it blinds him and hurts his eyes. As his eyes get used to this light, he sees this paradise and wonders around him – this great Truth.

He decides to enter the cave and tell everyone about the paradise outside of the dark cave. Then, as he reenters the cave, the man becomes blind again. This time, because his eyes are not used to the dark.

The man gropes his way back into the cave with chained people watching the shadow play. The man, in his exuberance, tries to remove people's chains for them and found the people would fight to the death to keep their chains on.

The man could do nothing for the people except freely walk around among them, point out that they were wearing chains, and they could remove these chains at any time they wanted.

This is the shamanic journey 'in a nutshell'.

Early Man 'walkabouts' usually involved bringing back something in nature, like an animal, that represents the 'nature of things'. They brought back a totem that represented a specific concept. The totem served as a spiritual translating or teaching device.

Over time, totems become gods. As complex civilizations evolved, the deities took on a half-human half-animal appearance. The 'natural order' started to acquire human qualities. Eventually, these deities took on a human appearance (even including some human weaknesses).

Mankind's perception of the Divine took on anthropomorphic qualities – projected human qualities.

World religion 'walkabouts' usually start out with an individual having a revelation or a series of mystical experiences about the nature of 'reality'. The individual then tries to express what has been experienced to people who have no reference to this 'reality'. Which usually means the message must be 'translated'.

The 'message' generally loses something in the translation. The predominant reasons for this are:

- ◆ Words are totally inadequate to the subject matter.
- ◆ It is roughly equivalent to an electrician talking about impedances and currents to an English teacher. Most people just do not have the same frame of reference for a complete communication of the subject matter.
- ◆ Another hurdle the returning mystic must face is not being believed.

Ironically, if the questor is bringing eternal truths that have never changed -- they have always been present, most people do not want to hear about it. The truth interferes too much with people's illusions and delusions. They do not want to hear it.⁴

Here begins the Bodhisattva's tears.

Another problem studying established religions arises. Because of the nature of the individual's source and where the individual is returning to -- the culture, many times the returning mystic communicates the information in culturally based – a **Consensual** reality -- allegories or parables.

Accordingly, over time, some of the original material is lost or becomes changed. Because, cultures change. Usually, the Divine starts taking on anthropomorphic characteristics (act or appear as human), again.⁵ This multitude of translations or interpretations is another contributing reason that there are differences in philosophies around The Divine, even in the same religion.

4 “ If I told you what it takes to reach the highest highs,
You'd laugh and say nothing is that simple.
And you've been told many times before
Messiahs pointed to the door,
And no one had the guts to leave the temple.
I'm free.”

(From the rock opera *Tommy* by The Who)

5 Example: Giving anthropomorphic gender references (sex) to God. The idea of sex related to the core of all physical creation, is non-sequitar. It is like giving sexual attributes to gravity.

The result is; that two hundred years after the original event, no established world religion bore any resemblance to that original event. Not one! God/Divine became altered and 'packaged' for the people.

Here is another major factor why many creeds between cultures and established world religions have a hard time agreeing. Most of their arguments are over the 'packaging'; which facet of the jewel is the jewel.

As stated previously, the people who have a mystical experience have to translate it into the perception of the culture that is being addressed; thereby, giving the experience to the culture. This gives the culture a 'handle' or reference to the nature of the 'Divine'.

God, being Love, will use whatever is given. This applies to whole cultures as well as the individual. If a culture's philosophy or mental construct is given to God, then that is what God will use to 'speak' to the people (which may involve a **4** event from the outline in the beginning of this chapter).

To understand the material *I AM A I* has presented and how it relates to the Non-Covenant religions, this chapter will review Chapter 1.4 - Pythagoras and the Pythagorean Schools – the Axial Age.⁶ Remember; this is the 100-year period where the foundations of today's civilization were laid.

They will be cross-referenced to the previous spiritual outline.

□ **Buddhism** → stresses the relationship between desire and suffering; remove desire and you remove suffering, **3b**. Established Buddhism works from the Four Noble Truths and the Eight-fold Path. These stress non-attachment and ridding oneself of desire and illusion. This references to information presented throughout *I AM A I*'s Chapters 4-9 -- a decrease of D_S , A_S , T_P , and T_K -- with an attempt to increase T_P , and T_K .

□ **Jainism** → primary tenet is absolute harmlessness. This relates directly to Chapter 9 and the need for the mage to become absolutely harmless to learn absolute power. This can also be related to **3b** and **3a** → **3c**.

□ The **Bhagavad Gita** → has been referred to throughout this book and it communicates about what ever you have to do; do it to be in union with God -- with non-attachment to the outcome. Only this is karma-less. (Keeping D_S down and having only one D_{TP} – God; while eliminating A_S ; [$A_S \Rightarrow 0$]). This also reduces the ~~truth~~ being reflected back to you through the Mirror function – Chapter 5). This is predominately **3b** orientated.

□ **Upanishads** → presents a multitude of mystical information – about the Oneness. It contains stresses on deep meditation (which reduces ~~truth~~ and cultivates an internal experience) -- Chapter 6, **3b** and some **3a** → **3c**.

□ The **Tao te Ching**⁷ → has been referred to throughout *I AM A I*. Like the *Upanishads*, it also presents a multitude of mystical information. Some consider it more lyrical than the *Upanishads*. It expresses mystical concepts through daily events or ideas. The universal concepts of the *Tao te Ching* (though there is little to no official Taoism now) are applied today throughout a multitude of world religion contemplatives.⁸ Zen (an offshoot of Taoism) is involved with the meaninglessness of thought and slipping between the spaces of thought – Chapters 4 and 6; again predominately **3a** orientated and has some **3b** → **3c**.

□ **Zoroaster's** → creation's apparent duality (and its nature) has been touched upon in Chapter 9, Concerning Magic. The manipulation of this duality is predominately **3a** oriented.

□ **Second Isaiah** → Covenant orientated and is mentioned later this chapter. Most Covenant religions are **3a** orientated ("Be ye perfect..."). Most mystical Covenant schools also promote **3b**, which means **3c** is an element again.

⁶ Ignoring the one relatively non-spiritual reference -- Confucius

⁷ One of the few recommended books

⁸ Catholic contemplatives – monks – substitute the word *Way* with the word *Christ* and call the *Tao te Ching* 'the book'.

□ **Pythagoras** → and Pythagorean thinking was introduced and used throughout *I AM A I*. The book is using math reasoning and relating it to the Divine. This is predominately **3a** orientated.

Just as *ESP* information becomes clothed by the mind that receives it,⁹ so does Divine information become clothed by the culture receiving it?

Numerous Non-Covenant eastern mystical schools tend to focus primarily on **3b** of the outline. Many of these eastern religions have the mechanics of the **3b** down cold. While, **3a** may be a secondary focus. Most of these schools tend to center on the relinquishment, or being rid of, perceived attributes of the perceived **Actual, Individual, and Consensual** realities – the ‘seen’ reality.

10.3 - The Covenant

*T*he Covenant is a contract between a God and Man¹⁰. The God of the Covenant was known at the time of the Covenant’s instigation as the Nameless One or the Nameless Desert God. Originally, the Covenant was with a single individual – Abraham -- and his progeny, his children’s children’s children... Later the Covenant was extended to all of Mankind. From this contract comes Judaism, Christianity, and Islam.

The Covenant is a two-sided contract with God; meaning God took an active posture in the agreement. Judaism, Christianity, and Islam add a depth to the relationship between the Creator and Man, beyond just the ‘mechanics’ of the situation.

This is not saying the other religions do not have the depth. What is being said is there is something slightly different here or the ‘accent’ is in a slightly different direction. With the Covenant, it appears a God takes a more active interest or participates more in the affairs of Man.

What is the Covenant and how did it come about? Abraham was a nomad with an extended family of people with him. In the times of the nomadic Abraham, there were cities with religious temples. Many of these temples had elaborate pantheons of gods and goddesses. It was the accepted practice at the time to give a god an offering in exchange for some desire. “God of _____, I will give you _____, if give me _____!” They would try to bargain with what they perceived to be divinity to obtain a specific desire.

God speaks through the language of the culture, so this is how Abraham was approached. One day the Nameless Desert God addressed Abraham through an intermediary named Melchizedek,¹¹ a priest-king; and a contract was made.

So right off, with the Covenant idea, instead of a man doing a ‘walkabout’ in the wilderness to find God, the Covenant involves a God coming out of the wilderness to talk to a man. In addition to this, instead of “God of _____, I will give you _____, if give me _____”, the Covenant involves a God saying, “Abraham, have I got a deal for you”.

The Judaic religion is the only contract religion in the world.

The essence of the contract was, “Abraham, if you worship me and follow my laws; I will take care of your children’s, children’s, children, as long as they follow my laws.”

Covenant mysticism tends to have **3a** of the outline as its primary focus. While, **3b** is its secondary. The reason being, it involves following a set of laws/truths is an attempt to align with the law’s truth matrix.

A large number of people are familiar with some aspect of Abraham and his progeny through the bible. And...what about God’s intermediary in the Covenant, the priest-king Melchizedek? What is a priest-king (or priestess/queen)?

9 Chapters 4 and 7

10 Mankind

11 The ‘Nameless and Formless’ must have a form to bargain from.

◆ A priest (or priestess) serves as an intermediary between the Divine and the secular. They 'serve' God to the people; they act as a go-between. A priest-king is his own intermediary to the Divine.

◆ A king is one who rules. One who conquers or governs. A priest-king is one who has conquered himself; one who governs and rules their being.

◆ Therefore, a priest-king – priestess-queen -- is one who serves as his or her own intermediary to God and who has conquered their self.

Very little is known about Melchizedek. It is a relatively safe assumption that most of Abraham's dialogues with God's angel were dialogues with Melchizedek. In addition, it is a relatively safe assumption that Melchizedek went to Sodom and Gomorrah.

Sodom and Gomorrah served two functions in the Covenant.

- One function was to explain some 'rules' to Abraham; do not do what these people do – a **3b** concept.
- In addition, it drove home a point to Abraham; the absolute nature of Who he just made a 'deal' with. "I am God!"¹²

Melchizedek is referred to once more, later in the bible.

Here is a very condensed biblical version of what followed the 'deal' made with Abraham:

⇒ In terms of Abraham's children, Abraham had two sons. One son was from his wife, Sara -- Isaac. Another son was from Sara's maid, Hagar – Ishmael. Ishmael was born first. (Sara was technically past childbearing years and wanted Abraham to have progeny. Therefore, she had Hagar bear Abraham a son. Later, Sara became pregnant.)

It appears Isaac may have been a disciplinary problem. (Perhaps from being spoiled?) Because of tensions, Hagar and Ishmael – Abraham's first-born blood -- were expelled from this extended family and they leave the bible.

They are brought back and referenced to by Mohammed.

⇒ Isaac had two fraternal twin sons, Esau and Jacob. Esau, who was born first, appears to be the brawn of the two; while Jacob, appears to be the brains. To make a long story short: Jacob – a trickster in the bible -- fools Isaac and Esau into giving Jacob the mantle of the Covenant, birthright.

Jacob repents, changes his name to Israel, has twelve sons, and here begins the Twelve Tribes of Israel.

Like Ishmael, Esau leaves the bible and is also later brought back and referenced to by Mohammed.

⇒ Israel's sons having a 'falling out' and one is sold into slavery, Joseph. Over a number of years and after a series of tribulations, Joseph ends up with a 'cushy' government job in Egypt.

A famine occurs; Israel's sons go to Egypt to get some seed grain, finds Joseph, and eventually the whole family moves to Egypt. ("And...they lived happily ever after!")

⇒ In the womb of Egypt, this family became a hoard. The family group was divided by which of Israel's sons they could trace their ancestry to -- their tribe.

The first couple of hundred years the group had an easy time of it. Several hundred years later (as the group swelled in numbers), Abraham's progeny became a significant minority in Egypt, and suffered persecution.

¹² God always speaks through the language of the culture. Part of the language of this region is violence (even to this day). This may explain the apparent violent nature of a Loving God.

One main reason is the Egyptians recognized numerous gods including the 'Nameless One', but the Israelites did not recognize any gods but their own.
Enter Moses.

⇒ With Moses, a number of major events or changes occurred with this family group. Moses does his first 'walkabout', comes back, acts as a midwife, and Judaism along with the nation of Israel is born.

One of the most significant things about Moses' first 'walkabout' is; when he came back, he came back with a name for the God of the Covenant – a name for the 'Nameless One'. The 'Nameless One' now has a name, *I Am*.

"Who shall I say sent me?
I Am.¹³ That *I Am* sent you."

Later, people took the letters of *I Am That Am* (*JHVH*¹⁴), added the vowels of *Adonai* (Lord), and the name *Jehovah* is introduced.¹⁵

This group leaves Egypt, and a diverse group converges in one spot. Moses does his second 'walkabout', and comes back with a codified set of rules for the Covenant – the Ten Commandments.¹⁶ In addition, with this codified set of rules, the Hebrew alphabet is introduced.¹⁷ Moses also 'writes'/introduces five books. These books serve as guidelines that Judaism is based on.¹⁸

After some sever purging, the group/nation wanders around for forty years and consequently becomes a very tight-knit group.

⇒ The group was promised their own land by God. Joshua of Nun leads the group out of the nomadic state by grabbing some land, killing the previous owners, and the nomadic nation of Israel is on the map and enters an agricultural era.

⇒ A spiritual commune, of sorts, develops. There is no ruler like a king or emperor. God -- *I Am* -- was their ruler and their king. God's 'mouthpieces' were called Prophets.¹⁹

In terms of secular matters, when the time of leadership was needed or just to settle civil affairs, Judges were appointed.

This continued through numerous generations. Eventually, they started to look around at the neighbors. Abraham's progeny were surrounded by nations who had kings or rulers – central governments. The perceived advantages of a central government were public buildings, roads, public works, etc. After a while, the Hebrew people seeing other people had a king and not to be upstaged by the 'Joneses', asked God's prophet (Samuel) for a king.

Samuel's response was (paraphrased), Why do you want a king? A king will take your land, your money, your crops, your wife, your children, your freedom, and your life. I will do it; and...you'll be sorry!

⇒ So the prophet Samuel picked the biggest guy he could find and made him king, Saul.²⁰ Meanwhile, a shepherd who wrote songs to God and practiced with a sling²¹ while watching sheep becomes a war hero.

13 Punctuation is the author's

14 Known as the Tetragrammaton in magic.

15 It was a stoning offense to say God's name -- heresy, but one could say *Jehovah*.

16 At this time, there still were no 'rules' written down for the Covenant.

17 Written by the 'finger of God'.

18 The Kabbalah in Chapter 9 is one of these books.

19 The 'works' measured the authenticity of a prophet as their words were validated by real events.

20 Mr. Big → a big guy?

21 To discourage predators.

History portrays Saul as not being very bright and he had made a series of bad decisions. Saul is rejected and the war hero is made king – David. David's songs (the Psalms) become part of the group's worship.

David is rejected as king over time due to his per chance for violence and carousing around. Eventually, David's son Solomon is picked as king. Solomon gives the people buildings and a Temple, which is what they originally wanted. Eventually, Solomon's works almost bankrupt the country..

⇒ As Samuel prophesied, the situation went downhill very quickly in time. To such an extent that kings were killing prophets. The prophets went 'underground'.

Many scholars recognize that two maybe three people wrote the book of Isaiah. It is the 2nd Isaiah²² (a prophet – God's mouthpiece) that rejects the 'king system' and says (paraphrased): Okay, if you want a king, I (God) will give you a king. Your king will come in the tradition of the priest-king Melchizedek.²³

Here begins the prophecies for Jesus and Christianity begins. A promise from God is made in the Covenant.

⇒ Essentially, Jesus lived a 'script' many people wrote over a period of hundreds of years. Even to the 22nd Psalm that he initiated while on the cross.²⁴

There were a number of conditions Jesus had to meet to be the 'king' prophesied. Some of these conditions were to be killed and resurrected. Jesus could improvise around these conditions, and he could not avoid them.

Since Moses' time, the laws and rules of the Covenant went from the Ten Commandments to a vast tome of rules of 'dos' and 'don'ts'. One of the things Jesus did was reduce the Covenant's rules to two:

- ◆ Love God with your entire mind, entire heart, and entire soul.
- ◆ Do unto others as would have them do to you (extend this love).

This simplified things greatly.

Another thing that Jesus did was extend the Covenant beyond Abraham's descendants. The Covenant was not just for "the Children of Abraham" any more; it was for gentiles also. The Covenant was extended to all Mankind – Man. Anybody could embrace the Covenant.

In addition, dying the way he did (a priest-king with Love in his heart), Jesus left a metaphysical/mystical door open for all to follow. This 'mystical door' is at the core of most mystical Christianity. Leaving that door of Love open, changed things in the development of the relationship between the Creator and Mankind, as we perceive ourselves.

There is a metaphysical detail involving the conditions surrounding Jesus' death that is not commonly known.

Know it is impossible to kill a realized Child of God -- a priest-king -- without his/her permission. Because of their connection/communion with the One Mind, he/she can see if the death is what the culture needs to see or experience -- part of God's Story.

If it is not, he/she will not be there for the perpetrators. He/she can 'sidestep' the situation before it reaches them. If he/she sees that the death is necessary for the whole, he/she will walk into the situation fully knowing what is going to happen. When that person does this, one of two things can happen.

22 Axial Age

23 This is the only other place in the bible that Melchizedek is mentioned.

24 In Jesus' time, the rabbi would sing the first line of a psalm and the congregation would sing the rest. The first line of the 22nd psalm begins with, "My God, my God, why has thou forsaken me?" This psalm sings about the same things that were happening to Jesus at the time of his crucifixion (limbs being pulled from their sockets, life leaking out of his side, at the singer's feet the gambling for his clothes).

◆ If there is a sufficient block of time between the deathblow and the death itself, the Child *will* forgive them, as Jesus did. He even led his followers into a religious service (with the 22nd Psalm).

◆ If there is not a sufficient block of time between the deathblow and the death itself for forgiveness to occur, Creation will rise up against all responsible for such an act.

In other words, the act of murder directed toward God would cause the Mirror to reflect the act back on the perpetrators and any that helped facilitate the event.

This means everybody; the person who cooked the guards' breakfast or made their sandals, all the people in the governments – Rome and Judea, the carpenter who fashioned the timbers, the woodcutter who felled the tree, the people who made the road, the fisherman or baker that helped feed these people, etc.

This was starting to happen during the crucifixion; the sky turned dark and the ground started to shake. Then Jesus forgave and it subsided. If the deathblow to Jesus had been instantaneous, to say the shaking ground was just a prelude would be a gross understatement. Physical form itself – the Mirror -- would rise up against the 'act' and anybody that contributed to the act in any way.²⁵

This is something that you could not escape; nor would you want to be around to see.

□ Last but not least in the Covenant is Mohammed. Mohammed claimed to be in the line of prophets that contained Moses and Jesus. His claim was he was of the Covenant and for the children of Ishmael and Esau.

Islam teaches people to remember God throughout the day (Call to Prayer).

One of the reasons the Covenant must be looked at is its comprehensive nature. With Jesus, the Covenant changed as well as, who it applied to. Some examples are:

- ◆ Given: the two rules of the Covenant given by Jesus.
 - Love God with your entire mind, entire heart, and entire soul.
 - Do unto others as would have them do to you (extend this love).
- ◆ Given: there is only One Love.²⁶
- ◆ Given: Jesus said, "Those who are not against me are with me."²⁷ (speaking as God's mouthpiece – prophet)

❖ Then: If you believe in a Loving Deity and you are not against the Covenant and you follow the two above rules, you are under the auspices of the Covenant whether you believe in the Covenant or not.

This illustrates how comprehensive the Covenant has become and how it is beyond most contemporary Judaic, Christian, and Islamic religious thought. Many of these exclusive religious sects underestimate God's Love with their exclusiveness.

Basically, the bible is a record of how God kept His side of the Covenant and how many of Abraham's descendants 'blew' theirs.

While in some of the stories, there is encouragement. A number of people in the bible kept their side of the Covenant; and consequently, God backed them.

There is one other thing in the bible to look at, the Creation myth in the book of Genesis. The Garden of Eden story has many different ways of being viewed. Here are two examples:

²⁵ There is a story about a woman falsely accusing the Buddha of fostering her child. In the story, the ground opens up and swallows her.

²⁶ Chapter 2, Postulates and Theorems

²⁷ This is in two of the gospels. Jesus' followers wanted to beat and drive out somebody who was doing what Jesus was doing; but for a different God. Jesus' response was this statement.

□ In the bible, it says God saw Adam was lonely and put Adam in a deep sleep, and...the bible never says anything equivalent to God woke Adam up. Assuming, he was not woken up; in this sleep, Adam – the Divine Androgyny -- dreamed he was split into two complimentary parts – two sexes. In his dream, he becomes a multitude and he dreams of being separated from God.²⁸ We all know dreams are not real. Adam's dream is not also.

With this Cosmic Dream idea, Covenant mysticism can border on Non-Covenant mysticism – the illusion of form. In addition, the argument of one life or reincarnation becomes moot. It does not matter if one life or many are dreamt. It is still a part of the dream.

□ An ironic aspect about this creation myth is the role of the serpent. In this story, Lucifer takes the 'guise' of a serpent.²⁹ In many early man cultures, including Judaism, the serpent was the symbol of wisdom. Therefore, when Lucifer took the 'guise' of a serpent, he used the disguise of wisdom to tempt Eve to eat the fruit from the "tree of knowledge of good and evil". The choice to eat (live by) the knowledge of good and evil becomes the *first* judgment led on by an apparent wisdom.

What happened to the serpent/wisdom? The serpent/wisdom became 'cursed' and sentenced to moving along on its stomach at a crawl. Whenever the serpent/wisdom would raise his head, man would "crush him beneath his heel".

Things like Socrates given a cup of hemlock, Jesus nailed to a 'tree', and Gandhi gets a bullet for his work, etc.; tend to substantiate this idea.

Relating the Covenant to the jewel idea in the beginning of this chapter, the Covenant is like a special cut on top of the jewel. Covenant religions have some of the same issues as Non-Covenant religions. However, instead of like many religions being an observation of nature, the individual, or reality, the Covenant illustrates how the Divine can take on an active and interactive connection to the human condition.

10.4 - Miracles

Miracles are the highest form of mysticism – advanced metaphysics. The first miracle was Creation, the extension of God's Love. All other miracles are a variation of that first – are born of the Precious Moment of Creation, God's Love. They extend God either into form, or into the mind of the perceiver, or both.

The defining place where Gold magic of the previous chapter leaves off and miracles start is somewhat blurred. The major difference between the two is long-term intent of the operator. The miracle worker tends to be devoted to God more than a gold mage, and is more selfless. Miracle workers work from moment to moment in God. They are less concerned with long-term goals and are more concerned with doing God's work in the moment.

Where Gold magic ends, miracles begin. Or, more precisely, all Gold magic can be considered a miracle. However, not all miracles can be considered Gold magic. Miracles transcend all magic categories. The operator is not working with the perception/desire sets that are associated with Black, White, Gray, or Silver magic.

As with everything, the power of miracles stems from the Precious Moment of Eternal Creation – all power comes from God. The Eternal Moment of Creation *is/was/will be* the first miracle. Unlike most mages, the miracle worker's points of tangency within their matrix (which taps that power) are more stable. The gold mage may not always have their internal matrix in alignment to God for the 'work' to happen.

Whereas, because the miracle worker's matrix is more focused-on/aligned-with God, there is less conscious direction (and effort). The Eternal Moment of Creation flows through them automatically; and, the Mirror reflects this around them. Of course, all of this is according to what Love 'sees' is needed at that moment.

²⁸ See Chapter 2.8, *Postulate 7*

²⁹ A disguise, meaning; Lucifer and the serpent are not the same being.

Miracles are not the monopoly of any religion or group of saints. Saints of a multitude of religions have been doing such works all over the world and all through time.

Remember the Mirror. The Correction function of the Mirror is to reflect mistaken thinking back on itself. Though it is fueled by Love, it is totally neutral. It just reflects, for the sole purpose of the thinker to turn thinking and choices to God. With the analogy of the Mirror, physical³⁰ and temporal forms are perceived. Physical form is an effect of the Mirror. The Mirror is linked with the perceptions and desires of the perceiver, be it one person or a culture.

A person at one with God has the truest perception there can be. Truest perception meaning they see, that which is behind the form, rather than just the form. They perceive God and the Spirit/Truth underlying the form. The Mirror is neutral. This true perception, just as with the non-mystic's ~~true~~ perception, is also reflected back by the Mirror.

An example of how this may appear to a non-mystic is say, you walk out into a garden, and you see some roses. You see this beauty within nature from the roses in this garden and you have this quiet appreciation. Then, an individual who is at one – at-oned³¹ -- with God comes into the same garden. As your bubble of temporal/spatial reference interacts with the mystic's bubble of temporal/spatial reference, those forms around you will reflect the mystic's *truer* perception.

Therefore, your perception may jump from just seeing the beauty of the garden to seeing something equivalent to the presence of Eden or Heaven everywhere. Because you are influenced by the bubble of temporal/spatial reference of a person who sees that in their mind, the form reflects this back and you happen to experience/perceive it also. Your physical existence is also part of the Mirror.

People see wonders around them; and from God's or the saint's reference point, it is only natural. If you walk into the influence of someone whose mind is on God, you end up walking into this reflection of the Loving Mind of God.

This is how it works with the saints. They do not seek to achieve anything. Things change around them. They do not see a need; Love's Mind fills any perceived need brought into their *BTR*, without individual effort on their part.

There are many examples of this kind of operation; one is the Buddha and the grove story. Another example occurred with the Christian St. Romuald after his death.³² When Romuald was dug up from the grave (to be reburied in a newly constructed chapel) five years after his death, he was not decayed. The saint is not even alive, and yet there is no effort. His body appeared as it was when it was first laid in the ground, five years later.

This is very common with saints. They lived in a life they saw as Eternal, so when they die, their bodies -- which reflect what they saw -- take on Eternal attributes.

Another more recent example of this comes from India. It was reported when Paramahansa Yogananda died, his body lay in state for view for 21 days in tropical India. After that 21 days, his body had scientists stumped, because there was not one sign of corruption. It did not even start to rot. This illustrates how miracles are not just Christian manifestations.

This common theme has been repeated with saints everywhere. It is because the perception system of the individual, the saint, did not see or recognize corruption/destruction. Since the physical form reflects his or her mind, when they are gone, their form -- the only form left of them (body) -- reflects that Eternal beauty, that Eternal moment. It is influenced by that Eternal moment and does not rot.

10.5 - A Course in Miracles©

All through this book, the many limits of language have been expressed, specially concerning mystical/metaphysical subject matter. When entering metaphysics to the depth of miracles, language becomes totally inadequate. With miracles -- metaphysically --

³⁰ And non-physical temporal forms being thoughts, emotions, desires, etc.

³¹ Atoned

³² First millennium AD, was the founder of the Camaldolese monastic order, and...who lived to be 150 years old.

you do them; you do not talk about them.

Since there is a book that instructs on this subject matter already, *A Course in Miracles*³³, this author is going to quit while ahead (take the easy way out). This 'course' has been referred to periodically throughout *I AM A I*.

How did *A Course in Miracles* come about? Two professors of medical psychology at Columbia University (Helen Schuman and William Thetford) united and started looking for 'a better way' in their profession. Helen started to have dreams and after three months, William suggested writing the images and dreams down. The very first thing she wrote was the Introduction to *A Course in Miracles*.

Unlike automatic writing, she could stop at any time; and when she started again, she would start where she left off.

Because of *ACIM*'s physical authors – how the information was 'clothed', the book is laced with perceptual psychology.

First *ACIM*'s Introduction will be cross-reference to *I AM A I*'s material. Then, the first section of the first chapter of *ACIM* will be introduced. The rest of this chapter will cross-reference the information presented in *ACIM* to the information presented previously in *I AM A I*. Essentially, where *I AM A I* ends, *A Course in Miracles* begins.

The *ACIM* introduction and the first thing Helen wrote is:

Introduction

- 1.) This is a course in miracles. It is a required course.
Only the time you take it is voluntary. Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time.
- 2.) The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance.

The opposite of love is fear, but what is all encompassing can have no opposite.

- 3.) This course can therefore be summed up very simply in this way:

Nothing real can be threatened.

Nothing unreal exists.

Herein lies the peace of God.

Commentary...Introduction

1.) Chapter 3 in this book states that God's inclusive Love insures *everything* is inside a closed system.

- Given: *Everything* is inside a closed system.
- Given: The Correction -- from God -- is aimed at Creation to turn its mind totally to God.
- Given: All power comes from God.
- Then: The outcome of the Correction is not in question. It will happen because it has the Infinite Eternal Power of God behind it. It is only a question of 'time'.

This is why material in *ACIM* is a required course. You will choose God in the end just because you will be tired of being a masochist. You will be tired of being separated from God.

³³ The ideas represented herein are the personal interpretation of the author and are not necessarily endorsed by the copyright holder of *A Course in Miracle*®.

It may take one lifetime or a thousand, but the end result will be the same from an Eternal reference. And...from the Eternal reference, your choice has already happened.

2.) The non-exclusiveness of Love means there can be no opposite of it. Make something that is 'not-love' and Love will not exclude it; it becomes a part of Love.

There is no place, where Love is not. To work with love, you have to love. You do not talk about something beyond words; you do it and demonstrate it – apply it. This can relate to Chapter 4 -- how choice or application of the lens produces change in the individual's matrix. "Removing the blocks" can relate to **3b** of the outline in this chapter's beginning.

3.) This statement is implied in the postulates and theorems of Chapter 2. This paragraph also can be referenced to the duality delusion of *Theorem 26A*³⁴ and related to the prologue of the book, the Lotus Sutra.³⁵

In addition, this something mentioned throughout this book. God's Truth cannot be affected in any way.

A Course in Miracles is a learning device – a tool, the same as *I AM A I*. *A Course in Miracles* has three major parts: a Text presents paradigm –a thought construct, a Student Workbook with 365 lessons -- applications, and a short Manual for Teachers.

I AM A I teaches that Truth works when applied independent of belief. The Student workbook, in which you do a lesson a day for a year, also can have an effect. You do not have to read the Text. You can pick up *ACIM*'s paradigm while applying its truths from the workbook. *ACIM* works on the application of these truths on a daily basis. When applied, these truth applications will have an effect. Especially the early exercises, which have you question your current personal paradigm.

Be advised that *ACIM* has a definite Covenant orientation; the first person tense that is in *ACIM* implies Jesus is speaking. Yet, in the *Manual for Teachers* in the definition of terms, Jesus -- Christ, the text starts with, "There is no need for help to enter Heaven for you never left".

This is a contradiction to most fundamental Christian thought.

Next, the first chapter of *ACIM* (Meaning of Miracles) will be cross-referenced to the information that has been presented in *I AM A I*.

1. There is no order of difficulty in miracles. One is not "harder" or "bigger" than another. They are all the same. All expressions of love are maximal.

Commentary...1

Since all miracles come from the first and only miracle -- Creation³⁶, of course there is no order of difficulty. All springs from the Eternal Moment of Creation and have the Infinite and Eternal power of God behind them. A perception of order of difficulty is just that, a perception, no more.³⁷

Of course, all expressions of Love are maximal; from Absolute Love, to Absolute Logic, to Creation, and from Creation comes *everything* else.³⁸ It is impossible to do more than that.

³⁴ The mis-creation has generated an unreal duality within Creation. or The duality does not exist. or The mis-creation has generated a delusion of duality within Creation.

³⁵ "The mind has nothing to do with thinking because its fundamental source is empty. To discard false views, this is the great causal event."

³⁶ Chapter 2, Postulates and Theorems

³⁷ Chapter 4.3 - Limits of the Perceptual Window

³⁸ *Postulates 2-5* and related theorems

This statement also relates to Chapter 9.8, Concerning the Operation. In that chapter, it talks about the magical mystical operation being as easy as moving an arm; Love's Truth Matrix does the work.

2. Miracles as such do not matter. The only thing that matters is their Source, which is far beyond evaluation.

Commentary...2

Our perception of miracles is related to temporal form. From the Eternal reference, temporal form does not exist.³⁹ It does not matter. "Matter doesn't matter." God is the only important thing.

This statement relates to **Absolute Reality**⁴⁰ being the only reality. God is the only important thing here. Any evaluation made by a mortal mind/matrix towards God is going to 'fall short' of being complete; it will be missing a 'dimension'.⁴¹

3. Miracles occur naturally as expressions of love. The real miracle is the love that inspires them. In this sense, everything that comes from love is a miracle.

Commentary...3

In *I AM A I*'s commentary of the first article (*Statement 1*) of the first chapter of *ACIM*, the commentary mentions the Eternal Moment of Creation is the first and only miracle. Chapter 2 of *I AM A I* states our ability to create is due to our participation in this Eternal Creation process.

Miracles flow out of the Truth Matrix, which is, in itself, an effect of Love (Chapter 2). Miracles, which are a true expression of the Eternal Moment of Creation within us, are an expression of this Love.

4. All miracles mean life, and God is the Giver of life. His Voice will direct you very specifically. You will be told all you need to know.

Commentary...4

Life, the fifth interaction of physics, is a temporal effect of the eternal Creation Matrix...God.⁴²

Consistent choices to choose God will open intuition and psychic facilities.⁴³ As an individual reprograms their matrix (along the greater Matrix lines), intuition/communion will tell the individual what is *right* and *true*.

5. Miracles are habits, and should be involuntary. They should not be under conscious control. Consciously selected miracles can be misguided.

³⁹ *Theorems 21-23*

⁴⁰ Chapter 4.2, "What's Reality, Papa?"

⁴¹ Beginning of this chapter and the jewel analogy

⁴² Chapters 3 and 9

⁴³ Chapter 7, Concerning *ESP* Events and Psychic Phenomenon

Commentary...5

Chapter 9 mentions the use of Gold magic having the same qualities of spontaneity and being without effort. When miracles are consciously selected, they tend to degrade from Miracles or Gold to Silver magic. Perceptions – other intentions -- other than the original true perception can be injected into the operation.

Chapters 4, 6, 7, and 9 use circles to illustrate points of tangency and how these tangency points can change within the being. The miracle worker's tangency points are more stable than a mage's through long-term practice and consequently effects tend to occur without conscious effort.

6. Miracles are natural. When they do not occur, something has gone wrong.

Commentary...6

Chapter 7 says this of *ESP* and telepathy, which is the medium of miracles and magic. Miracles events flow Eternally from the Truth Matrix. If they are not happening, then Love's Logic -- Truth Matrix -- is not being truly used as God uses it – naturally. Something is blocking the 'flow'.

7. Miracles are everyone's right, but purification is necessary first.

Commentary...7

As with number *statement 5*, the individual's mind/matrix must align to Truth. In addition, Chapters 4, 5, and 9 introduce the idea of how many working spiritual disciplines have a period of purification in common. They may have different philosophies; and, they are asking the individual to do the same things.

This purification usually involves a period of reducing ~~truth~~ within one's mortal mind/matrix. This may involve some **3b** of the outline in the beginning of this chapter. These previous chapters go on to say how the reduction of ~~truth~~ allows room for truth within a mortal mind/matrix.

In terms of miracles being everybody's right, of course, they are everybody's right; everybody has the Eternal Moment of Creation within them – you are God's Creation.

8. Miracles are healing because they supply a lack; they are performed by those who temporarily have more for those who temporarily have less.

Commentary...8

The first part of this statement is in reference to a perceived lack, a perceived separation from God. They are healing, for they correct that perception.

How does one acquire (have) that which is inherent within one? Words can cloud as well as clarify. The second part of this statement may be more accurate if the words *temporarily remember* is substituted for the words *temporarily have* and *temporarily forgotten* for *temporarily have less*.

We all have the Eternal Moment of Creation with us. It is just that some remember and work with it and others have forgotten.

9. Miracles are a kind of exchange. Like all expressions of love, which are always miraculous in the true sense, the exchange reverses the physical laws. They bring more love both to the giver and the receiver.

Commentary...9

The reference to physical laws in this sense would be a reference to the law of conservation of energy, which Chapter 3 has already introduced as having some 'glitches' (Coulomb's Law and quantum electrodynamics). *I AM A I* teaches that the physical laws are just a 'special case' of a metaphysical condition.

Working with Love is working with the whole; working as a whole team, so to speak. Look at it as the 'Universal Team'. As with teamwork, the more the team works together, the better the team and the individuals in the team become.

10. The use of miracles as spectacles to induce belief is a misunderstanding of their purpose.

Commentary...10

This statement can also relate to *statement 5*. Personal belief in God comes from personal choice (the Mirror helps facilitates this). It involves the personal relationship between you and your Creator – your personal religion.

An attempt to induce personal belief first implies a perception of lack. To do miracles to induce belief is an attempt to 'correct' this 'lack', which means the operation is White or Silver magic and not of the miracle category.

To use miracles as 'special effects' to cause belief, is equivalent to winning an argument through proof. Argument is a form of conflict and is not a loving way to work. You are attempting to change someone instead of them changing themselves.

And...even though your argument may be impeccable or without flaw, it still does not mean someone will believe you.

11. Prayer is the medium of miracles. It is a means of communication of the created with the Creator. Through prayer love is received, and through miracles love is expressed.

Commentary...11

Chapter 6 relates how prayers are the heart songs to your Creator. This statement refers to a song that is a form of communication or a communion, using the telepathic love bond of Chapter 7 as it was intended.

Love is expressed by miracles; miracles are an effect of the Creation Matrix, which is an expression of Absolute Love.

12. Miracles are thoughts. Thoughts can represent the lower or bodily level of experience, or the higher or spiritual level of experience. One makes the physical, and the other creates the spiritual.

Commentary...12

Chapters 2 through 9 discuss the human temporal mind/matrix -- mortal mind -- (with its limits) and the Truth Matrix. A mortal temporal mind and an Eternal Mind are within each of us. The mortal mind is a weak distorted image of the Eternal Mind – a 'special case'.

Within our temporal mind/matrix, we can program thoughts of Eternal Truths instead of temporal thoughts of relative truths. The temporal thoughts of relative truths can contain ~~truths~~ within them.

This statement can also relate to Chapter 9 and the difference between how an architect creates and how a mage creates.

13. Miracles are both beginnings and endings, and so they alter the temporal order. They are always affirmations of rebirth, which seem to go back but really go forward. They undo the past in the present, and thus release the future.

Commentary...13

This is in reference to Chapters 3, 7, and 9 and the time folding abilities of the Truth Matrix. When participating in miracles, we are participating in the Eternal Moment of Creation, which has access to any moment in time and is also at the birth or origin of our very being.

When working with and around the Eternal Moment of Creation, the concept of time is non-sequitar. In the model or paradigm presented in previous chapters, the past can be altered by future choices.

14. Miracles bear witness to truth. They are convincing because they arise from conviction. Without conviction, they deteriorate into magic, which is mindless and therefore destructive; or rather, the uncreative use of mind.

Commentary...14

There is language problem here, a problem in 'packaging'. Part of the problem is *ACIM* has some word definitions that are different from this book. The first part of this statement is about miracles being an expression or an effect of Truth and the Matrix. In the second part of this statement, conviction in *I AM A I*, is a combination of Belief (Perception, Desire, Attachment, and Faith) and truth applications.

Cross-referencing to this book, the terms mind and mindless can be substituted with Mind and Mindless, Mind being the Eternal Mind and Mindless being the mortal mind. Chapter 9 mentions that all magic, except Gold, is controlled or guided by the temporal mind and instigated by temporal perceptions and desires. This makes the source of the first four categories of magic Mindless. (Even though the operator must go to the Mind to make an operation work, the original idea came from the mortal mind.) Gold magic and miracles on the other hand, are usually not under conscious control (see *statement 5*) and therefore are expressions of the Mind.

The term uncreative use of mind can also refer to mis-creative use of Mind of *Postulate 7* and the resultant theorems of Chapter 2.8.

15. Each day should be devoted to miracles. The purpose of time is to enable you to learn how to use time constructively. It is thus a teaching device and a means to an end. Time will cease when it is no longer useful in facilitating learning.

Commentary...15

This relates to Chapters 4, 5, and 6 -- reprogramming the temporal mind/matrix. No matter what philosophy you develop, it is meaningless unless you apply it on a daily basis and it becomes a part of your daily life.

This statement also has reference to Chapters 3, 8, and 9: Love not being exclusive and using everything, including time as a tool. Time being a tool, like all tools there will be times when it is not needed.⁴⁴ When tools are not needed, they are set aside.

16. Miracles are teaching devices for demonstrating it is as blessed to give as to receive. They simultaneously increase the strength of the giver and supply strength to the receiver.

Commentary...16

The power of Love and how it has generated a closed system has been referred to throughout this book. When Love is expressed, nobody loses or nothing is lost.

This statement also is related to previous *statement 9*.

17. Miracles transcend the body. They are sudden shifts into invisibility, away from the bodily level. That is why they heal.

Commentary...17

The temporal, including the body, is related to a mistake in thinking by God's Creation...you. Eternal Creation, through miracles translating into temporal physical form, goes through the Correction setup to remedy the mistake in thinking.⁴⁵ This statement refers to how the Correction is aimed at something that transcends all bodily – temporal -- concerns.

This statement can also relate to the relationship between **Absolute** and **Actual** realities of Chapters 4 and 9; **Actual** must follow **Absolute**.

18. A miracle is a service. It is the maximal-service you can render to another. It is a way of loving your neighbor as yourself. You recognize your own and your neighbor's worth simultaneously.

Commentary...18

The word service is the application of Love (**Absolute** Reality) to a **Consensual** reality of Chapter 4.

This statement also relates to unified or inclusive perceptions. Your source is your neighbor's source. Since there is only One Mind, you are your neighbor. "That which you do to the least of your brethren, you do to me." -- Jesus

19. Miracles make minds one in God. They depend on cooperation because the Son-ship is the sum of all that God created. Miracles therefore reflect the laws of eternity, not of time.

⁴⁴Chapter 8.1, The Nature of Tools

⁴⁵Chapter 3.2, The Correction

Commentary...19

As its been repeated throughout this book, there is only One Eternal Mind. This statement can also relate to Chapters 7 and 9 (the One Mind, the nature of telepathy and magic, and the love bond), and the mechanics of the One mind within the Eternal moment of Creation.

The Son-ship here can be translated as God's Creation of *Postulate 5*. Miracles, being of Eternity, are of **Absolute** reality Eternal Truths not of **Actual** reality temporal related truths – of time.

20. Miracles reawaken the awareness that the spirit, not the body, is the altar of truth. This is the recognition that leads to the healing power of the miracle.

Commentary...20

In this book, Chapter 2 stated from *I AM A I's* reference that the words *spirit* and *truth* are interchangeable.⁴⁶ This is applicable to the first part of this statement.

The latter part of this statement refers to the Absolute Truth Matrix making itself known through the Cognitive Input – re-cognition -- and the mortal matrix's response to it (Chapters 1 and 4).

21. Miracles are natural signs of forgiveness. Through miracles you accept God's forgiveness by extending it to others.

Commentary...21

This refers to developing an inclusive mind while reducing exclusive choices.⁴⁷ In forgiving, one is being inclusive and Truth is being extended. In doing such, you are aligning with the Truth Matrix with miracles as the result.

Later, in *ACIM*, the book refers to forgiveness as a correction measure for judgment and forgiveness is not needed with an inclusive mind. If no faults or errors are perceived (no ~~truth~~ chosen), there is nothing to forgive. No mistake is made.

22. Miracles are associated with fear only because of the belief that darkness can hide. You believe that what your physical eyes cannot see does not exist. This leads to a denial of spiritual sight.

Commentary...22

This touches on fear of the unknown or attachments to the tangible (or the result of A_S).

This statement also refers to a denial of **Absolute** Reality, opening of the *Perceptual Lens Array*⁴⁸ to develop a non-exclusive mind, and the relationship or acceptance of **Absolute** Reality by an **Individual** reality.

23. Miracles rearrange perception, and place all levels in true perspective. This is healing, because sickness comes from confusing the levels.

⁴⁶ Chapter 2.5, *Postulate 4*, God's Logical Mind is a matrix of Absolute, Eternal Truth.

⁴⁷ Chapter 4.5 - The *Perceptual Lens Array* Matrix

⁴⁸ *ibid.*

Commentary...23

Applications of Truth rearrange the *Perceptual Lens Array* and reprogram the mind/matrix with Truth.⁴⁹ With the presence of Truth, there is no separation from God with a dis-ease -- disease (the mind/matrix influence on the body in Figure 4-4 [to the Body]).

24. Miracles enable you to heal the sick and raise the dead because you made sickness and death yourself, and can therefore abolish both. You are a miracle, capable of creating in the likeness of your Creator. Everything else is your own nightmare, and does not exist. Only the creations of light are real.

Commentary...24

This statement relates to the previous statement and commentary. It also relates to Postulates and Theorems of Chapter 2.⁵⁰ Because sickness and death is a result of the 'mis-creation', it can be corrected by a correction in thinking or a cessation of mis-creation.

The last two sentences refer to the dream nature of physical form.⁵¹ In addition, it has been stated repeatedly throughout this book that only **Absolute** reality and the Truth behind it is real.

25. Miracles are part of an interlocking chain of forgiveness which, when completed, is the Atonement. Atonement works all the time and in all the dimensions of time.

Commentary...25

Atonement is at-One-ment of the Eternal God with the Truth Matrix, God's Creation, you, and involves the intrinsic quality of that union. The "chain of forgiveness" is the non-exclusive mind at work and practice.

In reference to the time aspect, refer to Chapter 3 and previous *statements 13* and *19* with commentaries.

26. Miracles represent freedom from fear. "Atoning" means undoing." The undoing of fear is an essential part of the Atonement value of miracles.

Commentary...26

See *statement 25* with commentary. Of course, at-One-ment -- Truth -- undoes an exclusive mind -- ~~truth~~ (fear/attachments).⁵² When one is at-One-ment with God -- Love, fear ceases to exist.

This statement also refers to 'undoing', which can be a form of ~~truth~~ removal -- purification.

27. A miracle is a universal blessing from God through me to all my brothers. It is the privilege of the forgiven to forgive.

⁴⁹ Chapters 4 -9

⁵⁰ Specifically: *Theorem 15A*. Creation can Create like unto God. or Creation can extend God. Including, *Postulates 6* and *7* with their theorems.

⁵¹ Chapters 2, 3, 9, & 10

⁵² *Theorem 27B*

Commentary...27

This involves the Eternal Moment of Creation and the proposed nature of the author of *ACIM* along with the mystical 'door' left open in the Covenant.

The second part of the statement is very similar to, "...and forgive us our trespasses as we forgive those who trespass against us..." Specifically, asking for an extension to you what you have already given.

This statement involves Mirror mechanics.⁵³ Also, see *statements 9, 13, 18, 21, and 25* with commentaries.

28. Miracles are a way of earning release from fear. Revelation induces a state in which fear has already been abolished. Miracles are thus a means and revelation is an end.

Commentary...28

Revelation is related to the cognitive mechanism of the temporal mind/matrix⁵⁴ working with Truth. Revelation is a form of Truth ringing.⁵⁵ When in Truth, the exclusive mind -- fear -- does not exist. Consequently, aspects of the Eternal Mind are being used.

In the end, cognition of God and your True Self is everything and leaves no room for fear -- for anything else.

29. Miracles praise God through you. They praise Him by honoring His creations, affirming their perfection. They heal because they deny body-identification and affirm spirit-identification.

Commentary...29

Imitation is the sincerest form of praise. To perform miracles is in imitation of God. Miracles honor Creation, because then, Creation is being itself.

The last part of this statement deals with the closed system and Truth correcting ~~truth~~.

30. By recognizing spirit, miracles adjust the levels of perception and show them in proper alignment. This places spirit at the center, where it can communicate directly.

Commentary...30

See *statement 23* with commentary.

This statement can relate to reprogramming the temporal mind/matrix through cognition and Truth. This, in turn, adjusts the *Perceptual Lens Array*. Again, this statement also reflects back to *I AM A I's* interchangeability of the words *truth* and *spirit*. Because of this, this statement could also read as, "By recognizing Truth..."

The last statement can also relate to the communion/intuition that results between mind/Mind from reprogramming with Truth.⁵⁶

⁵³ Chapter 3

⁵⁴ Chapter 4, Realities and the Human Matrix

⁵⁵ Chapter 4.8, Ring My Bell

⁵⁶ Chapters 7 and 9

31. Miracles should inspire gratitude, not awe. You should thank God for what you really are. The children of God are holy and the miracle honors their holiness, which can be hidden but never lost.

Commentary...31

The first part of this statement relates to the word *awe*, which has a meaning that can infer a fear (*statement 22*); where gratitude does not.

The second part of this statement hints at the indestructibility of Truth and Creation.

32. I inspire all miracles, which are really intercessions. They intercede for your holiness and make your perceptions holy. By placing you beyond the physical laws, they raise you into the sphere of celestial order. In this order, you are perfect.

Commentary...32

The first sentence is in reference to the proposed author of *ACIM*, through the Covenant paradigm -- God's Creation, our true self.

The second sentence touches how truth alters perceptions.⁵⁷ This statement talks about how you are not your physical body. You are God's Creation and Love's Logic.⁵⁸

33. Miracles honor you because you are lovable. They dispel illusions about yourself and perceive the light in you. They thus atone for your errors by freeing you from your nightmares. By releasing your mind from the imprisonment of your illusions, they restore your sanity.

Commentary...33

The first part of this statement refers to who you really are. (see last statement)

The second part refers to Love and the inclusive Mind's effect (**Absolute** Reality) on **Individual** realities or bubbles of temporal/spatial reference.⁵⁹ Miracles being of Love/Truth, dispel ~~truth~~.⁶⁰ In dispelling ~~truth~~, the only thing left is truth.⁶¹

Not having Truth within the mind can be considered a spiritual un-sane condition.

34. Miracles restore the mind to its fullness. By atoning for lack, they establish perfect protection. The spirit's strength leaves no room for intrusions.

Commentary...34

Miracles working from the One promote oneness. With at-One-ness – atone, indestructible Love recognizes no limits.

This statement references the truth's effect on an **Individual** reality. It also touches how it automatically affects the cessation of ~~truth~~ in our mind/matrix.

Truth's/Spirit's strength is Eternal and indomitable. See also *statements 25, 26, and 33* with their commentaries.

⁵⁷ A **3a** concept from the outline in the beginning of this chapter.

⁵⁸ *Postulate 6*

⁵⁹ Chapters 3, 4, 9, and the beginning of 10

⁶⁰ *Theorem 27B*. Truth corrects for untruth.

⁶¹ Chapters 4 and 5

35. Miracles are expressions of love, but they may not always have observable effects.

Commentary...35

Truth, which comes from Love, is not directly perceived. This has been mentioned throughout this book. Miracles can work on the metaphysical level without readily perceivable physical effects.

36. Miracles are examples of right thinking, aligning your perceptions with truth as God created it.

Commentary...36

This is in reference to reprogramming the individual's mortal mind/matrix *BTR* with Truth.⁶² This is a **3a** condition in the outline of common religious elements presented in Chapters 9 and 10.

37. A miracle is a correction introduced into false thinking by me. It acts as a catalyst, breaking up erroneous perception and reorganizing it properly. This places you under the Atonement principle, where perception is healed. Until this has occurred, knowledge of the Divine Order is impossible.

Commentary...37

See *statement 32* with commentary.

False thinking is ~~true~~ perceptions (\mathcal{F}_P) based on ~~true~~ known (\mathcal{F}_K). This statement can refer to how a miracle can correct ~~true~~ perceptions. Perception is naturally healed with an at-One-ment. There is nothing to perceive.

The last sentence of this statement refers to until your fractured perception is healed the unity of the Divine Order will elude you.

38. The Holy Spirit is the mechanism of miracles. He recognizes both God's creations and your illusions. He separates the true from the false by His ability to perceive totally rather than selectively.

Commentary...38

The Holy Spirit/Truth is the mechanism of Love.⁶³ Truth being of God's Love will not exclude anything.⁶⁴

A portion of this statement anthropomorphizes (gives human qualities to) the mechanics between Truth and ~~true~~. (This is not necessarily wrong, if that is what is necessary to get the point across.)

39. The miracle dissolves error because the Holy Spirit identifies error as false or unreal. This is the same as saying that by perceiving light, darkness automatically disappears.

⁶² Chapters 4, 6, 7, and 9

⁶³ Chapter 2

⁶⁴ Definition of Terms -- Love

Commentary...39

See the previous statement.

This statement also refers the roles of creative and destructive forces.⁶⁵ Darkness has no effect on the light; yet, a single candle dispels the dark.

40. The miracle acknowledges everyone as your brother and mine. It is a way of perceiving the universal mark of God.

Commentary...40

This is the non-exclusive mind at work. This relates to there being only One Creation. What is done to one part is done to all. Or again, said another way, "That which you do to the least of your brethren, you do to me." ...Jesus

41. Wholeness is the perceptual content of miracles. They thus correct, or atone for, the faulty perception of lack.

Commentary...41

This statement involves the non-exclusiveness of Love's Truth, the Correction, and how it applies to an **Individual** reality and its mortal matrix.

This statement also refers the error of 'perception of lack' -- Chapter 9.

42. A major contribution of miracles is their strength in releasing you from your false sense of isolation, deprivation, and lack.

Commentary...42

Our sense of "isolation...lack" is part of the duality delusion.⁶⁶ As with *statement 41* and its commentary, this is an example of the non-exclusive Love correcting the exclusive thinking of our human matrix.

43. Miracles arise from a miraculous state of mind, or a state of miracle-readiness.

Commentary...43

This can relate to Gold magic and the result of extensive reprogramming of the mortal mind/matrix, along the lines of Truth.⁶⁷

This is also a reference to a way of life. A way of life whereby, miracles flow naturally (*statements 5 and 6* with commentaries)

44. The miracle is an expression of an inner awareness of Christ and the acceptance of His Atonement.

⁶⁵ Chapter 9.7 - Creative and Destructive Forces

⁶⁶ *Theorem 32*

⁶⁷ Chapter 9.5 -- Concerning Magic Categories

Commentary...44

Language problems: the definition of Christ varies from person to person or from Christian religion to Christian religion.

I AM A I equates Christ as God's Holy Creation. Truth is inherent within all of us (as is the Christ/Creation) and the miracle is an expression of that. This includes the inherent at-One-ment that goes with this.

45. A miracle is never lost. It may touch many people you have not even met, and produce undreamed of changes in situations of which you are not even aware.

Commentary...45

See *statement 35* and commentary.

The miracle is never lost for the concept *lost* is a temporal concept and miracles work outside of time. This statement also touches on the unlimited Eternal power of the Moment of Creation and the inclusiveness of Love through all time (as been said in various places throughout this book).

The last sentence also refers to the temporal/spatial perceptual limits of our human matrix.⁶⁸

46. The Holy Spirit is the highest communication medium. Miracles do not involve this type of communication, because they are temporary communication devices. When you return to your original form of communication with God by direct revelation, the need for miracles is over.

Commentary...46

The highest communication is the One Mind and its Truth/Spirit. Miracles being Divine 'audio-visual teaching aids' like all teaching aids, they are aimed at an individual to produce an application. It is the application that is important and not the 'teaching aid'.

With the advent of at-One-ment – communion with God, once this is restored, miracles -- the teaching aids -- are no longer necessary.

47. The miracle is a learning device that lessens the need for time. It establishes an out-of-pattern time interval not under the usual laws of time. In this sense, it is timeless.

Commentary...47

The time ignor-ance of the Correction in Chapter 3.7, of Chapter 7, and is discussed with magic in Chapter 9.

48. The miracle is the only device at your immediate disposal for controlling time. Only revelation transcends it, having nothing to do with time at all.

⁶⁸ Chapter 4.3 - Limits of the Perceptual Window

Commentary...48

As with the previous statement, this refers to the time folding aspects of choices made in the individual matrix through the Correction and the use of time as a tool.

The second sentence can also refer to the use of the cognitive mechanism to know/be the Truth within you (ringing).⁶⁹

- 49. The miracle makes no distinction among degrees of misperception. It is a device for perception-correction, effective quite apart from either the degree or the direction of the error. This is its true indiscriminateness.

Commentary...49

See *statement 1* and commentary.

This relates to the Correction, the Inclusive Mind of God, and its Love with its non-exclusiveness. This statement also relates back to Truth corrects ~~truth~~.⁷⁰

- 50. The miracle compares what you have made with creation, accepting what is in accord with it as true, and rejecting what is out of accord as false.

Commentary...50

This is in reference the Correction, aligning the individual temporal mind/matrix with the Eternal Mind, and to ridding the temporal mind/matrix of ~~truth~~.

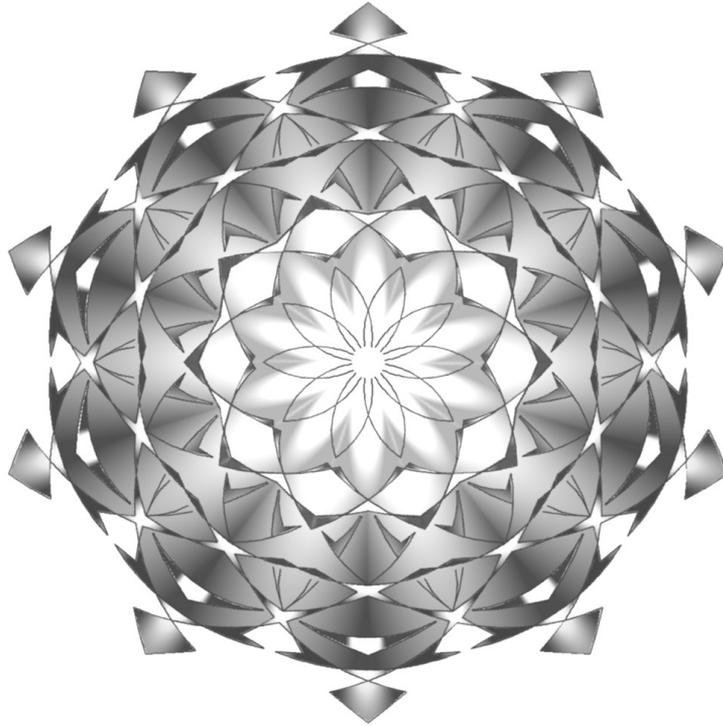
Because miracles are expressions of the Eternal Moment of Creation through God's Creation, God's Love/Logic is also present. Miracles defy the logic of the temporal mind since the temporal mind is limited by the ~~truth~~ it contains.

Once ~~truth~~ is removed from the human mind, miracles -- an expression of the very nature of things -- manifest from the only thing left, God and His Beloved Creation.



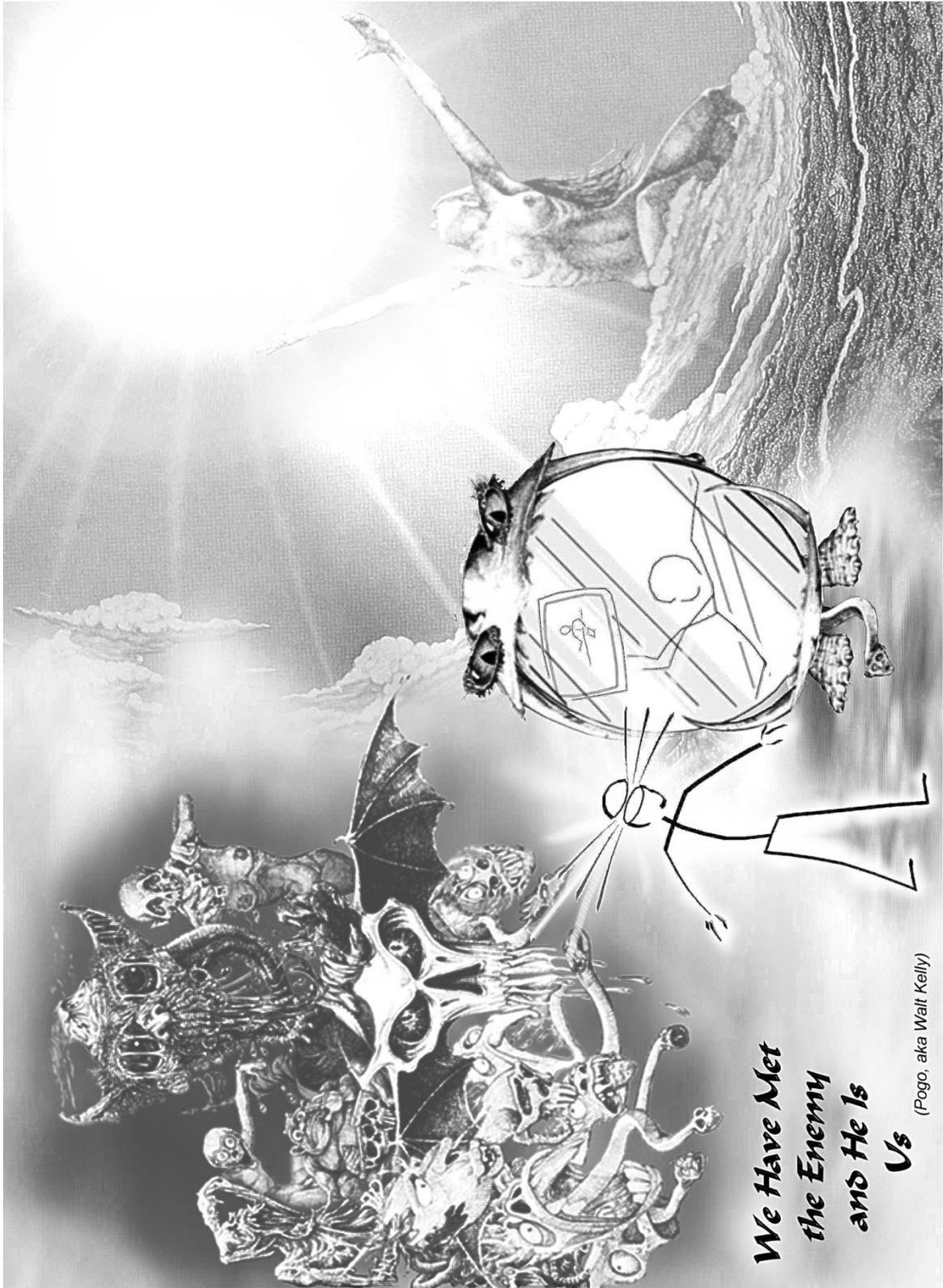
*As it was in the beginning, so shall it be
 World without end.
 Glory be to GOD*

⁶⁹ Chapter 4.8, Ring My Bell
⁷⁰ Theorem 27B. Truth corrects for untruth.



10.4 Questions

1. What is the shamanic journey?
2. World religions are like _____ on a _____
3. World religions can be divided into _____ and _____ religions.
4. What is the Covenant and why is it important to other religions?
5. All _____ magic can be considered miracles.
6. What are the shaman's problems when returning from a 'walkabout'?
7. What is _____ can have no opposite.
8. What are the events that make up the Axial Age?
9. _____ should be natural.
10. Where did the Kabbalah come from?
11. Miracles ignore _____.
12. What constitutes a priest-king or priestess-queen?
13. Describe how the Axial Age events relate to / AM A / subject matter?
14. Who are the two parties involved in the Covenant?



**We Have Met
the Enemy
and He Is
Us**

(Pogo, aka Walt Kelly)

Collage art 'stolen' from John Findley, *Tex Arcana* and from Robert Williams, *The Low Brow Art of Robert Williams*.

Epilogue

This book is only one finite language version of an Infinite and Eternal logic system, / *AM A I*'s approach was to give the text as much depth as possible. In addition, because this book is a finite version of the Absolute, it truly cannot be regarded as definitive.

In fact, if anyone says something like, "This is 'the book'", you can tell them "The book' says that is bullshit!"

There is an anecdote involving Mark Twain. When Mark Twain was learning to be a pilot on the Mississippi river, and he asked an experienced pilot, "How can you travel, knowing there are all these tangles, wrecks, and bars are around you? How can you pilot this without crashing into something?"¹

The pilot said, "Well, you don't have to know where every tangle or bramble is and where every sandbar is, and where every wreck is. You just have to know where it's clear sailing."

What / *AM A I* has been trying to do is point out where everything can be spiritual clear sailing, -- to paint a picture with words. In the apparent 'sea' of finite temporal chaos, the eternal and the infinite remains 'clear sailing' -- it does not change.

Absolute Love has an Absolute Order -- Logic -- to it. This infinite Logic manifests in to the physical form -- finite -- with such intricacy it boggles the mortal mind. Just as, the whole Mississippi river would boggle any pilot. The pilot only knew one section of the river.

Looking at humanity as if it was one being growing up and observing the 'stages' it has gone through, one can see an evolution. Man's early stages can be likened to a child learning to interact in its environment. Man learned how to move through it. As the child matures into a teenager, it has a grasp of environment manipulation and navigation; it now must learn responsibility according to an established set of laws/truths. Man learned how to communicate -- to talk.

Today's Man, like the teenager, has learned to tweak the environment. Now, Mankind must learn responsibility. Man must learn from the *Tao te Ching*, that there is a time to do and that there is a time not to do:

*"Use of clay determines a pot
Use of the pot is determined where the clay is not."*

To take this one step further, this book has given you numerous exercises that serve as a place to start in terms of self exploration. As you 'grow' spiritually, you learn as well that 'not doing something' can be more important than 'doing something'. This is the Way of the Dream.

Mankind has become knowledgeable, and some people are quite sophisticated in their knowledge. Unfortunately, most of the knowledge is of the temporal/spatial variety -- physical -- and quite limited at that.

One of the first priorities in acquiring knowledge should be to recognize your knowledge limits; recognize the extent of your ignorance -- a mortal mind limit. This is why Socrates argued he was the wisest man in Greece.² He recognized his ignorance.

As long as a mortal mind's/minds' paradigm/philosophy/thought-matrix works with absolutes -- comprehensives -- and eternal truths, the mortals' philosophy that houses this truth

¹ The Mississippi River was a tangle of sandbars, snags (log and wood accumulations), and previous shipwrecks -- a navigators nightmare.

² The Oracle of Delphi agreed with Socrates. The Oracle of Delphi was asked by someone, "Is there anyone wiser than Socrates?" Instead of the usual cryptic response, the Oracles response was, "No."

is a convenience/conveyance to the Truth. Absolute Truth is already in a Matrix. God's Love has an Absolutely Logical Mind.

None of the concepts *I AM A I*'s words portray are new; they are ancient. We are dealing with eternals here. In addition, none of the words (or arrangement of words) in this book are the 'real thing'. It is in your applications/faith of the concepts that is everything.

It has been said throughout this book, "The map is not the terrain." The line on the map is not the street where you live. When you explore the street, you see the details the map missed. In the process of knowing the territory, the map will be put down eventually.

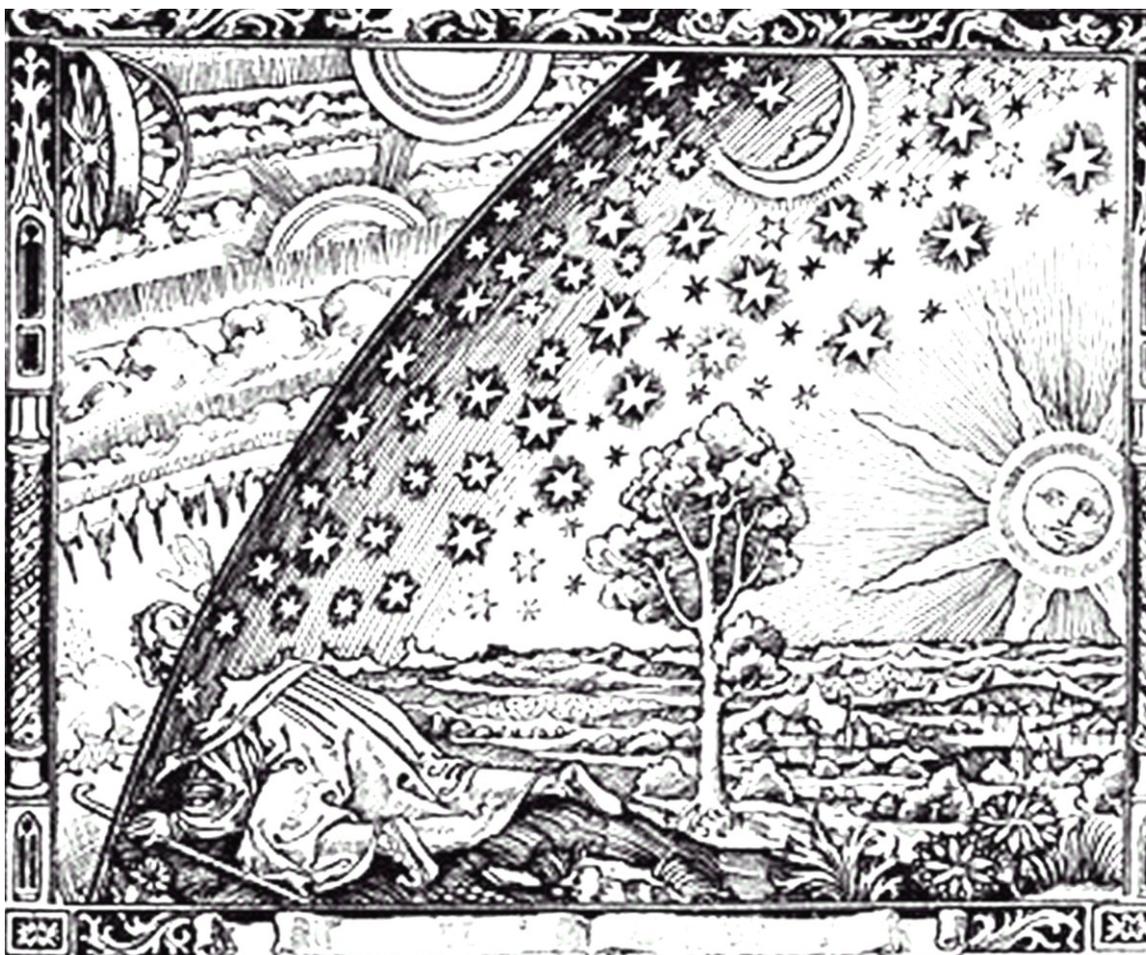
Ironically, though the Eternal laws/truths are ancient from a temporal reference, Truth has been largely ignored. Truth interferes too much with our illusions and delusions. Truth has been around 'forever'; and we ignore it except when it appears to serve us.

Moreover, ironically, the Eternal Love -- with Eternal patience -- awaits our attention. As gravity is within and without us, Loving Creation is at our core and surrounds us. Love is Eternally waiting for us to change our minds.

Eventually, you will rest in God's Eternal, Precious Moment. From the Eternal reference, you never left God. You are God's Creation, the 'Beloved of God'. In this, is your true identity, your spiritual invulnerability/security, and your serenity.

You are dreaming of being separated from God's Love. The Dreamtime does not effect Reality. Just as your body never left the room when you dream of other places, God's Peace has never left you.

You are Adam dreaming.
Wake up "Oh Holy Christ Child"!



*Gazing past the planets, looking for total view
I've been lying here for hours.
You've got to make the journey out and in.
Wonders of a lifetime, right there before your eyes
Searching with this life of ours
You've got to make the journey out and in.
Out and in, out and in.
If you think it's a joke, that's all right
Do what you want to do
I've said my piece and I'll leave it all up to you.*³

³ Lyrics by Mike Pinder, *Out and In*, To Our Children's Children's Children, The Moody Blues, Copyright 1969 by Deram Music. Used by Permission