



# The FATHER is not a man and the SON is not masculine

**Michael and Bhakti B. Ostarek**  
**Seminar „Finding the meaning of life, so as to give it.“**  
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The following text is almost the literal duplicate of a session from a seminar that Michael and Bhakti B. Ostarek gave. To keep the inspiring liveliness and the directness of the spoken word, only slight changes in the text have been carried out.

This text may be duplicated and transmitted free of charge. In this text are thoughts from “A Course In Miracles” (published by the Foundation of Inner Peace) that explain the personal opinion and understanding of the authors not of the owners of the rights for “A Course In Miracles”.

Translation: Charlotte Pennington

## The FATHER is not a man and the SON is not masculine

Has it not yet struck you with which authority this voice in *A Course in Miracles* speaks in which it is non compromising, so to speak, above all or bypasses all what you have ever learnt? You take this *Course in Miracles* in the hand, and nothing of what you have earlier learnt is confirmed, although you laboriously have compiled, fought and learnt all possible knowledge and experiences, and have done exercises, gone to inaugurations and made certificates, and already often let go of a lot, so that you ... what all have you already let go of, so that you can be one step further?

How long have you needed until you could finally speak of Father-Mother-God? How long have you needed until you finally have not only spoken any more in the masculinity form, but also in male and female? How long have you needed until you didn't constantly only give you-messages, but I-messages? How long do you need, until after a war everything is again somewhat built up? How long do you need, until after a dictatorship a democracy originates on shaky legs? How long do you need, till the walls of a country fall and then everybody becomes what they apparently are entitled to?

If you believe, you are here as a woman, then you decrease your thinking and speak of the centuries of women suppression. If you perceive yourself as a child, you speak of the centuries of child suppression and enumerate child employment and child slavery and what all. Here of course is clearly the hell which you have made! And then you get this *Course* in the hand, and it pretends, as if all that was worth nothing. And hardly have you escaped from the masculinity of the Catholic church and speak of brother *and* sister and formulate the Lord's Prayer „Father *Mother* of all created“, then comes *A Course in Miracles* and speaks *again* of the FATHER and *again* of the SON. And you cannot catch it. But the *Course* still says something quite different. The *Course* says: “Nothing what you perceive means anything”. It is this what it says. It does not say that all at once it now gets a meaning, to stress and bring out femininity and put it equally beside masculinity and equally bring out the suppressed childishness beside the masculinity and the femininity and to concede the same sexuality to the children now as you laboriously concede them right now to the adults. As if you had not already done that in old Rome and in Sodom and Gomorrha! You *have* already done all of this, nevertheless, and it has always meant something to you, always. You have always started with something new. A single group, single revolutionaries have rallied some community round themselves and then made a revolution, a thrust in freedom, won freedom for themselves, gained in night-long discussions, compiled disagreements and struggled with each other.

And now there comes this *Course* and says to you ... and speaks to you releasing words. And it doesn't only speak these words now – it already spoke them in the Middle Ages. What really then happens? It is said to you: Even if you perceive yourself in a body, also when you take a book in your hand where in big letters is written: »This is a course in

miracles<sup>1</sup> , even if you perceive yourself as a man and as a woman, it says to you: This is mind training. This is the beginning of looking at the reality of your mind. Not a new beginning in the area of your perception, in the area of your dual perception. It is not that something new starts here, a new fashion, a new religion, a new philosophy, a new world view, but it is, if you so want, for yourself a beginning; a beginning, to look in a reality from which what you see is meaningless. You see just body, you see chaos in bodies: big, small, thick, thin, hairy, hairless, some go upright, some crawl on all fours, some live in caves, some can swim, some can fly, some sit on branches using their hands, some are small and transport in their beak branches here, there, some quite tiny and transport some kind of fir needles in some kind of cave holes which have feathers – and it is simply a complete variety of different bodies, that do different things. Some constantly dress and undress, some loose their skin only once a year, some change colour without putting something else on, but the skin of the body apparently changes the colour by itself and adapts itself in this manner to its surroundings, some stuff food in themselves with two Limbs, some just slurp food with an open mouth, some sit in any machines and do something, some submerge only their head in water and do something in it ...

And if you want to understand them, you must give them some kind of meaning. Then you begin to categorise them somewhere, in those which have feathers, in those which have fur, in those which are naked, those which go upright, those which only do with her hands this and those that peel Bananas and knock coconuts with her hands. And gives them different meanings, always giving them *two* meanings. You give the body the meaning that it is male (whatever *that* may mean), to the other the meaning that it is female (whatever this may mean.). And from the one body, a boys slip out, you call her mother, gives it the meaning of being mother, and from the other this does not happen, and you call him father because he also has something to do with the child, because he is somehow involved in making and bringing up this child – more or less. More and more or less! An animal, yes, an animal, one of these beings, that resembles more and more another and it resembles another less and again another it does not seem to resemble at all. Because one is only in the water and has no hands and also no feet and also no hair, it can do nothing with any of those things, and thus you give all these things the most different meanings. Then there are bodies that do not move at all, they only stand there, firmly rooted, and move in the wind, and they also constantly change their appearance. Some are soft, you call them then soft, some are hard ...

However, already, all those are thoughts in your mind. There you lift body thoughts onto the level of the mind. Why? You always do this. Because it somehow interests you, because it deals with something about you, because you notice, anyway, that you are responsible for it, for which ever reason. You do not know what it has to do with you, but you know that it has something to do with you. You want to know something about

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<sup>1</sup> A Course in Miracles, Text, Introduction, 1:1

it. You do not know where this knowledge takes place, you also don't know what it has to do with you. It is independent of what you do with the hands, that is you can do nothing at all with the hands and, however, still experience, how you want to know something about what happens there. However, ask the question, somewhere in your mind, over and over again, somewhere a question always appears in your mind: „And who am I? And what do I do here? For what is all that there for? And does that what is there, make any sense?“

When with these differences, that your eyes see and your hands feel and your ears hear, if you want to come to God with these bodily thoughts, then God must also have such a meaning. Some kind of. Though, you do not know which, but some meaning He must have, and because you think that God is perfect, what is absolutely right, then you think, outgoing of the fact that you anyhow already lift body thought onto the level of the mind that God must also be male and female. But why do you generally get on that bodies are male and female? Nevertheless, these are only meanings which you give them, these bodies. Nevertheless, you know, how much these meanings constantly change, and you know how meaningless even a meaning can be for you. Even if the female has great importance for you as a man, then the meaning can change constantly: Once you like the female, once not. Once you find her beautiful, once you find the female ugly. So "female" has no real meaning, but needs other meanings to be able to have any meaning at all. And this is not that way with God.

God has no meaning. It is impossible to give a meaning to God. You must stop with that! You can, though, give to all those things some kind of meanings, and there you are never clear – for this reason, this world makes no sense to you, because it is only an accumulation of constantly varying meanings „The female“ makes no sense to you, it is only an important concept. Nobody knows what femininity is, nobody knows what masculinity is. Is masculinity beautiful? Sometimes. Is masculinity young? Is masculinity strong? Is femininity beautiful? Is femininity that what you want? Does femininity make sense? Humph. For whom? When? Under which circumstances? When does it make sense? When is it really femininity? What belongs there to it? When is somebody female – and how long? Have you already seen perfect femininity or perfect masculinity? Nevertheless, you do not know at all what this should be. At the moment where you would know it, it would be everlasting, you would expand it forever. This would be perfect masculinity. This would be the male God. And this would be the female goddess. However, it is not even in your god's legends. Not even a Diva is perfect. Is Apollo perfect? If he was perfect, he would not be Apollo. Because Apollo is a restricted being, is a body, is a form, and a form cannot be perfect. You can give to a form the meaning that it is male, you can give to a form the meaning that it is female. Or you can give her the meaning that she is beautiful. You are able to give form this Meaning. Why? Because the form itself has no meaning.

Does the form tell you this, or do you say that to the form? Can you carry on a communication with it? If the form itself was male, it would always be this and would say that to everybody and would want to give that to everybody. Then every man would want to give to everybody his masculinity. However, he is not able to do this. And every woman would want to give her femininity to every being. She does not want this, however, at all. She also does not know at all how this goes. Though it may be that this now makes no sense for you to think in such a way, but that is exactly how mind training runs. You can not bring the truth in the illusion.

It is only God, Who wants to give to everybody his perfection. He wants nothing else, because He thereby keeps in his perfection. This is what creation is. And it works only with perfection. In *A Course in Miracles* you get a mind training which you for a long time did not at all want. For that reason it is and it stays in such a way, that even if, time wise, milliards of years pass by, until everybody has chosen this point of time, even if he still is milliards from bodies and from suns and from earth and all planets and bodies around her, what do I know, light, from sunlight, so from exactly the same light from which this body already is— this is a light body, the body of meat and blood, this is already your light body. From another light, a body cannot be. If you want to be created from the light which you are, then you are not a body, then you are light. There can be no light-body. There is either light, or there is body. A body of meat and blood, that exists of the sunlight, of the light which you perceive here as light. It is itself a body, and you can call this then male and female and can lift from here all body thoughts furthermore onto the level of the mind, so that your mind starts to dream. You can do this, and then you become all of what you perceive, anyhow want to understand, and because you give one a higher meaning and the other a lower one, this of course alternates constantly ...

At the moment where you have given to the body of meat and blood a lower meaning and the sunlight a higher, you strive, of course, then for a light body. And if you— like you always do in Hell, in Duality – are in this fight, in this survival fight where one is the stronger and one the weaker ... Because you give to all things which have no meaning some meaning and because you welcome these meanings, they have meaning for you, and if something already has meaning and then you look for God – what you do then? Then you make from that what has meaning for you, God.

Nothing else is left at all for you. If nature has meaning for you, you make from nature a God, a physical god. And when that is not, any more, then you just make some ... if you are then more for extraterrestrial interests, then you make your extraterrestrial gods, and if you are more interested in what is in the stars, then you make your stars gods. And if you believe in the mountains, you make them, and if you believe in your manhood – and you start to believe more and more in your manhood because you think that you have already developed here incredibly far, because you do not only peel bananas and nor crack open coconuts any more, and perceive yourself as male-female – you make, of course, out of

yourself a male-female God, nevertheless, that is absolutely clear. Oh, my goodness, one dares to doubt this! Since he then questions not only God, but you. And he questions your whole development. And this goes too far, he may not do this.

Then you immediately come to him with some previous stage of development where the little men have dominated ... And now this *Course in Miracles* comes. It is not a beginning, this would be too sudden, this would be way too limited. It is a beginning in your mind, where you want to hear a voice in your mind, Which does not speak out of your humanness to you, from your genesis, from your supposed development here. It perceives, of course, that you had here matriarchy and patriarchy and all imaginable, that you have already dreamt all that here and have fought for everything, of course; you fight every day for survival, so you have also fought for it. And you have fought for recognition. As a small child you have already fought, for something. Obviously this is a fight! Always. Everybody fights here. Single bodies believe they have to fight, because they are threatened by their wholeness. Now, however, it is that you have inwardly asked. And now A Voice speaks from your mind to you. And it is not from the level of mind's sophisticated higher body thought, that speaks to you there. It is not an animal voice, which speaks to you. It is not the voice of a being which perceives itself only either as male or as female, it also does not perceive itself as both. It does not come from the perception of both. Neither from a higher perception of both nor from an individual perception of both. It comes out of knowledge – and this is the difference.

It is not that God perceives. God does not perceive. You perceive. And all your home-made voices would come from perception, because you in your perception, yes *two* ... you have all these absolutely neutral bodies – neutral means they - have no meaning – you have given them meaning. Look at your Genesis! You have given them names and have developed religions, physical religions, you have developed body religions, if you so want, a body spirituality. You have lifted body thought onto the level of the mind and have believed, from here you can again remember who God is – while you must only lift all that here on higher levels. Look at the idea of Chakres. You want from the Root-chakra, where you ... what is the Root-chakra? That is where you make, witness and conceive everything here. There you want to hold it higher, until it is in the Crown-chakra, till it is your holiness. And then there it should be male and female, than a being. And exactly this is not the case.

Just now where you have come to and believe, that you now know, that God is male and female – now comes the correction and says: „You are mistaken.“ Now you have come at the level of the mind, now you can hear the voice of the mind – and what does it do? It corrects you. It says to you: „You cannot judge.“ At the level of the mind you cannot judge, it does not work. At the level of the mind, there exists no judgment. Male and female are two judgments. At the level of the mind „good and bad“ and „life and death“ do not exist. A holy spirit tells you: „Welcome, welcome to your Crown-chakra, welcome

to the mind – but here speaks *God* to you.“ And here it is said to you: „Everything what you have made is a dream.“ You have lifted body thought onto the level of the mind, and that is the reason your mind has dreamt of bodies, and you wanted to rise higher and higher and higher and higher in your longing for God, and believe, peace is when man and woman are equal – and God is, so to speak, then the maximum balance. And now you are told, „God is not male and female. Your realm is not from this world, you are no a body.“

There comes an all-round correction: „Father forgive them, for they do not know what they do. Nothing what I see means anything. I do not want to use my past learning.“ What is this called? „I cannot use my past learning to understand God, for that reason I do not want to use it any more.“ For what, otherwise, would a holy spirit say to you: „Do not use your past learning“, why should he do that? If God was masculine and feminine, and good and bad, and the boss over life and death, then you would, nevertheless, have to use your past learning, that is clear. Then you would have two feelings, then eternity would be a conflict, then God would be male and female – and you, too. For ever separate. And all beings round you would not be you. They would together also be male and female, and not only male and female, but young and old, and strong and weak, and fat and thin, and alive and dead, and peaceful and warlike, and healthy and ill, do not forget that.

So, do you really think highly of the fact that God male and female, young and old, fat and thin, nice and ugly, healthy and ill, bad and good is? You cannot only see Him as male and female, because that is not of unequivocal meaning. These are just pointless meanings. These are arbitrary acceptances, these are absurd ideas, these are illusionary thoughts which are in your mind. And of course, they can bring you along to where you want to go. And everything what you experience then has all meaning, and although it has all meaning, you still ask for the reason. What use does the meaning have to you, if you ask for the reason? What use to you does it have, if you have found the meaning, and you still ask for the reason? What use does it have to you, if you have finally found, the meaning of death?

And if then your beautiful female child dies, you ask for the reason. And if your nastily terrible husband hits you, you ask for the reason. You need, in your mind, a reason for the willingness of a beginning, whereby A Voice in you, in all cautiousness, with your consent starts to speak to you of something quite different. All the same, whatever you think, even if you think of God, it advises you: „Forgive God.“ Why? Yes, if you see a male one in your mind, forgive Him. If you see a female one, forgive Her. If you see a male-female, forgive Him. These are judgments, these are meanings. What is, however, God? He is absolute, He Is God. A meaning is female – nevertheless, you know that this is a meaning. How do you release yourself from meanings? By forgiveness, this internal voice, which comes from knowledge and not from the highest level of body thought,

advises you. It comes from silence, when in the mind no differently loud body thoughts, sound any more.. And then He can begin with this mind training in your mind. Always only so far as you permit it, always only so far. He can not continue a millimetre more.

At the moment where you say: „Yes, nevertheless, but, father is a male concept“, He must say to you: „The FATHER is no man and the SON is not male.“ How do you want to understand this? How do you want to understand this? Quite simply: while you look at your body and say: „This man means nothing.“ And then you look at the body beside yourself and say: „This woman means nothing.“

And thus you start to release yourself, because all thoughts which you have lifted on the level of the mind – and by the meanings, which you give to these thoughts, you bind yourself to them – are released bit by bit from the connection, because you place no more value on the meaning. If you do not give to illusionary thoughts any more any meaning, your mind loses interest, and this internal voice, which wants to lead you on the path to insight, ... is then able to lead you. In the mind, of course, clearly. You are not a body. However, this does not serve you if you hold God for male or for female or both, because only body ... this is the amazement in neutral bodies: They can represent every meaning which you give them. You would have to have ,meanwhile, understood that this is so. Since, how is it possible that a woman falls in love with a murderer if she even already knows that he is a murderer? Because she gives to the body some meaning. How are you able to do want something in this world? How? You give it a meaning. Then it has a meaning for you, and then you want it. At the moment where you give up the meaning, you do not want it any more. Or have you regulated your relationships differently? Or do you make purchases in another way? Or have you chosen your occupation in another way? Or why have you gone to Italy on vacation? And why do you want just these shoes, although, in the store, there are a lot of shoes in your size, which would also fit you? Why just them? Because you give them the meaning. You can try out this. This is the experience of the redemption.

In the end, it is that what forgiveness is: if you give up meanings, in your mind. And you can do this with everything. Somebody has bawled you out. Who has bawled at you? A body. Which meaning do you give to this tone of voice? And what happens if you say in your mind, concerning the situation, ... and then you see that one and teach, in your mind, yourself redemption, while you teach yourself: „This bawling means nothing. This loveless tone of voice means nothing.“ What happens then – in your mind? What interests you, what happens at the level of perception? You are not a body. At the level of perception, you think: Then he does that with everybody, then nothing changes at all here. What is the correction? This is mind training, is the correction. You live in the world of bodies without being one, and look constantly towards how other bodies talk to you as a body, and gives it meaning: This is unloving. From where do you know this at all? Do you want to furthermore set up your empire here? What is *A Course in Miracles*? It serves

for the purpose that you awaken the mind and not that you play the schoolmaster here and an educator here and want to change the world here. Why do you take *A Course in Miracles* – you? Do you want to release yourself? Do you want to release, at the level of the mind, yourself from these body thoughts, finally? Then you must stop giving meaning to the meaningless, must pause, must pause – and if it is after the situation –pause, you sit down, and then you hear yourself thinking: „They are quite unloving to each other.“ And you find, in yourself, these thoughts: „They are unloving to each other.“ And you look at the situation and say: „This means nothing. I have given it all meaning which has it for me.“ Thus you release yourself, and nothing differently. Otherwise you use the Course not for your redemption, but you use it to want to bring something about in the world.

Outside of the holy moment, your healing does not take place, because your healing means: Remain in the mind and let from A voice in your mind say how you release yourself from whatever, and that the whole thing only takes place in your mind. Everything else that you otherwise do, you must in any event, bring to the holy moment.

Even if you were successful here, you must release yourself from it again. For that reason you must learn to think that everything in your body perception is equally meaningless, and you have practiced this: You should look with your eyes at this and not stop longer on any of it. You should not deal too much with any single of your steps. You should look no longer at an sick body than on a healthy one, and you should deal with somebody whom has bawl you out, no longer than with somebody who was friendly to you. And you should deal with a big problem no longer than with a small one. It is not helpful to forgive at different lengths. This deceives you. There is nothing to forgive in one situation more than in another. This is the discipline of your mind, and you must remember to practice with these timings, over and over again. These are the first ten lessons in which you can learn this quite clearly, or even the first five, the first two you can use. There these instructions are in it: Do not stop longer with one than with the others. It is not only not differently important – it is equally not there, what you there see and perceive in your mind. And you must be reminded of it over and over again. The Holy Spirit brings you back, over and over again, to where your redemption takes place. And where it does not take place, there you run over and over again. And then He recalls you again, there where it takes place. And why do you always run away from there? Because you have run away from there – in the mind – and in the deepest dreams have gone, which you have just thus thought up: in religious dreams, in Father-Mother-God dreams, and still believe, Jesus has really prayed: "Father- Mother- God". He has not just recited this. He no more. And he clarifies this now in his Course, that he has not prayed thus. The spiritual brothers and sisters would have liked this. Why? Because they are in the same conflict with the Catholic church, the same in which the Catholic church itself is: while they have made a man from The Father. And you believe, they have forgotten half, and you must still add the woman. The Catholic church has forgotten something else. They have not forgotten the woman, they have forgotten that God has no gender. None. He does not have both,

He has neither – He is a God.

For this reason, He is not good and bad and not beautiful and ugly. He is not binary at all – He is simply God, purely and simply God, being like He is just God, simply God, without any meaning, absolutely insignificantly, but He is God. And you are his son. Not the male son – the son. And from there the Holy Spirit speaks every moment to you, from which you choose the time to hear Him. Then of course, in your mind, all thoughts appear which you have taught yourself, and then you can use His voice, so to be in conflict. You can do this. However, there is a possibility not to have to be in conflict, and this is if you do not hold out your learning to His learning and if you do not oppose your voice from His voice and do not oppose your knowledge to that what He says to you. If you allow your understanding to be quiet, if you withdraw and leave Him the guidance. There are not yet many whom are ready for this, because – and this simply hangs together with – many take the Course in their hand, without having changed their mind, open it up, read: „FATHER and SON“: „Moment! And where are the sisters? And where is the mother? Where is the daughter? Oh yes, Catholic church!“ Closed, shoved away. „Chauvinism! Betrayal in the femininity! There somebody suppresses feelings!“ Naturally, this can happen to you.

For this reason you need the first lesson: „Nothing of that what I see means anything.“ For this reason it has to go first ..., this would have to be on the outside, as the first information, to everybody, that sees themselves as men, women, as brothers and sisters. Semicolon! This would have to go outside. Say that to everybody who speaks to you over the Course, about the language. Say to him: „And? Have you already done the first lesson?

There is the explanation.“ And if you do this yourself and then over and over again, and over again – if you are in resentment, if you think in your mind that somebody is angry, unloving, or cross, or evil, or anything – remember: Moment! Nothing what I see means anything. Finally, I want to experience how my path to God really over and over again begins, when I have given up, and begin over and over again and over and over again, and again begin and again. It always begins at the moment where I determine the time. Then the beginning is always there. And if I do not determine the time, I am always at the end. Then a limitation is immediately there, immediately there is annoyance, there is grief, anger is there, injury is there. There is always an end. So let yourself be lead in the mind and remind yourself over and over again: it is the Holy Spirit who speaks there to me. It is A Voice which sees zero meaning in all what you perceive. The only reason, why It speak to you is: It is one with you, it must speak with you, it does not go any different. It must be with you in communication, and because you think in meaningless concepts and perceive these concepts and cannot think at all differently than in all these words you use, your words.

However, he leads you away from words. He leads you beyond words. If you give,

however, meaning to the words and to what these words represent, trees, bodies, cars, handkerchiefs, floors, walls, airplanes, and all this, what bodies do with each other, to which you also again give different meanings ... Once you call it war and once you call it peace. Why do you call it at one time war? Why do you call it at one time peace? At the end everybody dies, every moment they die. One time if they handle violently with each other, you call it war, another time they also handle violently with each other, then you call it sport. Once they shout loudly, then you call that aggression, once they shout loudly, then you call it enthusiasm. Yes, who should know all about it? Nevertheless, these are only meanings. Onetime you have a violent body feeling, you call this pain, and onetime you have just as much of a violent body feeling, you call this desire. These are meanings. What they really feel like— what you really feel?

There comes the correction from This Voice, it says to you: „You have only *two* feelings: either you experience love – you cannot teach it, however, in concepts, you cannot teach it at all, you experience it in your oneness with God and with all what is – or you experience fear.“ And this fear, you call it thus and onetime this and onetime thus, and onetime in such a way, as you also call all beings, onetime this and onetime thus and once so. And you call that what they do also onetime this and onetime something else. You do all that only in your mind. There you must learn to look: in your mind. Where do you do this? At the holy moment in which you, at the beginning, hardly hold out. You practice half an hour and then you ask immediately: „Yes, then what has happened now? I do not know at all whether anything has happened now.“ Who is "I"? Even if you say now: „Yes, this is too strenuous for me“ – you cannot get around it. Sometimes you must find the way in your mind and allow forgiveness to happen in your mind, while you bring everything what you experience with the body to the holy moment, and that with such consequence, until the last body thought, no matter what kind of, has left the level of your mind and instead, there is a miracle. A miracle is a meaningless concept. For that reason you need the concept "Miracle". You can give it no meaning. Hopefully, you do not do it. Hopefully, you do not try it.

A miracle is just that your mind must not deal with body thought a moment and you are healed and in peace and happy; simply happy – without happiness having a meaning. Happiness is a thought, without meaning, is a true thought. You must not give it a meaning. It is an experience in which you simply live in which you are alive in which you are happy. How long you need, is only a question for those who believe in time. And there it is said to you: Because you believe in time, nevertheless, it is useful for you and not against you! Use time for the fact that you do not need it long. And also you decide on it. There you experience in all clearness, how your will is still split. You want it and do not want it. And you think, you create it, and you think, you do not create it. And even there you are helped. For that reason it is said to you: Do not trust your intentions. Why? Yes, because your intentions are always two. In yourself you have the intention not create, and, too create . So do not trust your intentions. In yourself, you have the belief, to do it,

and the belief not to do it. So does not trust your belief. However, invest your faith and your intention in His voice, in this Holy Spirit, and from there your intention becomes easy and your faith complete. From there – from there! – from God, speaks God to you, not from the earth. It is not a body thought which you can lift onto the level of the mind. If you make from God a body thought and lift him on the level of the mind, you have a religion. Not more.

You have needed a long time and apparently had to go through many religions and go through many body experiences and go through many spiritual body experiences, until you were at sometime ready in yourself (whether you were aware of this or not) that you do not have to raise a body thought in the mind, but have called for the Holy Spirit, there where you are. And now He can speak from there to you, from outside of your body consciousness He can speak to you. And immediately He tells you everything: „You are not a body. Your kingdom is not from this world. You are still as God created you. Your mind is a mind of God's mind, you are very holy. Nothing that you see here means anything.“ And gives you all these explanations, that only can be given by the Holy Spirit, so that all words in which He speaks to you, in His sense are understood – why? These are all of the words which you can perceive in your body perception. He uses the concept "Father" – and what are you able to do here? You perceive a lot of fathers. You perceive even dogs who are fathers, and you perceive even dogs who are mothers, and you perceive puppies which are the sons of the dog father. And you perceive light. You perceive light. For this reason it must be said to you that it means nothing. You yourself must do this. And you perceive the idea of forgiveness, and it is said you, it means nothing. And you perceive the crucifixion, et cetera. He uses all words which you perceive, and because you have already perceived all of this, what stands in the Course, the first lesson must begin with the fact that from the first page on you do not believe that you can understand this Course through your past studies.

The first 220 lessons deal only with the annulment of your present ego mental system and your esteem and your significance. Even the information „I am the light of the world“ you receive as a lesson, so that you do not mistake it for the sun, for example: If He spoke in an extraterrestrial language to you, you would only go to another dream, try to *learn* another stars or angel language. As well as you always try to *learn* new languages. And then He would mumble something down to you and you would think about what has He meant by it? And would do what? You would give to the words again the meaning which you have already given anyway to your other words. Since whether you hear the word "light " or "Licht " – nevertheless, you give it the same meaning. Whether you learn "woman" or "Frau", nevertheless, they have the same meaning for you. So He cannot meet you in a certain terminology. He uses a kind of terminology, some kind of words, which are just there in it. And now your mind training begins, in which you find all the meanings in your mind, all your religious, all of your what I know what, all your feminist meanings, all your developing-psychological meanings, etc. And only if you remove these

meanings, does it makes sense that The Voice speaks to you, that He speak in words to you. For this reason He speaks to you in words: so that you give up the meanings which are in your mind. If you give up the meanings, also the words disappear and that what these words represent. Your mind opens more and more for God – and it is this, yes, this what you wanted! – and for yourself. And thus you are able to do all things ... no matter what you perceive in this world: Stop for a moment. If you get excited about something: What do you really want? What do you really want to reach? Do you want that then everything in this world again functions well? Therefore you do not need the Course, there we can do group dynamic, if we want that this functions here. There we can play football and let off steam thus our aggressions. There we can here practice using the hot chair, there we can make all things possible.

Do you want you to release yourself? Do you want to release yourself? Do you want to go the whole way to your mind and find the resentment in your mind and practice the holy moment so long, until you for a moment are at home? Do you want you to use Him as an open door? Or do you want only to see that we get everything somehow regulated here? It is the same over and over again: If you are discontented here, do not make yourself contented here, but release yourself from discontent. Go unsatisfied to the Holy Moment!

When you are angry, do not look so that everything here again feels good: Go annoyingly to the Holy Moment. Release yourself! If you are under stress, do not look where you can somehow take it easy here. Go stressed to the Holy Moment – and experience that there redemption takes place. This is the purpose of being here, this is the purpose of *A Course in Miracles*. This should be allowed to you here, it is about nothing else. It is not a matter of rash relaxing here. Release yourself of it and experiences what this means. It is about redemption, and, otherwise, about nothing at all. It is about everyday redemption, thus in peace of mind, so that you attain peace in your mind. The Internal Voice calls you always at the Holy Moment. It does not hold you here tight, she does not bind you here and does not send you here from here after there and does not say you: „Oh well, if you are irritated, go to the cafe and buy yourself a good piece of pastry.“ It says: „Go to the Holy Moment! Come annoyed! And come with your brother at whom you are angry, – and find healing there.“

How can you practice this? How can we do this? Simply if you are annoyed with a brother that you stand - or stay in his near and go with him to the Holy Moment and practice the Holy Moment. Whether he also takes part there or whether he goes on working or goes for a walk, nevertheless, makes no difference. You practice it and experience by that fact that you are released – released. Not that you change the state in another state. The sky is not another state.

At the Holy Moment you will experience that a light, with all what you still think there is, simply illuminates and you are just loved and blest – and not condemned. It is also not imposed on you by another judgment: „Is not irritating, is hap. Don't be strained, be

relaxed.“ You are not given an affirmation. No judgment is imposed on you. Something else happens. The only one thing you must do is: to allow, just allow over and over again allow and allow it not only but say literally to the Holy Spirit: „I give you this will.” I want it, but I don’t want to keep the willingness for myself. I want that you together with me want this.“

And then you must simply want to experience it... whether you remain in the same space, whether you make what, whether you go for a walk ,whether you lie down in bed, whether you go here to the session-room, whether you still whip open the course and read in it for a while or read just a word and then close your eyes, whether you pray, whether you briefly listen to a piece of music, whether you first only drink one gulp of water –simply practice it, practice it! Whether, in addition, you stretch your hands high up or whether you never use them – it completely makes no difference, simply practice! There is there no concept, it is just practicing, it is just simply being led. And at the same time you practice not to judge. Alone that you practice this, it works. Just as it stands in the introduction to the lessons. With the lessons it is already this way: All the same, whether you favour them or not, as you judge them or not – you do them, and this is enough. And so, the Course further functions all the whole time. Whether you then go on or not, makes no difference – you practice, and this is enough. Whether you throw up your arms or never go into them, makes no difference – you practice, and this is enough.

It is the practise itself. In which form, it absolutely does not matter. It is your willingness which is kept behind the respective form. This is that what you want. And you want it, just in the way it looks. But this is not actually how it looks, the real meaning, is what you want. And you can be even be in conflict with it, if you do nothing but only sit there and want it, then you can even judge it. So you can, of course, meanwhile, also judge, if you go for a walk or ride a bicycle, or hear a piece of music, or stretch up your arms. You can always judge the form. However, concentrate upon the willingness and give that to the Holy Spirit for Whom the form is meaningless. Then the form is helpful. And the statement is enough, referring to the form. The form is helpful – this is a sufficient explanation. Which form is helpful then? The form is helpful, no matter, which. Since in any form you must do it, because you perceive yourself still as a form. The willingness is what real is.

These are just diversions which are very clear at the beginning of Course. You are occupied, thus, to make it right, and this always refers to the form. For that reason the willingness is quite small, but it is there, and it is enough.

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It is quite necessary that you pause a lot. And how is this possible? How this is possible, as long as you perceive yourself as a body and ... it is said to you in the Course, that you cannot deny the body in a world of form. This is not what it is all about. And still you must be able to go your way, your way to the mind, so that you really are in the situation

as it is ...do you still remember?

Two minutes ago you have heard this song<sup>1</sup> 1, and exactly there you have heard, a body thought on the level of the mind is lifted, because who is loved there? Who is meant there in this song? „And I will always love you“ – you are not able to. You can not always love the body. But this doesn't matter. You are always loved. It is you who are really always loved. Though you can love a body, but the body cannot love you – the Holy Spirit says this you. He tells you: You can love a body, and how you can do this! With all meaning which you then give to it.

And in no way will you be condemned for it. And you can even love him in such a way that you raise him to a God, to one in Sunlight, a shining body God and a diva shining in the sunlight or goddess with a beautiful body. Of course, she must be beautiful, and then she is also beautiful, then how should she be, otherwise? Beautiful, beaming, very manly and very female, sure, otherwise he would not be God. And how can you experience, really penetrate to your body thoughts, so to speak, how can you find the body thoughts in your mind, without you, to whom you perceive yourself as a body and have needs ... how can you go this way without suffering? How can you practice so much the Holy Moment, how can you ever become a teacher of God and teach that you are not a body, and teach that you are not man and not woman, and teach that even your everyday bread is meaningless, and teach that pain and fear are meaningless, if you eat, however, bread because of fear of pain and wear shoes and wear a warm pullover? How does this work? How can you stand in this paradox?

While you confide in a Holy Spirit Who shares your perception very well with you, but does not believe in it. What does it mean, He shares it with you? He shares it with you. Because it really is so, that God is in all what you see – because God is in your mind. Because this is a dream, God is here. Because it is only one dream which takes place in your mind, you rest in God. Even if you perceive only earth, how it turns in a yawning black hole on its own axis and the small sun shines on it, you still rest in God. And because your needs are also needs in your dream and this all takes place in your mind, the Holy Spirit can look, of course, after your needs, nevertheless, it is not at all a problem!

Du glaubst immer noch, dass die Welt der Körper außerhalb deines Geistes stattfindet, außerhalb von Gott, außerhalb des Heiligen Geistes. Dem ist nicht so. You still believe that the world of bodies takes place beyond your mind, outside from God, beyond the Holy Spirit. To him is not in such a way. Because also your everyday bread takes place in your mind, it will probably be possible for the Holy Spirit to look after it. You must only wish for it. If you hold it separate from your will, then separation is once again your only problem. It is *A Course in Miracles* which has reached you there, it is A voice, which from your mind reaches into your mind to you and can, of course, look after your needs. Nevertheless, everything takes place only in your mind! If you, however, hold your mind

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<sup>1</sup> „I will always love you“ by Whitney Houston

constantly separate, in that you high-handed— yes, high-handed! —a separate experience is given, then you receive it, of course, so, like it is then, as you wished it to be.. Still in God, but deliberately apart from Him. And then He cannot look after your everyday bread because you think that this is beyond His competence area because you think that matter is something else than mind. Because it is nothing else than mind, it is said to you: This is a dream!

If you now see a blue-red ball in your mind, then you probably can see, that it is a thought. Do you see it as matter? Of course. Is it now matter? Of course. What is matter? So what is a father or a mother? What is a dog? What barks? Your mind barks – whenever you want. Let him bark if you want. Of course you can lift body thought onto the level of mind. You see how fast this goes! „ I am not a body.“ How far this practicing goes – there you can confide in this guidance and can experience every day, exactly this moment of joy. If you now do the same with the blue-red spotted ball and the dog that you have made, do with those, whom you are angry with, do with those, whom have injured you, do it those, whom have not loved you enough, whom have cheated you, do with those whom are angry or ill, then you do a lot for your health and for the well being of your mind. This is what mind healing is. What is left? Yes, what is left then if you don't think blue-red spotted ball any more? What is left then if your dog cannot bark any more because he is dead? What is left then when the idea has dissolved in your mind? Where is the dead dog? Do you want to go so far? Do you want to be redeemed that way in your mind, instead of all these strange things to which you can, of course, give meaning to...? How much can you cry, if the blue-red spotted ball were stolen from you or if it breaks? How irritating can you be if you do not get it? How happy can you be, if you get it? How much can you believe to be loved if you get it? How much do you believe that nobody looks after you when you do not get it? This is *A Course in Miracles*.

For all of it you can use forgiveness: while you expand forgiveness about your everyday things ... so as you have heard here right now. You can expand forgiveness. And then you will someday completely have forgiven – and what is then? Then you are awake a moment and are not a body, because in your mind body plays no role any more. And the son disappears in the father. And these are the experiences which you need when you apparently again return in time and experience that you are irritated because of something: Then you have a redeemed recollection and can look more and more forgiving at this what apparently happens here, and teach yourself forgiveness. Healing can take place only at the Holy Moment. You can find peace only at the Holy Moment – but at the Holy Moment you find it. And you decide, how often you return there, you decide. Only you.

You can use all circumstances over and over again to say: „I would like to, but I am not able to.“ This is right. It is thus a miraculous experience to experience, that in the middle of a long-standing illness, in long-standing problems, which you for decades over and over again have experienced, over and over again, finally, healing – healing! – experience.

Not the change of a situation, not the change of an unimportant condition in an equally unimportant condition, even if to you, as long as you judge, it means more. But healing. It is not that if you have little money before, you have all at once more. No, healing! Real healing! Not that after weeks of terrible weather, the sun finally shines.. Healing! This is *A Course in Miracles*. This is the offer of the Holy Spirit, it is this what Jesus has experienced and what he wants to share with you. And it is you who gets this offer, you and you and you, although it is known that everybody is constantly in another situation. And, nevertheless, everybody has equally ... heard the same voice, Who offers the same Holy Moment to him. It is always the same holy moment.

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From here you can say to your brother, if he is irritated: „Let this go and follow me!“ From here you can say to your brother, if he is ill: „Let this go and follow me!“ And then it can be that you experience that your brother does not want this because he still values it. And anything you value you cannot let go of. Even if you value an illness, you cannot let go of it, even if you value anger, even if it is angry – you cannot let it go because you value it. Even if something has injured, has degraded, has humiliated, has tormented you: the value makes it impossible for you to let go of. Then it would have to be taken from you, and this does not work. In death, you believe, it is taken from you. Death takes. It away takes somebody from you, obviously, this is your interpretation, and then you think, it can also take the grief away from you. And this is an illusion. If you give the value up, and you practice this in these lessons ... in itself that is what forgiveness is: You give up value. And if you have given value up, you can also give up thought. Then you can give up grief, then you can give up illness, then you can give up, of course, also death And then you can also give up beauty – and that what is affectionate, is one with you, you cannot give this up! Even if you give up value: Every affectionate thought is everlasting, it remains. Jesus calls to you from the Holy Moment: „Bring all that to me and let go of it!“ If you want to exchange it, however, with your brother, if you want to talk about it, if you also want to hear value from him – as awful as this is, this is value, no matter how bad this is ... –you then do not let it go, then you cannot let go of it. Then you want it, but you are not able to have it. Because you are in conflict with your own will.

Therefore, you need this understanding, this mind training, so that you see: If you are in conflict with your will, though you want to, then you cannot really want to. Then you want to heal, but you do not heal. And for that reason the Holy Spirit must speak with such simple and explicatory and correcting words to you, because you do not know what you do – because your mind is so simple and so holy that it cannot understand any conflict. Though he can work on you and make and try and do everything possible with you, but at last you will never be able to understand Him, you will never understand what really happens there. You will look and not find, you will be desperate, but not understand why you are desperate. But now you have arrived with the Holy Spirit, and He can

give you all the explanations you need. And He gives you not only the explanation, but He offers to you: Practice the Holy Moment, and you experience this freedom, this internal peace, this fortune. And He teaches this over and over again and over and over again, so to speak, from another niche, from another side, from another theory with which you have explained it before, and he says to you: „This also is not it, let go of this!“ And therefore you should also serve. You should become a teacher of God and help those who in their mind over and over again deviate from it – and it will be your help, then who are they?

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When you practice the Holy Moment, you experience that it becomes lighter and lighter, forgiveness expands to everything, and then your forgiveness, become that which has arisen from a living spring, like healing, fluent water flowing out from a riverbed where apparently small and big rocks in it lie, and are simply wrapped up in forgiveness and blessings. These are your situations in which you come and to which you can equally expand forgiveness on, where you allow forgiveness to rest on. And then you do not judge it differently any more.

Then you still perceive that sometimes the sun shines and it rains that you have lost something and find it again and that the grandfather in Munich celebrates his 80th birthday and grandfather in Luxembourg dies on his eightieth birthday, you perceive that there the flowers sprout and blossom and there the flowers wilt.

You remain in this steady forgiveness, you perceive yourself as being present, make use of the Holy Moment and ask for quite easy, simple, releasing thoughts which fulfil your mind. And with these easy thoughts you can awake. Redemption is quite an easy event. You are asked to forgive what he has never done. You are asked to overlook what is not there. You are asked to look at the unreal and not to think that it is real. And you are asked that you finally allow your will to be, , instead of your futile wishes. You still deal too much with your single steps.

Then it is as with the centipede that goes quite confidently and purposefully home and meets any couple of beings who ask quite a lot of questions and think a lot about things.- and they ask the centipede how he does this, how he makes headway with his thousand feet without knotting them into each other, without tripping over them, and ask with which feet he advances first and whether this is only with one or whether with many. And the centipede simply leads the way and is furthermore happy. However, then these questions appear in his mind, and he does not bring them to the Holy Moment and he starts dealing with these questions, starts to reckon and on multiplying like this is then with his feet – and starts to trip. This is why it is simply necessary that you receive these easy, simple releasing thoughts in your mind, and they will be given to you if you ask. In this happy dream, which is given to you, you can awake. Thus we can create this happy dream. Thank you.

