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**MANY
WONDERFUL
THINGS**

by
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and
Irene Specht

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October 30, 1954—

What sort of a day was it? A day like all days, but a night like none before! For on that night we started on an incredible journey toward an intense light. With no map, but with the gentle leading of an ever-present unseen Guide, we traveled month after month along paths strange and wonderful.

Then, on the night of February 14, 1956, nearly sixteen months later, we listened excitedly to these instructions from a woman in a deep hypnotic trance:

“I have told you many wonderful things about God, and they are true. I would not tell you them if they were not true. Do all you can to inform everyone. God will show you the way—you must not be afraid. God is love; He loves us, and wants to help us. Do not be afraid!”

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A SPECIAL MESSAGE RECEIVED JUST BEFORE THIS BOOK WENT TO PRESS—

I must remind you that hypnotism is not the keystone of this monument. God is the keystone.

There must be no leading of any man to the belief that hypnotism of itself can prove God for any man. It was an unusual way to attract attention to the God-part within each man; but each man must find, must prove, God for himself—desire and discover God for himself.

This must be perfectly clear to all men: the sleeping state—the trance, as you would name it—is not a necessary part of contacting God. Only a desire for contact is necessary within each man individually according to his own desires, motives, requirements. There must be no leadings to a belief among men that hypnotism is the only way in which this God-part can be contacted. Man must learn that God can be contacted within himself at any moment through desire, and that no outward measures or pressures need be brought to bear.

There must be no exhibitionism of this body, this God-part. For each shall, or shall not, believe according to his own requirements. You must remember this. Each man shall be, or shall not be, attracted according to his own requirements. God is the keystone—not hypnotism. And this must be clear: no exhibitionism, no exploitation of this, the sleeping state—the trance, as you would name it.

I would have you understand the true purpose, the true meaning of this monument. This was an unusual way to attract attention to the God within each of us—not an unusual way to attract attention to hypnotism. God is the keystone; hypnotism, a method of attraction.

—Special message received from our sleeping lady while in the “I Am I” state. From tape recording of August 20, 1956.

DEDICATED

**To the many whose love,
understanding, encourage-
ment, and sacrifices have
firmly laid the foundation.**

Part One
THE DOOR OPENS

Chapter One

OUR SLEEPING LADY

Irene was in a deep, deep hypnotic trance. Her countenance somehow had changed in the past few minutes, and the pretty face of a woman of thirty-five had gradually taken on the features of someone very old, very tired. Her voice seemed far away.

"I'm dying," she whispered.

Bob Huffman, our hypnotist, shifted uneasily in his chair. Briefly he buried his head in his hands as if he were praying about something. Then he looked back at his subject, and spoke quietly:

"Now, when I say, 'Love is everywhere,' it will be the moment *after* you have died. Love is everywhere."

A tremendous sigh came from the lips of the sleeping woman. The look of tired oldness on her face fell away, and into its place came peace. Her breathing resumed an untroubled rhythm.

We were all fascinated by what we had just witnessed. Most certainly it was the first time that any of us had seen someone die—and yet live! Bob pondered the tranquility of her sleep for a moment, looked around at us, and shook his head in amazement. He started to say something to us, but could find no words; he turned back to the sleeping Irene.

"All right. Now it is just after you have died . . . just after you have died. Tell me, what do you see?"

"Mist . . . quiet . . . light."

"Yes—"

"Love . . . all around . . ."

"Yes, go on—"

"Warm light."

"Do you know if God is there?"

"Yes," came the answer, "I feel Him all around me."

"Is it a good feeling?"

"Yes. God is wonderful . . . beautiful. Love enfolds me . . . like a warm light."

"Anything else?"

"Yes. He loves us . . . and . . . forgives us."

"Who?"

"God."

"He loves us, and forgives us?"

"Yes . . . anything. He forgives anything! . . . all love! God . . . is . . . love!"

* * *

We want you to know that this is a true story—it really happened. It started out as a very uncertain experiment; and, since no one had any idea of what was to take place in the exciting months ahead, it was only natural that we would enter the first hypnotic session with a good deal of skepticism. Looking back upon the past year and a half, it all seems too fantastic to be actually true. But it did happen; and it happened in Boulder, Colorado.

Our objective is to bring the story to you accurately, carefully—

It began in October, 1954 when the *Denver Post* ran a series of three articles describing the activities of Morey Bernstein in some highly interesting hypnotic experiments in Pueblo, Colorado. The articles carried the banner, "The Strange Search for Bridey Murphy," and were a forerunner of the book, "The Search for Bridey Murphy," which was to electrify the nation over a year later. Bernstein, a serious-minded businessman and amateur hypnotist, had been led into his experiments as a result of reports from other hypnotists who claimed to have been able to evoke memories of *previous lifetimes* from their subjects by using a technique known as age regression.

Most hypnotists are familiar with age regression; it is one of the most interesting of hypnotic phenomena. In

its use the hypnotist probes the memory of his subject by suggesting that the subject's memory will turn backward to an earlier age, and that scenes and events of that age will become distinct.

"We're going back to the time when you were six years old," the hypnotist might say, "and you will find yourself actually a child as you were when you were six years old. Now you are six . . . now you are six years old . . ." The hypnotized person will then usually answer questions regarding his childhood age of six with amazing accuracy and clarity. The subject can frequently be regressed even to an infantile level, and will often respond with babyish tendencies in speech and actions.

Morey Bernstein had used age regression in a number of his experiments, and had seen its results. But he scoffed at the idea of a previous lifetime being recalled by anyone in a hypnotic trance. Yet, November of 1952 found Bernstein preparing to explore this area of possibility himself by selecting a subject who was capable of a deep trance. He had decided to find out if there was any truth in the reports he had received from other hypnotists.

Apparently there was. His sleeping subject, a Pueblo housewife, told of living a previous life in the early nineteenth century. She told of being born in Cork, Ireland, in 1798. She spoke of her childhood, her marriage, and of dying at 66 after suffering a broken hip from a fall. She remembered songs, books, dances, and prayers of that day. Her name, she said, had been Bridey Murphy.

The *Denver Post* reports of the experiments were received throughout Colorado with mixed reactions. In Boulder, Mrs. Robert Huffman, who we call "Mickey," read the articles with delight. Since childhood she had believed in the principles of reincarnation, but she ran into trouble on the subject when she married Bob. To him, such nonsense was completely out of the question, and against his church doctrine. He would have no part of it. He and Mickey had discussed reincarnation at the

outset of their married life twenty-five years before, but it was strictly a one-sided conversation:

"If you want to believe in that reincarnation stuff, go right ahead," he ruled, "but don't ever teach it to our children!"

Mickey kept peace through the years by keeping her religious feelings to herself. But now she could not help bringing the Bernstein experiments to Bob's attention.

"You're a hypnotist—what do you think of it?" she asked.

Bob didn't know what to think of it. He had met Bernstein, and felt that the story of the Pueblo findings was reliable. Perhaps the whole thing merited some looking into—

The following week he spent an evening with Bert Morrison and his wife, Martha. He had never met the couple before, but he had discovered their interest in the Bridey Murphy thing through an "Open Forum" letter Bert had written to the *Denver Post*. Before the evening had ended, a decision was reached to set up an experiment in Boulder.

"We will need an unusually good subject for an age regression experiment," Bob pointed out, "and I haven't the least idea who it might be. I'll leave it to you folks to invite anyone you care to. Let me know when you are ready."

Martha and Bert Morrison were ready within the week; and on the night of October 30, 1954, a group of eight, some of them skeptics, sat around the Morrison dining room table, their eyes intent upon the dancing flame of a candle.

"Watch the candle flame . . . watch the candle flame," Bob Huffman's voice commanded, quietly but firmly. "The flame that you see is a fantastically beautiful thing; it twists into a thousand different shapes; it glows with a thousand different colors. Watch the candle flame . . . watch the candle flame. As you do, your eyes will become tired, your eyelids heavy. You will feel a

strong desire to close your eyes. Watch the candle flame . . . the candle flame—”

Within a few minutes, Bob had announced that two of the ladies in the group had shown a rather high degree of susceptibility, and would apparently make good subjects. He pointed out, however, that, if either of them cared to volunteer for the experiment, she must be completely free of fear, and must be certain that her husband fully agreed to her submitting to the hypnosis.

One of the two felt free to go ahead under these conditions. Her name was Irene Specht, a Boulder housewife, and mother of two children. She became our subject.

Thus we found the woman whose hypnotic sleep would, as time went on, bring us an amazing message of love so great that it would transform the life of every member of our group, including the life of the subject herself; and hundreds of others who would hear the tape recordings of what was said would marvel, and find healing and hope. Her hypnotically slow-moving lips would speak of many wonderful things, and a strange something within her would show us to the very door of eternity—

But, of course, we knew nothing of this then. All we were aware of was that the first experiment was about to begin. Someone had brought a tape recorder along just in case something *did* happen that might be worth recording. The men went about setting it up with the microphone suspended over one end of the living room sofa. After they had finished, Bob asked Irene to lie down on the sofa with her head near the microphone. As soon as she was comfortable, he sat down beside her.

Chapter Two

WE MEET "BIBI"

Although she had never been hypnotized before, Irene seemed to be totally unafraid. She looked up trustingly into Bob's eyes. He spoke to her quietly, kindly, reassuringly. Her eyelids began to show signs of heaviness, and her breathing deepened. She fell asleep.

We watched excitedly as Bob continued to talk to her. "Deeper and deeper . . . your sleep is growing deeper and deeper."

He made a few tests that appeared to be important to him, then turned around to us and grinned:

"She certainly is an excellent subject. In a few minutes she has seemingly gone into a very deep trance. I believe that she is ready for age regression."

She was. Carefully, step by step, Bob took her back through the years of her life, stopping at various age levels to ask questions about the things she was doing, the people she saw. Her mother and father, who were sitting near the hypnotist, were astounded at the accuracy with which she described scenes and happenings far back into her childhood. When she had been regressed to the age of six, Bob asked her to sit up for a few moments. He told her that she would not awaken, but would be able to open her eyes. He then placed paper and pencil in her hands, and told her to write her name. Slowly she wrote "Irene" in a large childish scrawl.

Bob smiled into eyes that looked as if they did not see. "That's fine," he assured her. "Now, please lie back down, and get comfortable again."

There was a sudden stir of activity in the room as Irene settled back on the sofa. Martha Morrison decided

that our hypnotized lady should be covered with a blanket, and hurried off to the bedroom to get one. Irene's mother came close to her daughter, looked nervously at her peaceful slumber, smiled questioningly at Bob, and returned to her chair. One of the men lit a cigarette, and dragged his chair to where he might see better. Martha returned with the blanket, and Bob got up to help her cover the sleeping form. Then everything quieted down again.

"I guess this is it," Bob concluded. "Turn on the tape recorder, and we shall see what we shall see."

Bert Morrison reached over and gave the recorder control knob a twist. Here is what was recorded:

Q. Now it is just before you started to school. Is there something you want to tell me?

A. Flowers . . . lookit!

Q. What flowers? Tell me about it.

A. There's a long path . . . flags . . .

Q. Where are we?

A. Forty-three . . . twenty-seven . . . Chase street.

[Irene's mother whispered to us that this address was in Denver.]

Q. You've shown me a path. Where does it lead?

A. Yes . . . see the rocks on the path. Flags . . . white ones . . . purple . . . yellow. Daddy likes flowers.

Q. Are you looking forward to going to school?

A. Yes.

Q. All right. Now take me back with you, back farther in time, to a life before this. Let's go back past the time when you were a baby, back to another life . . . *the life you lived before this one*. I will count to three, and when I do we will be in that other life. One . . . two . . . three! There we are, in that life.

A. I'm lost . . . I'm lost!

Q. Where are you?

A. I don't know where I am . . . I'm lost!

Q. Tell me about yourself. What do they call you?

What is your first name . . . what is your first name?

A. Bibi.

Q. Your first name is Bibi?

A. That's what my mother calls me . . . Bibi.

[She pronounced her name Bee-bee. As we transcribed the first few tapes we spelled the name Bebe. Later on we learned the correct spelling.]

Q. You say that you are lost?

A. Yes. I'm looking in a window. There's a . . . ball. She's looking at me—

Q. Who?

A. That lady. She has a long . . . curl . . . long curl.

Q. Tell me more.

A. She has a comb in her hair . . . She has a long curl. I wish I had . . . a curl like that. She has a pearly dress. She sees me . . . I suppose she wonders why I'm here . . . but I'm lost!

Q. Where did you come from? Why did you leave home?

A. My mother told me to stay there . . . but I saw . . . the fruit . . .

Q. What fruit?

A. I don't know what kind of fruit . . . but it was . . . red . . . it was pretty. I would like to have some. It was pretty . . . and want . . . to see it . . . and now, I'm lost!

Q. Do you have any brothers or sisters? First, do you have a brother?

A. I have a brother.

Q. What is his name?

A. He's a baby.

Q. Do you know his name? What do they call him at home?

A. Just . . . baby. No, he has a name . . . My mother told me . . .

Q. Do you have any sisters?

A. Yes.

Q. How many?

A. One.

Q. What is her name?

A. She's . . . Marie.

Q. What does your father do?

A. He has a wagon . . . There's hay . . . on the wagon . . . and a . . . It has . . . big wooden wheels on it.

Q. Your first name is Bibi. What is your last name?

A. Giroux . . . Giroux. Papa says we should say it . . . Giroux. [Zhi-row.]

Q. Do you live on a farm, or some place like that?

A. We live on a farm . . . but it . . . isn't my papa's farm . . . It's not ours. He works for the man in the . . . big . . . house . . .

Q. Where? By your house?

A. Yes . . . we have . . . a little house.

Q. What is your mother's first name?

A. Her name is . . . Marie, too.

Q. What is your Father's first name? What does your mother call your father?

A. Papa!

[Bibi gave a little laugh here, apparently quite amused at her cleverness in answering the question.]

Q. No, I mean what is his first name?

A. Fr . . . Francois. [Fran-swah.]

Q. Let's come forward in time. When is your birthday?

A. In the summer.

[Bob reasoned that he might avoid emotional upset in the subject by questioning her about events that would tend to be happy. Since Christmas is usually a joyful time for children, he decided to question her about her Christmas experiences at several age levels.]

Q. All right. Now let's walk up the road until you are ten years old. It's Christmas time when you are ten years old. Tell me about it.

A. I have . . . a pretty dress.

Q. That's nice. What color?

A. It's white . . . It has beautiful . . . blue stripes . . . And pretty stockings . . . and the man from the . . . big house . . . brought us a beautiful . . . basket. It has a grouse in it . . . and it has some sweets . . .

Q. The man in the big house brought you a basket with the grouse in it?

A. He won't let . . . he won't let Papa shoot the grouse . . . but he brought us one . . . and some sweets.

Q. Is everybody happy on this Christmas?

A. Um-hmn.

Q. What is the baby's name?

A. Gigi.

Q. And your sister's name?

A. Marie.

Q. How old is she?

A. I think . . . I think . . . Mama said . . . she's twenty.

Q. Is she married?

A. No . . . but she works some place away . . . but she's here . . . for Christmas.

Q. Do you have a boyfriend?

A. No . . . I don't like boys. They're mean . . . and pull my hair!

Q. Can you tell me any of the Christmas carols you sing?

A. I know them . . . but . . .

Q. Tell me more about Christmas. Take me out on the street for a moment. Are there many people on the street?

A. Lots of people . . .

Q. What are they doing?

A. Going to church.

Q. What church? What's the name of the church?

A. I think . . . You ask Father . . . Father . . .

Q. Do you go to church every Sunday?

A. We go to Mass on Sunday.

[Irene Specht is a Presbyterian.]

Q. Do you know the name of the village where you live, and go to church?

A. Saint . . . Saint . . .

[Her lips seemed to be trying to find the words.

Bob waited for a time, and then went on—]

Q. Let's go ahead one more Christmas. How old are you now?

A. Eleven.

Q. Is it a happy Christmas?

A. Marie . . . Marie . . .

Q. What about Marie?

A. Mama says that Marie . . . won't be home . . .

Q. Not this year?

A. Not . . . ever!

Q. Why?

A. Mama . . . won't tell me.

Q. Now, let's go on up until you are fourteen. It's Christmas time. Are you happy?

A. Yes. Jean [Zhawn] . . . brought me a . . . pretty comb.

Q. Is Jean your boyfriend?

A. Not . . . "boyfriend" . . .

[She blushed, and reacted as though she were being teased.]

Q. Don't you like boys yet?

A. Yes . . . I like Jean.

Q. He doesn't pull your hair?

A. No.

Q. All right. Now let's go on until it is Christmas again, and you are eighteen years old. Are you happy?

[Immediately our sleeping lady showed extreme distress. She appeared to be in deep sorrow. Her breathing became labored, and she threw her head from side to side in agony. Obviously she was re-living some tragedy.]

A. No!

Q. What's the matter?

A. Mama . . . Papa . . . gone . . .

Q. How long have they been gone?

A. Since . . . May.

Q. What happened to them?

A. Mama . . . she had something . . . the matter with her . . . chest. She coughed . . . all the time . . . Papa . . . he just had to . . . go with her, I guess.

Q. What is the year, do you know?

A. Eighteen twenty . . . no . . . eighteen thirty . . . nine.

Q. Where do you live in 1839?

A. It's Paris.

Q. Are you married?

A. No . . . Jean wants me to . . . but I don't want to go back!

Q. Back where?

A. To Saint . . . I know it. That's where . . . Jean is.

Q. You are now twenty-five years old, and it's Christmas again. Are you married?

A. Yes.

Q. Whom did you marry?

A. Jean.

[Bob had jumped to the age of twenty-five in an effort to avoid the emotional upheaval Bibi was undergoing. But her grief was still just as pronounced.]

Q. Let's go back to when you were nineteen. We are not going to come up so fast in time. It's Christmas again. Is this a happier time?

A. Yes. There are . . . lots of candles . . . in the . . . church . . . singing.

Q. What are they singing?

A. Beautiful . . . beautiful.

Q. Can you tell me any of the songs they are singing?

A. I can't . . . I can't say it . . .

Q. Let's come up until you are twenty years old. Are you planning to get married?

A. No, I got married.

Q. When were you married?

A. February . . . third, eighteen . . . forty.

Q. Introduce me to your husband. Tell me about him; describe him to me.

A. Jean is tall. He has blue . . . blue . . . blue eyes, black hair. He is wonderful . . . He is good to me . . . but . . . he . . . works too hard.

Q. What does he do?

A. He has a farm.

Q. Is this near a town?

A. Saint Elba . . . Not Elba . . . Elbe . . . [She pronounced it "Elb."]

Q. How far is it from Paris, do you know?

A. Forty miles . . . not miles . . . not miles! Forty kil . . . kil . . . kilometers.

Q. Does Jean have a wagon?

A. Yes. He needs a new wheel . . . yes.

Q. What does he pull the wagon with?

A. An ox.

Q. One?

A. Two . . . oxen.

Q. Tell me about your farm.

A. [Despairingly.] It's not *our* farm. I don't think we'll *ever* have a farm of our own. We'll always be working for somebody else! Poor Jean . . . he works so hard.

Q. Why won't you have a farm of your own?

A. They won't let us. They won't let poor people . . . have farms. Poor people have to work!

Q. Is this the same place as your mother and father lived—the same farm?

A. It's the . . . same place, but . . . not the . . . same farm.

Q. Does it belong to the same man in the big house?

A. No . . . another.

Q. What do you do to have fun?

A. Sometimes . . . we dance. Sometimes . . . we sing.

Q. Where do you get your water on the farm?

A. From the well!

Q. How?

A. With a bucket . . . on a . . . rope . . . on a . . .

Q. Is the water cool?

A. Yes. There's a wide . . . step on the . . . well . . . where we sit . . . and get a cool drink of water.

Q. Let's come forward until you are thirty years old. What's happened? What's the trouble? What's happened?

[Here again she displayed severe suffering. We found out later that Bibi had lived through three major tragedies by the time she was twenty-six. Not knowing this, Bob was highly concerned about her state of depression. He made an effort to locate the trouble.]

Q. Let's go back until you are twenty-five. Now, further back until you are twenty-two. How long have you been on the farm?

A. Three years . . .

Q. You've been married three years?

A. Yes.

Q. Let's come forward until you are twenty-three. Is everything all right? Are you well?

A. [Quite disturbed.] Jean . . . works too hard!

Q. Now you are twenty-four years old. Are you well?

A. Yes.

Q. Is Jean well?

A. He worries me . . . Jean . . . works . . . too hard!

Q. You are now twenty-five . . . twenty-five. What's happening?

A. I . . . think . . . Jean's dying!

[The pathetic way she cried out the word "dying" brought us to the abrupt realization that this was no mere *story* from the subconscious mind of a hypnotized woman. It was quite evident that, in some manner, she was actually experiencing the agonizing pain of heartbreak.]

Q. What time of year is it?

A. It's . . . winter.

Q. What about the children? What are their names?

A. Josephine . . . and Francois.

Q. What is your first name? What does Jean call you?

A. He calls me Bibi, too.

Q. What is your real first name? Isn't Bibi a nickname?

A. They call me Bibi . . . but that's not . . . my . . . name. It's Bertina . . . It's Bertina.

Q. What is Jean's last name? What is your married name?

A. Saudette. [Swah-det.]

Q. Can you spell your last name for me?

A. S-a-u-d-e-t-t-e.

Q. Tell me about Jean's illness.

A. Just . . . like my mother. He . . . coughs . . . Something . . . is wrong . . . with lungs . . . Chest hurts him when he coughs.

Q. Now you are twenty-six. Is Jean still here?

A. No. [Tears came from the corners of closed eyes.]

Q. Don't cry. It's all right.

A. I'm . . . all . . . alone . . . now.

[With these words, Bibi appeared to resign herself to the loss of her husband; but her voice was painfully sad.]

Q. All right. Let's come on ahead up until the time when you are thirty-five. Are you all right?

A. Poor . . .

Q. You are forty. Are you still all right?

A. All . . . alone . . .

Q. You are forty-eight now. Where are the children?

A. Josephine . . . married. She went . . . to . . . America.

[The tape recorder plays back an unusual reaction of the group when Bibi spoke the word, "America." It sounds as though all of us had caught our breath in amazement or surprise. When we discussed it later, most of us agreed that her words had the instant effect of projecting us out of the Morrison home directly to Bibi's

side in her little home somewhere in France.]

Q. Where did she go in America?

A. [Despondently] She . . . left me alone. She went . . . to America.

Q. Where in America?

A. Virjeen . . . Virjeen . . . Vir-jeen-ya.

Q. Where in Virginia?

A. I . . . don't . . . know . . . America.

Q. What about the boy?

A. Francois . . .

Q. Where's Francois?

A. In Paris.

Q. What is he doing there?

A. He's . . . in a shop . . . a tailor shop. He doesn't want . . . to be . . . a farmer . . . like his father.

Q. All right. Now you are fifty years old. Are you well?

A. Old . . .

[In this, as in future experiments, a strange thing happened to our sleeping lady as we approached the time of Bibi's death. Her voice grew very tired, and quiet; her facial features expressed wearied old age. It was a remarkable transformation!]

Q. Now you are fifty-one . . . now, fifty-two—

A. No.

Q. You are fifty-one?

A. Yes . . . fifty-one.

Q. What is the year?

A. Eighteen . . . eighteen . . .

Q. Think carefully, now. You are fifty-one. What is the year?

[No response.]

Q. You know your first name now. Can you say your first name for me?

A. Bertina.

Q. And your last name?

A. Saudette.

Q. And they call you—

A. Bibi.

Q. You are fifty-one. Are you ill?

A. Yes . . . old . . . tired . . .

Q. Tell me, why aren't you going to be fifty-two?

A. I'm dying . . . all alone.

Q. Have you heard from your daughter in Virginia? Do you hear from her?

A. Josephine . . . can't be bothered . . . with . . . me.

Q. What about Francois?

A. He doesn't care about his mother . . . He's left . . . me, too. They . . . don't know . . . I'm . . . dying . . .

Q. Is dying pleasant? Is it restful—or what?

A. Quiet . . .

Bob decided that Irene had had enough for our first experiment. He cautiously brought her back into the present time, and conditioned her for her awakening. On the cue, "Love is everywhere," she opened her eyes.

"Hi!" she said sleepily.

"How do you feel?"

"Fine, wonderful! What happened?"

"Wait until you hear the tape recording," Bob smiled. "You'll find out what happened!"

Instantly the room became an uproar of excitement. Bob walked over to his wife, Mickey, and sat down beside her. She asked him what he thought about it all.

He looked at her for a moment, then the smile on his face gave away to hardness as he found himself still a prisoner of doubt.

"I just don't believe it," he said.

. . . Yet the time would come when that shell of skepticism surrounding Bob would be shattered! We would see the clouds of doubt fade away, and the light of faith break through. For all of this was destined to become so much more than an age regression experiment, and a story of previous lives . . .

This was to be a story of many wonderful things—about God!

Part Two
THE STORY OF BIBI SAUDETTE

Chapter Three

BIBI'S CHILDHOOD

The next day the telephones were busy between everybody's house and everybody's house. Martha called Irene, and Irene called Mickey. Mickey called Marie, and Marie called Irene. Irene called Martha, and Martha called Mickey. Mickey called Irene, and Irene called Martha back—

The question in point: "What do you think about all of this?"

That evening Bob paid a visit to the Specht home to get better acquainted with Irene, and to meet her family. Her husband, Al, welcomed him at the door.

"Come on in, and make yourself at home!" was Al's friendly greeting.

As they talked, it was quickly evident to Bob that this was a happy family. Al was a kind, benevolent man with a boyish smile, and eyes that reflected a deep, abiding faith. Their daughter, Pat, experiencing her first year as a teenager, was mature for her age; and her quiet sweetness covered well her slightly bashful manner. Their ten-year-old son, Mike, loved horses, and everything that had anything to do with a horse—be it horsemanship, horse shoes, horse hairs, or just plain old-fashioned horse sense. At first, he avoided looking directly into the hypnotist's eyes.

"Don't worry, Mike, I won't hypnotize you," Bob assured him. "Don't be afraid."

"Mom says that you just looked into her eyes, and whammo!" Mike objected.

"Believe me, Mike, it's not that easy, even though a lot of people seem to think so. I suspect that Mommy was just having a bit of fun with you."

Irene put her arm about her son and told him that there was really nothing to fear. Then, as is the custom among most women, she apologized for "the mess my house is in. I'm so busy with my job and all, I just don't get everything done."

Bob said that the house looked immaculate to him—which was exactly what Irene wanted him to say.

"How do you feel about the experiment last night?" he asked her.

"To tell you the truth, I was so busy working in the files at the office today that I had little time to think about it. I'm curious, that's for sure, and I guess I'm pretty excited about it, too. But it seems a lot like a fairy tale to me."

"Do you believe in reincarnation?" Bob queried.

Irene hesitated a moment. "I don't believe in it, and I don't disbelieve it, either. I'll admit that the Bridey Murphy story certainly did fascinate me, and I suppose that is why I accepted Martha's invitation to the meeting. But I never dreamed I would turn out to be the guinea pig!" she laughed.

"You seemed to be completely at ease last night," Bob commented.

"I wasn't afraid, and I don't know why I shouldn't be. Al and I don't know very much about hypnotism, and I have a friend who thinks it's black magic."

"But you're not afraid?"

"No, it doesn't frighten me in the least."

For the next hour or so, Bob talked about hypnosis. He explained that it was a much-misunderstood science, the very nature of which lent itself easily to prejudice and misconception. He pointed out that he did not believe it was a toy to be played with. "But, if used properly," he added, "I believe that it is a gift of God, and that mankind will find many wonderful uses for it. I have hypnotized at least a thousand different people, and have never had any unhappy results with it. I'm glad that you're not afraid."

"Are you going ahead with the experiments?" Al inquired.

"That depends a lot on you," Bob answered. "How do you feel about your wife's being the subject?"

Al replied that he frankly didn't know too much about hypnosis. He had talked to a doctor earlier that day, and the doctor had told him that, as far as he could determine, there was nothing to be alarmed about if the hypnosis was handled properly. The doctor had spoken of the known values of hypnotism in both medicine and psychiatry. He had left Al with the feeling that Irene would probably suffer no harm.

"Not only that," Al went on thoughtfully, "but I trust Irene, and if she feels she wants to go ahead with this, then I guess it's all right with me."

For a moment Bob studied the happy face of the woman who, sleeping deeply the night before, had opened the door on some unknown mystery.

"And, now for the big question, Irene. Would you like to continue the experiments?"

"For some reason, I not only want to go ahead," she answered, "but feel *impelled* to. I have a feeling as though I were about to become a part of something very important. I can't explain it, but I feel it."

Less than a week later, our sleeping lady again took us on our journey back through the years . . .

There is much to tell about what happened as the sessions of the following months took place—so much, in fact, that we have had to divide this book into a number of parts:

First, we will learn the story of Bibi Saudette. We will visit briefly with Elsa Albritt, a crippled English girl who took her life in her late teens. Dorcas, a haughty, proud woman of Greece will dodge our questions, and suspect every move we make. Then—

But, first, let's find out about our Bibi.

Since we had no particular plan of questioning for any of the hypnotic sessions, we entered Bibi's life during

numerous experiments at various age levels. To bring you her story so that her life experiences might be followed easily, we have taken sequences from a number of different tape recordings, and have put them in chronological order.

These, then, are the recorded highlights of the story of Bibi Saudette:

Q. Take me back with you—back away from this life—to a life before this. Tell me what you see, and what you feel. I will listen.

A. I feel lost! I feel lost! I don't know where I am . . . I'm lost! I'm lost!

Q. Let's go back before you were lost . . . back to where you knew where you were. Back to—

A. She had a curl . . .

Q. Who, you?

A. No . . . it isn't me. Her. I don't know . . . her name. There's a ball . . . they're dancing.

Q. What kind of costumes are they wearing? What kind of clothes?

A. It isn't costumes. Her dress . . . She has a . . . long curl on her neck. Her dress is . . . pearly. She has a comb in her hair. She isn't dancing . . . she's looking . . . at me.

Q. What is her name, do you know?

A. I don't know . . . I don't know who she is. She wonders why I'm here . . . I'm lost! I'm lost! She's looking at me through the window. She is . . . so beautiful. I wish . . . I wish I could be . . . like she is. [Wistfully.]

Q. How old are you?

A. Six . . . six . . . and a half.

Q. What is the year? Do you know?

A. I don't know.

Q. Where is your home? What is the name of the place where you live?

A. I don't know. I'm lost! They . . . asked me that . . . but I don't know. She keeps . . . looking at me. She has a beautiful curl.

Q. Is she smiling at you?

A. Well, yes . . . but she . . . wonders why I'm here.

Q. This is different than it was when you were six and a half in the life from which you have just come?

A. Yes; I have long, black stockings . . . and a coat. I must not . . . have . . . a mother. I don't see her. I'm lost!

Q. What season of the year is it? Are you hungry? Do you have any desires?

A. It isn't cold . . . I don't know . . . I have a coat on, but I'm not . . . not cold. I want to go home.

Q. What is your first name?

A. Bibi.

Q. You said you couldn't find your mother. Where did you come from? Why did you leave home?

A. My mother . . . told me to stay there . . . but I saw the fruit.

Q. What fruit?

A. I don't know . . . what kind of fruit. But . . . it was red . . . it was pretty. I would like . . . to have some. It was pretty, and I went to see it . . . and now I'm lost!

Q. Do you have any brothers or sisters?

A. I have a brother.

Q. What is his name?

A. He's a baby.

Q. Do you know his name? What do they call him at home?

A. Just . . . baby. No, he has a name . . . My mother told me . . .

[In order to bring the reader a more complete account of the Bibi story in this section of this book, it will be necessary to occasionally repeat small portions of the experiment reported in chapter two.]

Q. Do you have any sisters?

A. Yes.

Q. How many?

A. One.

Q. What is her name?

A. She's . . . Marie.

Q. What does your father do?

A. He has a wagon . . . there's hay . . . on the wagon . . . and a . . . It has big wooden wheels on it.

Q. Your first name is Bibi. What is your last name?

A. Giroux . . . Giroux. Papa says we should say it . . . Giroux.

Q. Do you live on a farm, or some place like that?

A. We live on a farm . . . but it . . . isn't my papa's farm . . . It's not ours. He works for the man in the big house.

Q. Where? By your house?

A. Yes . . . we have . . . a little house.

Q. What is your mother's first name?

A. Her name is . . . Marie, too.

Q. What is your father's first name? What does your mother call your father?

A. Papa!

Q. No, I mean what is his first name?

A. Fr . . . Francois.

Q. All right. It is Christmas, and you are ten years old. It is a happy Christmas. Tell me about it.

A. Mama made pudding. The man . . . at the big house . . . brought us a basket. It had a grouse in it. He won't . . . let papa shoot the grouse . . . but he brought us one. And sweets in it, too . . . and white bread. Mama said, "Don't let the cat meow. It's bad luck at Christmas . . . feed her good." We played . . . games . . . we went . . . to church. And we get to stay up all night . . . nearly. Some babies don't . . . but Mama says I'm not a baby any more!

Q. What year is this . . . when you are ten years old?

A. Eighteen thirty-one.

Q. Are you sure?

A. Eighteen . . . thirty-one. I think Papa said eighteen thirty-one.

Q. Do you have any way of telling the date other than by Mama and Papa?

A. No.

Q. What is the baby's name?

A. Gigi.

Q. And your sister, Marie, how old is she?

A. I think Mama said . . . she's twenty.

Q. Is she married?

A. No. She . . . works someplace, but she's here for Christmas.

Q. Do you go to church every Sunday?

A. We go to Mass on Sunday.

Q. Tell me more about the church.

A. It's not . . . a very big church. Father says . . . we should be glad to have it. Papa says we should be glad, too. They are singing . . . and the candles. Sometimes it hurts my knees . . .

Q. Why?

A. Because we have to kneel on those . . . I don't know . . . but they hurt! Papa says, "Kneel, anyway!"

[Here Bibi imitated her papa's severeness by scowling as she growled the command, "Kneel, anyway!"]

Q. Is Mama there? Does she like to go to church?

A. Yes . . . Mama does love to go to church. Mama . . . makes us scrub good . . . and she digs in our ears . . . and it hurts sometimes.

Q. How do you get to church? How far is it?

A. We walk . . . it's not far. Sometimes we take . . . the cart.

Q. You take the what?

[Bob thought she had said "we take the *car*."]]

A. The cart.

Q. Oh, I see. How many wheels on the cart? What pulls the cart?

A. Two wheels . . . oxen . . . but we walk. We wear our . . . shoes then, too. Sometimes they don't feel so good. We get sugar plums in our shoes—

Q. You get sugar plums in your shoes? Tell me about it.

A. At Christmas . . . we set our shoes out . . . and the Saint . . . Nicholas puts . . . sugar plums in our shoes . . . and they're good! Papa gets a . . . su . . . su . . . a yule log. It burns for a long time . . . for a week.

Q. Let's imagine that I am one of your friends. What is my name? Who am I?

A. Henri.

Q. Do you like me?

A. You like to tease me. [Coyly.]

Q. Am I mean to you?

A. No. But . . . I like it, though. You . . . have a patch on your knee.

Q. How old is Henri, do you know?

A. Eleven.

Q. Let's go ahead one more Christmas. How old are you now?

A. Eleven.

Q. Is it a happy Christmas?

A. Marie . . . Marie . . . [Very disturbed.]

Q. What about Marie?

A. Mama says that Marie . . . won't be home . . .

Q. Not this year?

A. Not . . . ever!

Q. Why?

A. Mama . . . won't tell me.

Q. What does Mama look like?

A. Mama's thin. She's sick . . . I think. She's pretty, though. She has . . . black hair . . . She has blue eyes.

Q. How tall is she?

A. Not very tall. Papa can . . . pick her up.

Q. Tell me about your house.

A. Made with bricks . . . and mud. Bricks . . . [she seemed to question the word "bricks"] . . . and mud. Not big enough, though. Mama wishes . . . we had a bigger one.

Q. Now you are Bibi at twelve years of age. Where are you now?

A. Home.

Q. Will you show me around? Show me some of the things you would like to have me see.

A. House too small. Mama wishes . . . Mama doesn't like it. Too small. We climb the ladder . . . ladder? . . . [again she questioned the word] . . . to go to bed. Not much room up there, though. Sometimes . . . I bump my head! Sometimes birds on the roof . . . sometimes they wake me up.

Q. What do you sleep on?

A. On the . . . we have a straw mattress [she did not like the word "mattress"] on the floor. Mamma makes Papa change it sometimes.

Q. Now you are fourteen. It is winter. Do you have snow?

A. Not . . . a little bit . . . not . . .

[She appeared somewhat puzzled about the snow.]

Q. It's Christmas again. Are you happy?

A. Yes, Jean brought me a pretty comb.

Q. What grade are you in at school when you are fourteen?

A. I don't . . . I . . .

[She didn't seem to know what the word "grade" meant.]

Q. Who is your teacher?

A. Sister Jerome. [Bibi pronounced it Zhuh-rome.] She's nice to us. She . . . she . . . I can't see her hair! I wonder . . . if she *has* any hair.

[Bibi was greatly amused about this.]

Q. Don't you know?

A. She won't tell us. She's . . . nice to us, though.

Q. Where is the school?

A. By the church.

Q. What is the name of the church?

A. Saint Elbe . . . Saint Elbe . . .

Q. Does the priest come to see you in school once in a while?

A. Yes.

Q. What is his name?

A. Father . . . Charles. [This sounded like "Sharles."]

Q. Now you are fifteen years old. Are you going to school this year?

A. No. I have to help Mama.

Q. Again it's Christmas. What are you doing?

A. Coming home from church.

Q. What year is it?

A. Eighteen thirty-six.

Q. Is it December?

A. Christmas is . . . always December!

Q. Do you celebrate the twenty-fifth as Christmas?

A. Lots of days . . . lots of days.

Q. Do you have any celebrations after Christmas . . . like St. Joseph's day? Does Saint Joseph's day sound familiar to you?

A. Not for Christmas.

Q. Did you come home in an automobile?

A. [Completely puzzled.] I . . . don't know . . . automobile . . .

Q. How did you come home, then?

A. We walked.

Q. How far is it to the church?

A. Not very far.

Q. What games do you play? What is your favorite game?

A. Hide in . . . the hay . . . hide . . . sing . . . dance. I don't know names.

[Suddenly she began to laugh softly.]

Q. What's so funny? Tell me.

A. Jean . . . Jean . . . It really wasn't funny, but he *looked* so funny. He fell right on . . . his chest. Looked like a bird!

Q. Now look quickly around you. Please tell me the names of all the people around you.

A. Jean . . . Claire . . . Vivian . . . Henri . . .
Annette.

[She pronounced these names in the following manner: Zhahn, Vivi-yon, On-ray, Ah-nett.]

Q. Do you have any music?

A. No . . . sing . . . sing.

Q. Can you name me one song? You can say the French now—

A. I can hear it . . . but I can't say it.

Q. You surely know some French words. Just say any French word that comes to your mind.

A. It . . . is hard. I hear them . . . but I can't say them.

[During the earlier experiments, Bob frequently attempted to get Bibi to speak in French. She was never able to do so. Always she would say, "I hear them . . . I hear them . . . but I can't say it." However, she was able to answer in English simple questions put to her in French. A report of this is given in a later chapter.]

Q. What's the most fun of anything you do?

A. Take food to the woods. We put it . . . on the ground . . . on a cloth. Lots of things to eat.

Q. All right. Now you are at one of these picnics. Tell me, who is there with you?

A. Annette . . . Henri . . . Vivian . . . Claire . . .
Emilie [Ay-muh-lee.]

Q. Is Claire a boy or girl? Can you spell the name for me?

A. Boy. C-l-a-i-r-e.

Q. What do you do when you have these good times together?

A. We take food . . . to the woods. Each one brings food.

Q. What kind of food?

A. Bread . . .

Q. What kind of bread?

A. Just bread.

Q. Is it dark bread . . . or what kind?

A. Yes.

Q. Do you have white bread often?

A. No. Sometimes meat. Once Mama made . . . ginger-bread. We just like to go to . . . the woods.

Q. Do you play games?

A. Yes. Sometimes . . . we hide. Play hide . . . pick flowers.

Q. Tell me, which one of the boys that are there do you like the best?

A. [Bashfully.] I like Jean. Jean . . . can't come very much.

Q. To the picnics, you mean?

A. Yes . . . but I like them all.

Q. Who is your special sweetheart?

A. [Quite embarrassed.] Jean.

Q. I see. Tell me, how old is Vivian?

A. About fifteen.

Q. Who is Henri?

A. He lives on a farm. He's . . . orphan. Gouins took him.

Q. Can you spell his last name for me?

A. Gouin. [She pronounced the name Zhwan.]

Q. Tell me something more about your friends.

A. Annette is my friend.

Q. How do you spell her name?

A. A-n-n-e-t-t-e.

Q. What is her last name?

A. Loubet.

Q. How do you spell your last name, Bibi?

A. G-i-r-o-u-x.

Q. Tell me about Henri. What talents does he have?

A. Henri is a good boy . . . good boy.

Q. Does he sing, build anything, have an art talent, or anything of that nature? Does he play an instrument?

A. No. Henri is just a good boy. Henri is . . . an orphan boy . . . Just a good boy.

Q. Then he doesn't know anything?

A. Yes he does . . .

Q. What?

A. He knows how to be kind. Good friend . . . understands.

Q. Tell me more about what you do to have fun.

A. Sometimes . . . we play in the . . . Papa doesn't like us to play in the hay . . . hayloft.

Q. Do you and Annette go places together?

A. Sometimes. We went to a fair once. We saw . . . lots of things . . . Punch and Judy . . . people dancing . . . things for sale . . . lots of people.

Q. How were they dressed?

A. Bright red . . . yellow. Danced the . . . cobbler song.

Q. They danced the cobbler song?

A. Yes . . . tap shoes . . . like a cobbler . . . shoemaker.

Q. All right. Now, what is the name of the man your papa works for?

A. Gervais. Jacques Gervais. [Zher-vie]

Q. How do you wash clothes on the farm, Bibi? What's the best way to get them clean?

A. Oh . . . get the kettle boiling . . . hot . . . hot . . . hot. I don't like to wash clothes. Stand . . . and stir . . . and stir . . . and stir . . . and stir . . . and lift.

Q. A lot of work?

A. Yes.

Q. Now you are sixteen. Are you happy?

A. Yes.

Q. Do you still go to school?

A. No.

Q. Do you work on the farm?

A. Yes.

Q. Do you still like Henri?

A. Yes. Henri's a good friend.

Q. And Annette, is she still with you?

A. Annette went to Paris . . . to work. I miss . . . Annette.

Q. Are you in love with someone?

A. Yes . . . Jacques. [Zhock.]

Q. Jacques? Is he the man in the big house?

A. His son. But Jacques is cruel! [Disturbed, and hurt.]

Q. Is Jacques his father's name, too?

A. Yes.

Q. How old is his son?

A. I think . . . about like me.

Q. Does Jacques love you?

A. He says so . . . but . . . I don't know.

Q. Do you want to tell me about your romance?

A. Jacques is rich . . . beautiful . . . cruel. Breaks my heart!

Q. How?

A. I love him! But he won't tell his father he loves me. I love him!

Q. Do you think that he loves you?

A. No. I think he is just having . . . fun.

Q. Why does he tell you he loves you?

A. He knows . . . I love him. I meet him . . . in the hut . . . hut. But . . . he won't tell his father . . . won't marry me. Won't . . .

Q. Do you meet him there often?

A. When he is home. He goes away.

[Bibi's distress had reached a high point. She appeared ashamed, and very troubled. Bob thought it best to lead her away from the scene for a while.]

Q. When is your birthday, Bibi?

A. July first.

Q. All right. Now it is your sixteenth birthday. What happened on your birthday when you were sixteen?

A. Mama . . . told me I was a woman . . . now. Grown . . . might get married. Papa said, "No! Too young!" Mama wanted . . . a present for me . . . but no money. But I didn't care. I was just glad to be sixteen years old. Jean came to eat with us.

Q. Did you have anything special to eat?

A. Nothing . . . special . . . but Mama made dump-
lings. She set the table nice . . .

Q. Bibi, describe yourself to me as you are right now.
Tell me about yourself. Tell me how tall you are, and
all.

A. Jean says . . . my cheeks are red. He says my
hair is black as midnight. Blue eyes . . . not very tall.
Jean is tall.

Q. How much do you weigh?

A. I don't know.

Q. Are you thin?

A. No.

Q. Are you heavy?

A. No.

Q. Not thin, not heavy—just nice, is that it?

A. Jean says nice.

Q. Do you know how tall you are?

A. To the middle of the door.

Q. Do you wear stockings?

A. Just for church. Papa says . . . I'm too big to go
barefoot . . . but I like to.

Q. Where do you get your stockings?

A. Sometimes Mama makes them.

Q. Do you ever see them in the stores in the village?

A. Yes . . . but too much.

Q. How much do they cost?

A. Fifty . . . fifty . . . fifty . . . I can't . . .

Q. Go ahead—

A. Fifty fr . . . fr . . . franc . . . franc. [Frahnk.]

Q. What else do you see in the store that you like?
Let's go into the store and you show me something you
like.

A. Pretty beads . . . amber beads . . . beautiful . . .
long. But I can't have them . . .

Q. How much are they?

A. One hundred fifty franc.

Q. All right. Now, let's come up until you are seven-

teen. Tell me something about your life when you were seventeen.

A. Hurt my foot. Papa said . . . I'm too big to play like a . . . little girl. My foot hurt bad.

Q. What did you do to it?

A. I fell and twisted it. Sore.

Q. Are you still in love with Jacques?

A. [Suddenly depressed.] Yes.

Q. What about Jean?

A. Jean . . . poor Jean. He loves me.

Q. Is there anything special you do to have fun when you are seventeen?

A. Just dance . . . sometimes . . . in the village.

Q. Where does the music come from?

A. We sing . . . and clap our hands.

Q. Does Jacques take you to the dances?

A. No, I think Jacques wouldn't like to have people . . . see me with him.

Q. Do you ever go anywhere with Jean?

A. I can't.

Q. Why?

A. I'm going . . . to have . . . I'm going to . . . have . . . a baby!

Chapter Four

“RELEASE FROM BONDAGE”

There was something profoundly impressive about the Bibi story as it was being unfolded to us by our sleeping lady. However, Bob, who had been brought up in religious doctrines that allowed no room for the teaching of reincarnation, refused to believe any part of it for a long time after the experiments began. He kept searching for an explanation. The critics of the Bridey Murphy findings had advanced a number of theories to discredit the possibility of truth in those experiments. Bob was quick to grasp on to these theories, and attempted to apply them to our own findings. But somehow he could not make them fit—

For example, some critics had claimed that the hypnotized subject of an experiment such as this was merely re-living the experiences of her *present* life, and re-telling them in another setting. Bob was not able to justify this assumption. The life of Bibi Saudette was most certainly not the life of Irene Specht. Moreover, there were years of life experiences in the Bibi story that Irene *had not yet lived*; for, at the time the experiments started, Irene was only thirty-four years old, while Bibi had lived until the age of fifty-one. Then, too, Bibi had told of her own death. But Irene was very much alive. Bob finally discarded the theory as worthless.

Another possibility for an explanation was to be found in the speculation that the hypnotized subject was telling a story which she had read or heard at some time in her life. But Irene felt that this was not true. The characters and incidents of the Bibi story were in no way familiar to her. She discussed the matter a number of times with her mother and father in an effort to uncover any clue

to such a possibility. None could be found. Those who witnessed the hypnotic sessions also felt that this theory was not acceptable. Here was a story, they said, being *lived*—not just told. They pointed to the complete consistency of the account of Bibi's life received over a period of months in many different sessions, and to the highly emotional state of suffering exhibited by the sleeping Irene as she related the tragedies of the French woman's existence. Finally, Bob cast this theory aside as well.

It had also been proposed that the person under hypnosis might be answering the hypnotist's questions in a manner that might be pleasing to him—that she could be inventing the story just to make him happy. The members of our group immediately labeled this idea as rather humorous. The things we were hearing from our sleeping lady were contrary to Bob's beliefs, and it was obvious to all of us that he was not pleased in the least. At times she became impatient with him, scolded him, corrected him. In the matters of his relationship with God, she pleaded with him time after time to try to understand. In place of making him happy, she often left him in a state of cheerless confusion. As we threw this theory aside, we also tossed away the possibility that our hypnotist was planting anything in the subject's mind through the use of mental telepathy. After all, *he* was the skeptic!

We considered other possible explanations. One by one they found their way to the discard pile.

Man has always been a creature who, if he did not want to believe a thing, would find a way to discredit it. And so we were told that, if there was no other way to account for all of this, then, without a doubt, it was the work of Satan or of demons, and was an abomination to Almighty God. But the sessions eventually yielded hours of tape recordings containing many wonderful things about God, glorifying Him, and testifying to His

great love. And time and time again we would hear our sleeping lady softly say:

"God is loving you *now*."

Perhaps something of extreme importance was actually happening here in Boulder. We decided to listen with open minds.

Bibi had told us she was going to have a baby . . .

Q. Let's go ahead until it is just two months before your baby is born. What is the date?

A. February, 1838.

Q. Are you still on the farm?

A. Yes . . . yes.

Q. What are you going to do?

A. [Desperately.] I don't know what . . . Annette says come to her . . . she will help me. Papa ashamed! Mama . . . sick . . . hurt . . . ashamed!

Q. Let's go on to the next month. What have you decided to do?

A. I think I'll go to Paris. Annette . . . she says come.

Q. Do you write to her?

A. Yes . . . she—

Q. Have you written to her lately?

A. No, but I will . . . I will.

Q. Who is the father of your child?

A. Jacques.

Q. Is Jacques going to be of any help?

A. No! Cruel! He doesn't care!

Q. Does Papa know it's Jacques?

A. Yes . . . Papa ashamed . . .

[What appeared to hurt Bibi the most was the shame she had brought upon her parents. Her voice was filled with tears each time she told of it.]

Q. Now, let's go ahead a little more. Are you going to Paris?

A. Yes.

Q. How are you going?

A. Mr. Byron helped me. I ran away . . . I left in the night. Papa ashamed!

Q. You say Mr. Byron helped you? How?

A. Yes . . . in a wagon. Said he'd take me part way . . . He was sorry.

Q. Who is Mr. Byron? What does he have to do with all of this?

A. Jean works for him. He is good to Jean . . . I found Annette . . .

Q. All right. Tell me about that.

A. Annette is a good friend . . . and she wants to . . . help me. She is not ashamed of me . . . not ashamed. [Comforted somewhat.]

Q. Now, it's time to have your child. Where are you?

A. Paris . . . Annette's room . . .

Q. Who is there?

A. Annette. Someone . . . woman . . . woman . . . to help . . . but dirty!

[She seemed repelled by her surroundings.]

Q. Is it painful?

A. Yes! Yes!

[Our group members were all impressed with the fact that her reactions at this point were not unlike those of a woman in painful labor.]

Q. Is there a doctor there?

A. [Helplessly.] No doctor . . . no doctor!

Q. Let's go on past that. You have had your child now, and have seen it. Is it a boy or girl?

A. Boy.

Q. What are you going to name him? Have you decided?

A. Francois.

Q. How long do you stay in Paris after Francois is born?

A. Mama sick . . . home. Went home . . . May first . . . Mama sick . . .

Q. Where is Mama?

A. Home.

Q. How do you get home?

A. I walked . . . most of the way. Some people took me part way . . . part way . . . in their cart. I was tired . . . tired.

Q. How far is it?

A. About forty kilometers.

Q. All right, Bibi, when you got home, what did you find?

A. Mama sick . . . Papa ashamed! Papa loves . . . me . . . though.

Q. How long do you stay at the farm?

A. I don't want to stay.

Q. How long did you stay?

A. October . . . October. Francois . . . I want him! [Desperately.]

Q. Is there any reason why you can't have him?

A. He's with Annette. I want him! I want him!

Q. Where is Annette?

A. In Paris.

Q. When do you leave to go to Paris again?

A. October . . .

Q. Did Mr. Byron help you this time?

A. No.

Q. How do you go this time?

A. Rode on wagon with grain . . . walked some.

Q. What does Annette do in Paris?

A. She works in . . . Hotel . . . de . . . Ville.

Q. What does she do?

A. Maid . . . chamber . . . maid.

Q. What do you do?

A. [With disgust.] I work hard. I'm . . . a scullery . . . maid.

Q. Are you happy here?

A. No!

Q. Tell me about the Hotel de Ville. What was it used for? Do you know?

A. Oh . . . sort of . . . I don't know . . . officers . . . mayors . . . people just planned things . . . decide. Sort

of officials . . . I don't know . . . something like that.

Q. What did you do? Did you have to serve food to some of them?

A. Yes. Sometimes . . . chamber maid . . . with Annette. Just clean up! . . . clean up! They made lots of mess to clean up, too! They don't care!

[She had suddenly become furious.]

Q. What kind of a mess?

A. Oh, everything! Spill things . . . throw things around! Don't care . . . don't care if they put their feet . . . oh, I just get so angry! . . . put their feet on the tables . . . everything! [Now quieting down.] Lots of records . . . kept them there . . . lots of records kept there.

Q. Do you ever walk around outside the hotel?

A. Not much.

Q. I want you take me around the hotel and show me some of the things you see outside. Let's start in front. Point out everything you want me to see.

A. Windows . . . not very large . . . carved . . . stone . . . cut . . .

Q. What else?

A. Ugly . . . ugly faces . . . ugly faces . . . high . . . high . . .

Q. Anything else?

A. Fountain . . . fountain . . .

Q. Is that in front?

A. Garden . . . fountain.

Q. Are there any statues in the garden?

A. Yes. Curly haired . . . boy . . . wings . . . horn . . . wings.

Q. All right. Let's go around in back of the hotel. What's there?

A. Kitchen.

[The tape-recorded answer sounds like "kitchen" but we can't be certain. The sound is not too clear.]

Q. Kitchen?

A. Garden . . .

Q. Are there any statues in the garden?

A. Yes.

Q. Is there one you would like to show me?

A. Woman . . . with cloak . . . over child.

Q. Where does the garden lead to?

A. River. River . . . s . . . s . . . s . . . river
Seine.

[At this point, it is interesting to note that Irene Specht has never been out of this country. She is not familiar with French cities, buildings, names, or customs. She is not acquainted with the French language, or with French history. During the time these experiments were in progress, she carefully avoided reading anything that might have even the slightest French flavor—novels to encyclopedias.]

Q. Are you married yet?

A. No. Jean wants me to . . . but I don't want to go back!

Q. Does Jean come to see you once in a while?

A. Yes, sometimes. Jean works too hard on the farm. He wants me . . . to go back . . . but I can't do that.

Q. Why?

A. Francois . . . Jean *would* be good to him . . .

Q. Jean wants you to marry him?

A. Yes.

Q. Do you think you will?

A. I don't know. I don't . . . want . . . to go back. I hate it there!

Q. Well, you don't seem to like it here—

A. No!

Q. Do you have any other men friends?

A. No. I don't like men . . . they're cruel!

Q. All men?

A. Except Jean. Jean's good to me.

Q. Do you love him?

A. Yes.

Q. All right. Let's go up until Christmas now. Are you happy?

A. No. Mama . . . Papa . . . gone.

Q. What happened to them?

A. [Tearfully.] Mama . . . she had . . . something the matter . . . with her chest. She coughed all the time. Papa . . . he just had to go with her, I guess.

Q. When did Mama die?

A. May ten . . .

Q. What was the year, do you know?

A. Eighteen thirty-nine.

Q. Did you get married?

A. Yes.

Q. When were you married?

A. February third, eighteen forty.

Q. Now it is your wedding day. Are you happy?

A. Yes.

Q. Lots of gay things?

A. No.

Q. Where, in Paris, were you married?

A. In the con . . . house . . . not in the church . . .
I know it . . . I know it . . .

Q. Who performed the service?

A. The man in the con . . . con . . .

Q. Can you spell it for me?

A. C-o-n-c-e-i-r-g-e . . . I don't . . . think that's right.
[She seemed to be questioning her spelling of the word.]

Q. Where did you go right after the wedding ceremony?

A. Back to Annette's.

Q. How long do you stay in Paris after your marriage?

A. Jean asked me to . . . stay . . . because . . . build house. Mr. Byron says we can have house. Jean says for me to stay . . . while he fixes it.

Q. How long did it take him?

A. [Big sigh!] Long . . . time.

[Between sessions, it was suggested that we pick

an age level and ask Bibi who was ruler of the country at that time. We picked the age of nineteen. Someone checked a reference library, and reported that the ruler of France at that time (1840) was Napoleon III. (What we were doing was, of course, not known to Irene.) Here's what happened when Bob asked the question of our sleeping lady:]

Q. You are now nineteen. Are you still in Paris?

A. Yes.

Q. Who is the ruler of the country? Do you know who is ruling?

A. Phil . . .

Q. Can you spell it for me?

A. P-h-i-l-i-p-p-e. Louis . . . Philippe.

Q. Does he have a last name?

A. I don't know about kings.

Q. Is he in Paris, too?

A. I don't know.

[At first, we thought that Bibi was wrong. Our group member had reported that Napoleon the Third was emperor of France in 1840 when Bibi was nineteen. Also, Bibi had said king, not emperor. But we were in for a surprise! A later check revealed that the error was ours, not Bibi's. Louis Phillippe *was* ruling France in 1840, not as emperor, but as a king. Bibi was right.]

Q. When did you go to the farm with Jean?

A. September. I . . . was sick . . . I was sick.

Q. You were sick?

A. I'm going to have . . . a baby!

[Bibi's announcement of the coming of her second child made her happy this time. She smiled broadly.]

Q. Do you have your baby on the farm?

A. Yes.

Q. Your marriage was when?

A. February third, eighteen forty . . .

Q. When was the baby born?

A. December third. She was born . . . on Jean's birthday. Jean says . . . it was the nicest birthday present he ever got.

Q. Her name was—?

A. Josephine.

Q. That must have been a happy Christmas that year.

A. Yes. Jean was good to Francois. He . . . made him a little cart . . . just like the big one. Francois pushed it all around the floor. He was *so* sweet! Jean is so good. He loves him, too. [Very happy.]

Q. All right, Irene, now let's come up until you are twenty—

A. No! No!

Q. Not twenty?

A. Not Irene! . . . Bibi Saudette.

Q. Oh, yes; that's right. I'm sorry, Bibi. Now tell me what happened to your sister Marie? Is she still alive? When did you see her last?

A. Eleven. I don't know . . . She went away . . . but Mama wouldn't tell me. I think . . . terrible trouble . . . but Mama wouldn't tell me.

Q. Where is Gigi now?

A. He went . . . Some rich family took him. They said . . . they would send him to school. Treat him like a gentleman . . . make him a gentleman . . . instead of a farmer. Papa didn't want him to go . . . but Mama thought best.

Q. How old was he when he left?

A. Nine.

Q. Can you tell me how to spell Gigi's name?

A. G-i-g-i. But Gigi . . . not his name.

Q. What is his real name?

A. Georges. [Zhorzhay.]

Q. Do you see Gigi often, now that you are twenty?

A. No.

Q. How old were you when you saw him last?

A. Fifteen.

Q. What was the name of the family that took him?

A. Lebrun. [Lay-broon.]

Q. Do you have any other relatives besides Gigi? Any uncles or aunts?

A. No.

Q. What is the name of the man that Jean works for?

A. Mr. . . . Adolph . . . Byron.

Q. Is he good to you? Is he good to Francois?

A. Sometimes he's rude . . .

Q. All right. Now, Bibi, once before [at the age of ten] you started to tell me about the yule log. Now that you are twenty, can you tell me what you were thinking of? Can you spell it?

A. S-u-c-h-e. Suche . . . I can't say it.

[Cassell's French Dictionary, copyrighted in 1903, gives the word for log as *souche*.]

Q. Let's come forward until you are twenty-three. It's summer-time. Is this a happy time?

A. Yes, except for Jean. Jean works too hard. I worry . . . about him. He coughs . . . like my mother. Hurts him . . . chest . . . chest . . .

Q. Can you tell me something that's happening in France? Is everything peaceful when you are twenty-three years old?

A. Lots . . . lots . . . people . . .

Q. Yes? Lots of people what?

A. Angry . . . president . . . president . . .

Q. Do you have a president when you are twenty-three years old?

A. No . . .

Q. All right, you are twenty-four. What now?

A. [Greatly disturbed.] I . . . worry . . . I worry . . . about Jean. He coughs . . . coughs . . .

Q. Does he cough like mother?

A. Like . . . my mother . . . Hurts him . . .

Q. Where does it hurt him?

A. Chest . . . chest . . .

Q. Now you are twenty-five. What's happening?

A. Jean . . . I . . . think . . . I think . . . he's dying!

Q. Now you're twenty-six. What's happened?

A. [In extreme sorrow.] Jean . . . gone . . . gone . . .

Q. Are you lonely?

A. Yes . . . yes . . .

Q. How about the children?

A. Well, they help me . . . in my sorrow.

[Please note that, although the thought is exactly the same, the phrases describing this scene vary slightly from the words used for the same scene in chapter two. We explored various important areas of Bibi's life in several different experiments, and, wherever possible, we have used material from different recordings for the sake of variety and comparison.]

Q. Do you have friends? What about Henri?

A. Henri helped me many times . . . many times . . . good friend.

Q. Does he love you?

A. Yes.

Q. Do you love him?

A. Yes . . . but not like . . . sweetheart.

Q. Does he love you like a sweetheart?

A. Yes. Henri wants me . . .

Q. Does he want you to marry him?

A. Yes.

Q. Why don't you do it?

A. Just . . . good . . . friend.

Q. Let's come ahead until you are twenty-seven. Are you all right?

A. Yes.

Q. What's happening in Paris?

A. E . . . lec . . . tion . . .

Q. Can you tell me louder?

A. Election . . .

Q. Election?

A. Yes.

Q. What's happening?

A. I don't know . . . very much . . .

Q. Tell me what you do know.

A. Napoleon . . . president.

Q. Who was president?

A. Louis . . . Napoleon.

Q. Was anybody hurt in Paris? What's happening?

A. Riot . . . riot . . . angry . . . didn't believe him . . . but election . . . but made him president. Made promises . . . people angry. Stayed with . . .

Q. All right. What happened to Louis Philippe?

A. Sent . . . sent . . . him away.

[History records that many riots broke out in Paris in the summer of 1848, when Bibi was twenty-seven; and on December 10, 1848, Louis Napoleon was elected president. Louis Philippe took refuge in England.]

Q. Now, come on up until you are thirty years old. How do you fix your hair, Bibi?

A. Well . . . you would call it . . . braid . . . Braid around my head. Some white in it now.

Q. White in it already?

A. Yes . . .

Q. You said it was black, didn't you? And now it's getting white?

A. Yes . . . yes . . . *some* white.

Q. What kind of shoes do you wear, Bibi?

A. Well, . . . shoes . . . I don't like to wear them much.

Q. What do you wear on your feet?

A. Shoes.

Q. I mean, around the house.

A. Just barefoot. Papa never . . . *never* approved. Poor Papa! Poor Papa!

[Her tone was one of self-reproach.]

Q. Yes, I know. Now, what do your shoes look like

when you do wear them?

A. Buttons up to the tops . . . black . . . white piping. Beautiful . . . beautiful . . . but they hurt.

Q. They hurt?

A. Yes . . . but beautiful . . . white piping . . . buttons . . . small heels. Make me tall . . . don't feel so good.

Q. Bibi, tell me about the food you have for the tables . . . not what is on your table, but that of the folks in the big house.

A. I don't cook them . . . I don't cook them. We don't have much.

Q. Do they send you food to eat?

A. Steal it . . . steal it! Poor people don't have good things . . . good things . . . fancy cakes . . . fruits . . . fruits. Oh, the fruits! Oh, the fruits!

[It is difficult to describe the hungriness and longing that Bibi expressed as she told about the fancy cakes and fruits. They must have been rare treats to her.]

Q. Don't you get much fruit?

A. No! No! . . . Once I was lost because I saw some fruit . . .

Q. Oh, where was that? In this village, St. Elbe?

A. Yes, I don't understand why you ask me again . . . and again . . . and again!

[Bob had asked her about this in numerous previous sessions.]

Q. Well, can you tell me about the village? Describe it to me. You never have, you know.

A. Well, just the church . . . a few merchants . . . and the big houses where we work . . .

Q. Who lives in the big houses?

A. I have told you many times! . . . I only know Gervais . . . Jacques Gervais.

Q. Do you still love him?

A. No . . . no.

Q. Not any more?

A. No . . . no!

Q. What happened to him?

A. He's there . . . he's there.

Q. Does he run the other farm now?

A. Yes . . . still beautiful . . . still cruel . . . cruel . . .

Q. What do you do around the farm? Can you tell me about your daily work?

A. Clean! . . . clean! . . . clean! . . . scrub! Out in the fields some. Just work.

Q. What do you do in the fields?

A. Work in the hay . . . cutting . . . cutting . . .

Q. How do you cut it?

A. Well, you would call it . . . scythe . . . scythe . . .

Q. All right. Now you are thirty-one. Now who is ruling France when you are thirty-one?

A. Napoleon . . . third.

Q. Now let's go ahead two more years. You are thirty-three. Is Napoleon the Third the president?

A. No . . . emperor.

[Napoleon the Third became president of France in 1848. In 1852, when Bibi was thirty-one, he was made emperor.]

Q. Is the country at peace? Is there war anywhere?

A. Boche . . .

Q. Yes?

A. Prussia.

[The tape recording is not too clear. This may have been "Russia."]

Q. Now you are thirty-five. Are you still on the farm?

A. Yes . . . poor.

[Immediately she appeared to be on the verge of tears.]

Q. What's the matter?

A. She left me . . . all alone!

Q. Who?

A. Josephine.

Q. How long has she been gone?

A. Not very long. She ran away! She left me all alone.

Q. All right. Now, let's go up until you are forty. Are you all right?

A. All alone . . .

Q. Has anyone asked you to marry since Jean has gone?

A. Henri. But just . . . a friend.

Q. When did he ask you?

A. Many times . . . many times . . .

Q. Now that you are forty, do you see Henri anywhere?

A. No. Henri is dead.

Q. When did he die?

A. When he was thirty-six. Horse . . . kicked him. Horse was frightened.

Q. What frightened the horse, do you know?

A. No. I just got there when they took him away.

Q. Did you go to his funeral?

A. Yes. Henri . . . last friend . . . last friend.

Q. Now you are forty-five. Where are you?

A. Alone on the farm.

Q. When did Josephine go away?

A. Long ago . . .

Q. When?

A. When she wasn't even sixteen!

Q. What is the man's name she married?

A. Just Paul. She . . . ran away. She went to America.

Q. Where in America?

A. Virginia.

Q. Where in Virginia?

A. I don't know America . . .

Q. Where's Francois?

A. In Paris.

Q. Have you been to Paris to see him?

A. No. Francois . . . is like . . . Jacques.

Q. What do you mean?

A. Beautiful . . . cruel . . . selfish. He's cruel and

selfish . . . Wants to be different from me . . .

Q. Why should he want to be different from you?

A. He knows . . . Jacques was his father. Thinks he should be like him . . . rich . . . doesn't want to work . . . selfish . . . selfish . . .

Q. Anything else happen at forty-five?

A. Just work . . . work.

Q. Who owns the place? Why are you smiling?

A. [Quite amused.] Mr. . . . he had . . . Mr. Schuppelheimer. Funny name! . . . He came from far away.

Q. Now you are fifty. Are you well?

A. Old . . . tired . . .

Q. Now you are fifty-one. Do you work hard?

A. Ill . . . tired . . . sick . . . [Her voice was quiet and tired.]

Q. Do you have enough to eat?

A. Yes. Mr. . . . Mr. . . . I don't . . . I don't Mr. . . .

Q. Don't you know the man's name?

A. I don't think so good . . . any . . . more . . . I'm dying . . . old . . . tired . . . all alone.

Q. All alone?

A. All . . . alone . . .

Q. Now, when I say "love is everywhere," it will be the moment after you have died. Love is everywhere.

[In each experiment involving this scene, the facial features of our sleeping lady would become old and tired.

But always, in the next moment after death, she would sigh deeply as if she were dropping a burden; and her countenance would immediately reflect the beauty of peace and rest.]

Q. What happens after you die?

A. First . . . first, release from bondage.

Q. Release from bondage?

A. Yes . . . we are bound . . . so many ways.

Q. Does everyone have that release?

A. Yes . . .

Q. No exceptions?

A. No. Beautiful . . . quiet . . . quiet . . .

Q. What punishment do we have when we do wrong?

A. No punishment. God forgives us anything. He forgave me.

Q. He doesn't punish? He doesn't hurt?

A. No. God is wonderful . . . beautiful . . . loving. We punish ourselves.

Q. On earth?

A. Yes.

Q. In the 'body, you mean?

A. Yes.

Q. But you are not punished at all where you are now?

A. We go for a rest . . . and to be . . . filled with love. And then go on to learn how to live . . . forever!

Part Three
THE RESTING PLACE

Chapter Five

"HEAVENLY RECESS"

"Here, I Am I."

With these words, an existence declared itself. Bibi was dead—Irene had not yet been born. And yet—

"I Am I."

What happens to a man when he dies? Is death so final, or is it just a turning of the road in our journey to God? Is it to be feared as a grim reaper, or is death a friendly, quieting thing that brings peace and rest to the weary? Is death really death at all—or is the divine Something, that man senses within himself, an indestructible, eternal, living thing that recognizes no plot of ground as a finality? And what about God? In His perfection, has He created something so imperfect that it must be cast aside at the stilling of a heartbeat? Or does God, with matchless, perfect love, draw *all* men to Him? Our sleeping lady had some penetrating answers:

Q. Now it is the moment after your death. Tell us where you are, what you feel, and what you see.

A. We go . . . we fly free . . . soar . . . soar . . . free . . . free . . . high. No burdens . . . soar . . . float . . . beautiful . . .

Q. Do you feel close to earth?

A. Leaving . . . leaving . . .

Q. Far away?

A. Away . . . high . . . high . . . soar . . . soar . . .

Q. Do you have a name of any kind? You are no longer Bibi, and you are not yet Irene—

A. I Am I.

Q. Is I Am I the same as the soul?

A. Not . . . soul. I Am I is the God part of me.

Q. Then what is the soul?

A. That may be an easier way to say I Am I. The I Am I is the God part of me . . .

Q. All right. What does it look like here where you are?

A. It's beautiful . . . so beautiful . . .

Q. Are there trees, or anything like that?

A. No . . . like the sun . . . and the moon . . . and the stars . . . and the ocean . . . and the sky . . . and everything. It's beautiful . . . beautiful . . . I don't know the words to tell you . . . Mist . . . quiet . . . light.

Q. Yes—

A. Love . . . all around . . .

Q. Yes, go on—

A. Warm light.

Q. Do you know if God is there?

A. Yes . . . I feel Him all around me.

Q. Is it a good feeling?

A. Yes. God is wonderful . . . beautiful. Love enfolds me like a warm light.

Q. Could we call this place "heaven"?

A. We could . . . but that does not describe it.

Q. Are there some there now . . . with God?

A. Some what?

Q. This that we call the I Am I . . . perfected souls, as we might call them.

A. Perfect souls are with God. This is a . . . *resting place*.

Q. Tell me more about where you are.

A. I don't know the name . . . but it's beautiful. There's love all around . . . I don't know . . . how to tell you. It's just perfect God-love . . . free . . .

Q. Do you remember anything about Bibi Saudette?

A. Jean's love . . . My mother . . . It doesn't stay long. It doesn't stay . . .

Q. Are there people there?

A. Not *people*.

Q. Is Jean there?

A. I know he is here. Light . . .

Q. What is there, if there are no people there?

A. You . . . me . . . all of us. But not *people*. Light . . . lots of light.

Q. Do you get hungry?

A. No.

Q. Are you happy?

A. Not happy . . . not sad . . .

Q. In this place where you are, do you have a spiritual form?

A. Not . . . form. But I know you . . . and you . . . and you. Every . . . all of them . . . but not form.

Q. What is it that you see, when you see them?

A. I do not see with eyes. Not people . . .

Q. Do you hear any music?

A. Heavenly . . . not like music . . . it's heavenly. I don't think I knew what music is. It's beautiful . . .

Q. Do you see colors?

A. Colors . . . yes . . . but I don't know the names. They are beautiful . . . beautiful.

Q. Does it seem long that you are here?

A. No.

Q. Do you talk? Do you walk?

A. Not people . . .

Q. Is there anything more you want to tell me?

A. Quiet . . . love . . . light . . .

Q. What do you mean by love?

A. It is all around . . .

Q. No loneliness?

A. No. Peace.

Q. And this is what we call the soul?

A. Me.

Q. The real you?

A. Yes.

Q. These bodies you have lived in . . . they are not you?

A. No.

Q. What else can you tell me that you think I should know?

A. We should not have to go back if we learned . . . We get knowledge . . . but not wisdom . . .

Q. Do you get wisdom here?

A. This is a resting place . . .

Q. And the I Am I is the part of you that is resting?

A. Yes . . . that is right. We are going to make a perfect whole when we have learned. That is our gift to God . . . perfect whole . . .

Q. Do we have many times to live and build that whole?

A. Yes.

Q. Do you do any building here?

A. This is a resting place . . .

Q. Is this place, where you are resting, for all souls?

A. No. Some have learned . . . much more than I have.

Q. Then do those who have learned more than you have work to do in this place?

A. I do not know what their work is . . . This is a resting place . . . We are in between lessons . . . Heavenly recess! It's God's gift to us . . . until we know Him.

[Here she smiled with delight.]

Q. Do we have many lessons to learn?

A. Sometimes.

Q. Sometimes? You mean that we might go to live with God quicker if we learn faster?

A. Yes. Sometimes we learn faster . . . We don't make the same mistakes again.

Q. Do you think I'll learn?

A. Yes . . . we all learn. Sometimes it takes a long time . . . but we do . . .

Q. Then do you know what lessons you must learn the next time you are in human form?

A. I know that I must learn to love . . . but that is only a part of it . . . I do not know all that is required

of me . . . it would be too hard . . . I must carry my books . . . lessons . . . until I learn all of them.

Q. Tell me, then, why is it that a baby may live to be only one year old, and then dies? How could a child that young learn any lessons?

A. Just come to teach someone else sometimes. People must learn through sorrow sometimes.

Q. What punishment do we have when we do wrong?

A. No punishment. God forgives us anything. He forgave me.

Q. He doesn't punish? He doesn't hurt?

A. No. God is wonderful . . . beautiful . . . loving. We punish ourselves.

Q. Where you are now, can you contact people on earth, and help or influence them in any way?

A. Not talk to them . . . but love them. I am resting. I could not rest if I did anything but love them.

Q. Jesus said, "In my Father's house are many mansions." Could you tell me what is meant by that?

A. We are all at different levels of development. We must stop and rest many times before we get back to God. God has made many resting places for us.

Q. We rest on different levels then?

A. Yes.

Q. Is it possible that some people, or entities, might not go to the resting place where you are, but stay close to the earth, and close to their loved ones? Do you know?

A. Yes . . . they could. Some do not like to leave—

Q. Then what happens?

A. It is better to go on, though . . .

Q. If they don't want to leave, what happens?

A. They don't have to go.

Q. Can they remain close to their dear ones?

A. Yes, but they only halt their progress, and shorten their resting time. They *should* go on.

Q. Can you tell me some of the lessons that you have already learned?

A. I have learned many things. I know that I must learn to love more than just my very own . . . All men are brothers . . . I know that I must depend upon myself more . . . and not expect others to do what is my work . . . We have many lessons we have learned . . . and many more to learn . . .

Q. Do we go back to earth in various races?

A. We come back in all races so that we can learn on every side . . . We must learn from . . . every side.

Q. Does that mean in both sexes, too?

A. Yes.

Q. Do animals come back in the same way that we do?

A. Animals have their own place . . . as a gift of God . . . for our pleasure.

Q. Do we ever come back as an animal?

A. No! Animals are a gift of God.

Q. When the I Am I enters a new body, does it ever go to other planets, or just to earth? Do you know?

A. Not to planets. They go back to earth until they have learned.

Q. Always to earth?

A. Yes . . . until they have learned . . .

Q. Will you live again? Will another body be yours? Do you know?

A. Not yet. Rest awhile . . . soon . . . soon . . .

Q. How soon will you know about what you will do?

A. No date. No time. Not . . . very long.

Q. Now, let's go forward until it is just before you are ready to be born into the body of Irene. What happens before you come back?

A. Filled with love to use . . .

Q. How do you use it?

A. Just for my very own use. It is God's gift to us . . . to me . . . my very own.

Q. What else happens before you come back?

A. We choose the way we want to go. We have

lessons to learn . . . We choose the way to go. We can choose to learn . . . or *not* to learn.

Q. Did you choose to come back as Irene, and learn more lessons?

A. Not Irene! The way . . .

Q. The kind of life?

A. We make our own lives. We choose *the way*!

Q. Do you mean that we choose whether we want to come back, or stay there longer—?

A. We can't stay—this is a resting place.

Q. We have to come back?

A. Until we learn . . .

Q. Do we choose our type of lessons?

A. Some lessons we learn . . . We don't have to learn them again. We choose *the way*. I chose the *hard way* . . . so that I won't have to learn again.

Q. Is life always a matter of learning lessons, and never a pleasure?

A. Life can always be happy. We can learn our lessons, and be happy . . . but . . . we don't. We are a part of God . . . and, if we *let* God, we learn . . . At any time we take God as a partner, we can avoid any lesson.

Q. We can avoid these lessons when we take God as a partner?

A. Yes . . . because God will show us the easy way!

Part Four

MANY WONDERFUL THINGS

Chapter Six

CAN THESE THINGS BE?

There is a story about a young man who met a wise man. As they talked, the topic of discussion turned to religion, and the wise man spoke much about faith in God. After listening for a time, the young man interrupted:

"I have been told many things about God, and have been cautioned that I must believe. But, what if there is no God? Am I not wasting my time in useless study and searching? What if all of this about God is not true?"

The wise man smiled at the youth and replied, "Yes, my son, I know how you think. But what if it is true?"

As the evidence from experiments such as this continues to pile up to greater and greater proportions, perhaps the time must come when, in the midst of our doubts and criticism, we will stop and ask, "What if it is true?"

The members of our group had already arrived at the point of asking that very important question. "If there is truth in this," we asked each other, "then what about—?" The questions began to pour in:

What about Christ? How do the teachings of Jesus fit into a theme that sets forth a return to earth?

And what about the Crucifixion, and the Resurrection? The Bible tells us that Christ gave his life as a ransom for many. What need could there possibly be for such a sacrifice if we were created to return to this earth again and again?

What about Satan? What about hell? If God does not punish us, why discern between right and wrong? Why not live to satisfy our own selfish ends?

And, if we must come back, and back, and back, and back, why seek for God anyway? What need do we have for religion? If it is our lot to run an immutable cycle of lives until we have learned our lessons, why search for eternal life now?

On the other hand, could there be some short cut in the journey to God and eternity? Could these lessons be avoided? Is there a key that we can use *in this present life* that will unlock the door to our destiny?

We had these and numerous other questions. We needed the answers.

We noted that, while in the resting place, our sleeping lady had been very authoritative in her manner. Her answers to Bob's questions were clear and concise. She had said that in this resting place she was I Am I and that the I Am I was the God part of her. If this was true, then the *God part* should have the answers for us. We decided to find out.

In the months that followed, we spent much time in that resting place—seeking, finding. It was here that we heard many wonderful things about God from our sleeping lady:

She spoke constantly of the peerless love of God, and of His hand outstretched to every man in offer of a personal partnership.

She attested to the deity of Christ, and pointed out that God came in Christ to show us the way. But, she added, there are many paths to God, and we have a God-given right to any path we choose. If we do not know Christ — cannot believe in Him — we will have to find another path to God. For God is *God*, and goes by many names. The destiny of every man is to return to Him!

She told of the key that unlocks the door to power, to endless joy, to eternal life. And she said that it is ours to use at any moment we choose!

She spoke of many more wonderful things — so many, in fact, that they fill the rest of this book.

We had no particular plan as we questioned the I Am I. We simply asked anything and everything we could think of. Bob started with questions about Christ:

Q. The Bible teaches that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Can you tell us about that?

A. That is right . . . that is right. We must believe, but we don't believe. We must *know* God. Christ is God.

Q. There are some who think that Christ was the first to live so that He could be with God. Is that true?

A. Christ is God, God is Christ. Not first . . . He *is!* . . . He *is!*

Q. Is He all of God? I don't understand—

A. God is all. Christ is God, but God is all . . . everything.

Q. I see. Christ was here on earth?

A. Yes . . . yes!

Q. Why did he come?

A. To try to teach—

Q. [Interrupting.] God sent Him for that?

A. God *came* . . . God *came* in Christ.

Q. Christ came especially to teach, is that it?

A. Yes.

Q. And, if we believe His teachings—?

A. If we *believe* His teachings . . . but . . . we don't . . . we don't.

Q. Is faith in Christ, then, doing and believing what He says?

A. Trusting Him in all things.

Q. If I trust Him completely, can I shorten my trips here?

A. Yes. He will show you the shortest way.

Q. If I followed the teachings of Christ, is it possible that I can reach perfection in this life?

A. Yes. We need knowledge, but we need wisdom, too.

Q. What is the difference between knowledge and wisdom?

A. We all have knowledge . . . it is available to everyone. We can know all the rules to get to God; but if we do not know how to apply them, which is wisdom, they do not do much good. Wisdom is applying what we know.

Q. Was Christ sent to all the world?

A. Yes.

Q. I see. How about teachers like Confucius, Buddha, and many others?

A. They are a part of God, too. We are all a part of God . . . we all come.

Q. Were they sent in the same way as Christ?

A. No . . . no!

Q. What is the difference between the way that Christ came, and the way that Buddha came?

A. God sends us all . . . but God *came* in Christ . . . God *came*!

Q. Jesus was a teacher. If we must learn our lessons, what is the role of the teacher? Can the teacher save us the experience of learning lessons?

A. *At any time we take God as a partner, we can avoid any lesson.*

Q. We can avoid these lessons?

A. Yes . . . because God will show us the easy way. But He does not force Himself upon us. *We* must open the door.

Q. All right. Now, what about those who do not believe in Christ? You said that God came in Christ. Can you tell us more so that it will be understandable to all faiths, all creeds?

A. People do not believe what they cannot see. But there are also some who cannot believe what they *do* see. However, God is something like the hub of a wheel, but He is also the spokes and rim of that wheel. God is all . . . everything, and He touches all . . . everything. When people are ready to accept Him they

will, and can be reached through many different paths . . . or spokes of that wheel . . . or God. Each man will choose his own Saviour. Many people lived before God came in Christ, but they can still make a partnership with God. Christ is God . . . but God is *God*. God goes by many names. Christ is God . . . but if we have not known Christ, have not understood Him, how can we believe in Him? God is all that is necessary. God came to show us the way, but we have the choice of which path to choose. If you know Christ and believe in Him, then you *know* He is God; but people who do not know or do not believe will have to find another path to God.

Q. We go back to God *through* God?

A. Yes . . . *through* God . . . and *by* God. Christ is God . . . but we do not get *to* God except *through* God. It was an unusual way to attract attention to Himself. People may have to be shown many, many times . . . in many unusual ways. But we cannot get back to God except through God, and by God.

Q. Then it follows, perhaps, that when we teach in our doctrines that Christ is the only way to God we are wrong?

A. Yes . . . even the savage can find his way to God. There are many paths to God . . . and we have a God-given right to any path we choose.

Q. Why did Christ have to die on the Cross?

A. People only believe what they see. We have to suffer sorrow, sometimes, to learn.

Q. Tell me all you can about the importance of the Cross of Jesus Christ in our lives.

A. That is simple . . . simple! We must give up the ego to get back to God. The Crucifixion was the symbol that God gave us to show us that we must relinquish the human ego. We must want to be like God . . . not the human emotions . . . personality. The human ego . . . must be relinquished. That is the symbol of the Crucifixion. Christ gave up His ego to show

us what we must do. But we are afraid to part with our own little problems, and so cannot give them up . . . when it is so simple. But, why . . . *why* do you despair? Calvary and Easter were only three days apart!

Q. I see. Now . . . God came and died on that Cross?

A. Yes . . . to show us the way, and to show us that He is a forgiving, loving God. He suffered for our sins, and so we only punish ourselves. God does not punish us.

Q. He suffered for our sins?

A. Yes . . . to show us the way.

Q. We talk about Christ dying for the forgiveness of sins—

A. Yes. I told you, He suffered for our sins . . . and so we *are* forgiven.

Q. Everyone . . . everywhere?

A. Yes . . . when they *desire* forgiveness . . . but sometimes we take a long time to get to that point. We are too busy with our human problems. God forgives us before we ask . . . but we do not ask, sometimes, for a long time.

Q. Is there such a place as hell?

A. I told you . . . we punish ourselves. We make our own hells!

Q. We have been taught to believe that there is a hell, a punishment. Yet, you say there is no hell—

A. There is *no* punishment. We punish ourselves. God is loving . . . He loves us!

Q. Is there such a being as Satan?

A. No . . . except as we let him be. We make many mistakes, and have to blame someone besides ourselves.

Q. I have been taught to pray in Christ's name. What does that mean?

A. God is Christ . . . Christ is God. We ask in God's name . . . we ask in Christ's name. They are one . . . *one!*

Q. Then why did Christ pray to a Heavenly Father while here on earth?

A. He was in this body so that people could see. People don't believe what they cannot see. I told you, He came to show us the way. We need to be shown . . . so God came to show us how to get back to Him. He was using Himself to show us.

Q. We have many religions and sects. One claims that its ways are right; another claims that it has the answers. Does it really make any difference?

A. It makes no difference. They are all a little bit right . . . a little bit right, but they don't know. It's not like they say.

Q. What do you mean by that?

A. They are all a little bit right . . . but they stop too soon, and seem concerned with things that don't matter.

Q. What do you mean, they stop too soon?

A. We have knowledge, but not wisdom . . . we are not wise.

Q. Is that because we don't take God seriously?

A. We take God seriously . . . but we don't listen to Him.

Q. If a human puts himself to the task of believing in God, and really accepts God, will God accept him?

A. God never lets us go. He cannot accept what He already has.

Q. What is our trouble, then? Is it that we just don't really believe?

A. Yes. We have such problems, but we think we know better than God. They are not very important.

Q. Does God have a plan for us that we don't understand, is that it?

A. We make our own plans. God wants to help us, but we will not listen. We should let God—

Q. After we have lived many lives, will we someday let God?

A. Yes. We learn . . . but sometimes it's hard.

Q. My life seems to be so mixed up. Everything about me is wrong. Why?

A. We all have to learn.

Q. Is it a rule that I be like that?

A. Not a rule. You make yourself. What you are depends upon you. You learn.

Q. Do we just work hard, and hope that someday we will get to God? If we put our trust in Him, will He heal us?

A. We don't have to work *if we just let God!*

Q. I have to work for a living. I have to support my family.

A. Yes . . . for your daily bread. But God can heal you. He will show you the way to all perfect things if you will let Him.

Q. I want Him to! I pray that He will, but I don't know what to do!

A. You do not listen. You think you know better than God.

Q. How do I listen? Do I just sit and wait, or what?

A. No. You have the knowledge . . . but you are not very wise.

Q. Should I try to take Him into my daily business life?

A. Yes! Yes!

Q. How do I do that?

A. By listening to Him. He will tell you.

Q. Should I sit back and wait for God to tell me what to do?

A. Do your work, but let God help you. You must do your part. We do not sit and wait. We must work, but we should take God as a partner.

Q. Sometimes we feel that our sins make a gulf between God and us, and that God won't speak to us. Is that true?

A. No! No! God *loves* us! If God were just, that might be true . . . but God is loving. God is wonderful! He *loves* us.

Q. Even with all my shortcomings, God will help me?

A. He will show you if you will listen.

Q. Then tell me, is any man ever lost completely?

A. God . . . forgives . . . anything!

Q. All right. Now, one more question before we leave here this time. Jesus said, "The works that I do, ye shall do even greater." Now, if only Jesus was God, how is it that man could be greater than God?

A. We cannot be greater than God. But God . . . Jesus . . . did not do *all* He was capable of doing. He wanted to show us that *we* might make a few miracles ourselves. He gave us the greater opportunities to prove God for ourselves; and when we do, it will be a miracle . . . swift and intoxicating! He gives us the gift of joy as we perform our miracles . . . There is a world pessimism, a sentimental sorrow, a common belief that life calls for tears. This is contrary to God, and the burden of proof rests with you. The world will judge the whole by the specimen.

Chapter Seven

HOW CAN THESE THINGS BE?

"I just don't understand it!" exclaimed Martha Morrison as she talked to her husband the day after this amazing session with our sleeping lady. "It just couldn't have been Irene talking last night. Those answers aren't hers! I think I know her better than anyone else in our group, and there's no question in my mind that she's a wonderful woman. She has a lot of love for people, and does anything she can to help them. But she's no student of religion, she doesn't go to church very often, and—"

"Well, what's that got to do with it?" asked Bert.

"Oh— I just know she's seeking for God like all the rest of us. But the answers last night didn't sound like Irene. They sounded like someone who *knows*. It just *couldn't* have been Irene speaking. Where would she get it from? I can't figure it out . . . What do you think?"

"She said that she was the I Am I," Bert reminded his wife. "Maybe it *was* the God part of her speaking."

"Whatever it was, it's too much for me!" Martha declared.

That evening Bert dropped by the Specht home to talk with Irene about her religious background.

"Have you studied religion much, Irene?" he asked her.

"Well, not too much, I guess," she replied honestly. "I couldn't call myself a student of the Bible. I've read here and there in it like lots of people do, but I've never felt I understood it too well. I've never been very good about going to church. When I was a little girl, I went to a small community Methodist church—

that is, I went now and then. When I was eleven we moved to Rollinsville, Colorado, and I went to a church held in the school house. Sometimes there would be two or three for Sunday School, sometimes maybe eight or ten. I think I went mostly to be with other people, and I don't think I absorbed too much of anything from going. We had a good many traveling preachers, and no two of them ever said the same things about God."

"Do you go to church very often now?" Bert asked.

"Oh, since I was about fourteen, I've managed to go to church once or twice a year, but that's about all," Irene admitted. "I'm not exactly proud of that record, but maybe it isn't all my fault. I had some discouraging experiences in church that seemed to go against my feelings."

"How do you mean?"

"Well, for example, I've never been able to understand how a man could preach about the love of God in one breath, and condemn other men and other religions in the next. I realize that that sort of thing may not be common to all churches, but I heard enough of it to leave a bad taste in my mouth. I may be using it for an excuse for not going, but I haven't found too much to hang on to from my church experiences. I had the children baptized, though; I thought maybe it was the right thing to do."

Bert looked at her thoughtfully. "Have you done much reading about various religions?"

"I've read a great deal in my life," she answered, "and now and then I've run across something in the religious vein. I thought these things were interesting, but they never turned out to be anything I could use, or apply to myself. I've attended a few meetings of several religious groups, but soon lost interest in them. Nothing I've heard or read about God has held me too long. I know I'm seeking for the truth like everyone else, but I can honestly say that I just haven't found the answers."

Bert shook his head, puzzled. "It's certainly strange," he murmured.

"I know what you're thinking," Irene told him, "and it has me confused, too. I was as startled by the tape recording of last night's session as anyone—probably more so. Knowing myself as I do, it doesn't seem possible that those things came out of me."

Before the group met again for the next session, Bob told Bert of an idea he had that might determine if there was a definite difference between the answers of the I Am I, those of Irene, and two other personalities from other lives she had lived. Not only had we met Bibi, but in several experiments, our sleeping lady had been regressed back further to the life of Elsa, an English girl. Why not, Bob theorized, put a question or two of a religious nature to these personalities, and then ask the same question of the I Am I in the resting place? Perhaps such a move might give us some answer to the puzzling problem at hand.

The idea was agreed upon, the questions selected, and several nights later Irene was once again put into a deep trance. Bob started the questioning by regressing Irene back in her present life to age thirty:

Q. We are going back through the years. You are now Irene, and we are going back until you are thirty-three . . . thirty-two . . . thirty-one . . . now, thirty . . . Irene at thirty. Now, I want to stop here for just a moment, and ask you a question or two. The Bible teaches that we are made in the image of God. Can you tell me what that means?

A. Oh, I know . . . I guess.

Q. We all have a little different interpretation of it. I just wondered what you thought about it.

A. Oh, I think maybe . . . maybe God wants us to be like Him . . . maybe. Maybe He thought . . . an image . . . for us to be like. I don't know . . . I know, but . . . Oh, you know!

Q. All right. Now, here's another question. What does the rite of baptism mean to you?

A. Well, I think it's just a symbol . . . oh, I suppose . . . to show people that we're God's children . . . maybe. I don't think it makes any difference . . . but then I had the kids baptized anyway . . . even though I didn't—I think a lot of things are just ritual.

Next, Bob regressed Irene back into the life of Bibi Saudette:

Q. When I say "Love is everywhere," you will be Bibi Saudette, thirty-five years old. Love is everywhere. Thirty-five . . . now, thirty-four . . . now, thirty-two . . . now, thirty. All right, I have a question to ask you, Bibi. The Bible teaches that man is created in the image of God. Can you tell me what that means?

A. Well . . . I *should* know. You ask Father Charles . . . but he would say I should know. You ask Father Charles . . .

Q. Bibi, tell me about baptism. What does it mean to you?

A. You can't go to heaven if you are not baptized . . . You just don't go to heaven.

Q. Were you baptized?

A. Yes.

Q. Tell me about it.

A. I don't know about it . . . Just 'born . . . just a little baby.

Our next visit was with Elsa Albritt, the English girl who lived with her grandfather in Cock's Crossing, England. She was born in 1700, and took her life nineteen years later. Bob regressed our sleeping lady to this personality at the age of fifteen:

Q. So now, back through the years again . . . back until you are Elsa, fifteen years old. Now, Elsa, the Bible teaches that man is made in the image of God. Do you know what that means?

A. No . . . no . . .

Q. Didn't you ever hear that before? Didn't your grandfather ever read you anything like that?

A. I don't pay much attention . . . I don't understand . . . but grandfather says we should read . . .

Q. Tell me, Elsa, did you ever learn anything about baptism?

A. Oh, yes . . . oh, yes . . .

Q. Tell me about it. What does it mean?

A. Oh, well . . . I don't know what it means . . . but . . . oh, you know . . . they put water on you. I don't know why, though . . . I don't know why.

It was quite evident that none of the three—Irene, Bibi, or Elsa—knew very much about being created in the image of God, or the meaning of the rite of baptism. Now we would see what happened to these questions when asked of the I Am I in the resting place:

Q. . . . into the resting place, before you were Irene. Here, who are you?

A. I Am I.

Q. Here are several questions that I would appreciate your answering. First, the Bible teaches that we are made in the image of God. What does that mean?

A. God created us as a manifestation of His love. He would not make us less than perfect . . . for He is perfect. He would only want perfection, and so created us with a part of Himself so that we might become as He is . . . perfect.

Q. Thank you. Now, what does the rite of baptism mean?

A. We are blessed with God's holy spirit and love. But it is merely a symbol, for we already exist in God's love. Each existence exists in God's love. Merely a symbol.

Q. Is it important to be baptized?

A. If *you* think so . . . if *you* think so. We are already baptized *in* God's love, and *with* God's love. But sometimes we need forms . . . rituals.

There was an immense difference between the posi-

tive manner in which the I Am I answered these two questions compared to the nebulous answers of Irene, Elsa, and Bibi. Here, in the resting place, our sleeping lady had spoken with calculating exactness. There was no hesitation, no searching for words. It was obvious that she *knew*!

But how could these things be? We didn't understand it, but perhaps the I Am I could explain our mystery for us. We decided to find out—

Q. First of all, here in the resting place, will you explain what happens under hypnosis?

A. Sometimes hypnosis is just the stilling of the conscious mind; then the subconscious takes over. But sometimes the subconscious mind is also stilled . . . and then the God part of me . . . or you . . . can be heard. Sometime this is the only way that people will listen. They must be entertained even when God is speaking. We are too concerned with our own affairs to listen and so must take unusual methods.

Q. Will you tell us where this information comes from, and tell us the manner in which it is delivered to us?

A. The conscious mind and the subconscious mind are stilled. The God part of me, which is my part of God, can then speak; but only so far as I have learned to understand. It is the God part of me, but I cannot comprehend all of God yet. It is the I Am I, the God part of me. The God part of me is a part of God; and so it follows that God is speaking through me, but only so far as I can comprehend. I will understand more and more as I contact the God part of me. I would have you understand . . . the God part of me is God, but speaks only so far as I can comprehend. You will increase my understanding of what I already know by your seeking. The God part of me is God . . . I would have you understand. Each of us has a part of God within ourselves, and each of us is a part of God. God speaks through anyone who is willing to listen.

But *this* body, *this* body is here as an unusual way to attract attention to God. People sometimes need unusual methods. But the God part is not unusual, as we all have a part of God within us, and we all are a part of God.

Q. Are both your conscious and subconscious minds stilled at this moment?

A. Yes . . . I told you . . . I Am I. I still retain personality . . . but I Am I.

Q. You still retain personality? I don't understand what you mean.

A. My ego still desires expression, even when the I Am I seeks expression. My subconscious, my ego, my personality is ever eager for expression. It is not removed or taken away, but only stilled so that I Am I, the God part of me, may speak. I retain personality.

Q. Do you keep that personality forever?

A. No . . . no . . . We keep individuality . . . but when we get back to God, we discard personality. But now I am still a personality and an individual combined. I will not discard personality until I get back to God. The subconscious carries personality with it through many lives.

Q. Do you carry the conscious mind with you through many lives, too?

A. No.

Q. Does it perish with each body?

A. Yes . . . just for earthly use. The subconscious is for earthly use, too . . . but is used over and over again.

Q. Now, besides the conscious and subconscious minds, is there a third mind?

A. Yes, I told you, the God part of me or you . . . I Am I—three. But conscious mind and subconscious mind are for earthly use. I Am I is eternal. I Am I is the God part of me. It is eternal, and part of eternal mind . . . or God. Eternal mind is God, and God is eternal mind.

Q. All right. Then what use is this third mind, or I Am I, in our lives on earth?

A. I Am I is the God part of me . . . God. He guides us to our goal . . . which is God!

Chapter Eight

THE BECKONING

"When you *know* that God is a part of you, the rest is easy!"

Where does a man find God? Is He to be found in the far-flung reaches of space—an omnipotent being ruling the universe with a stern and powerful hand? Or is He within our reach, close by, forever offering a loving hand of healing and redemption to all who would clasp it? How near? How far? Where does man seek for God?

The Bible tells us that Jesus said that the kingdom of heaven is within us. And, when He taught His disciples to pray, He led off that prayer with these words: "Our Father, which art in heaven." If heaven is within us, and God is in heaven, then He must be close to us indeed.

Our sleeping lady was quite positive of the whereabouts of God. As we visited with her in the resting place, she declared time and time again that God is within each one of us:

"God created us with a part of Himself . . ."

"We must find God within ourselves . . . for *He* is *there*—a living, vital force."

"God is an inner reality, and we must identify ourselves with Him."

"You must recognize God within yourself. You must understand that He is truly a part of yourself, infused within, and belonging to you."

"You are a part of God, and you get to God through Him by recognizing Him within yourself."

She also observed that God is everywhere—so wonderful, so vast, so great, that we cannot comprehend

Him. Even so, He has placed within each one of us a precious part of Himself to have as our very own.

"Sometimes we think that must be impossible," she once said. "Because we cannot comprehend God, we cannot believe that He would share Himself with us. But God is so loving He calls us His children! He is a part of each one of us . . ."

Our recognition of God within us seemed to be of paramount importance to our sleeping lady. She explained that we must "go back to God, and not be so concerned with things that do not matter." And she beckoned us to the easiest and shortest path to Him by advising us to make a partnership with the God within:

Q. You have told me that I need to "go back" in order to find God: that I must, first of all, go back to the God within me . . . to recognize the God within me. Is that right?

A. Yes.

Q. What do you mean by that?

A. You must *know* God. We pretend a sympathy with God for the sake of pleasing the crowd . . . a pretended sympathy. But we are voices only . . . sounds without sense. But pretense can be changed to conviction when we *desire* to know Him. Desire is the first step.

Q. Then recognizing God within me means, first of all, desire? No pretense?

A. Yes, you must *want* to know Him. We pretend, but are not convinced.

Q. Which is the easiest and shortest path to God?

A. *To recognize God in you, and take Him as your partner.* He will show you the easiest way.

Q. Then, can you put together for me, one step at a time, the things a man needs to do to get back to God?—to start his life anew?

A. Desire for contact is the beginning. Then it must be a continuous thing. It is something like being in

love: the image of the loved one is always in our minds, whatever we are doing. That is the way it must be with God. We must be continuously conscious of His presence, regardless of what we are doing. That is all, except for doing what we can to change our own world. Just desire, consciousness of His presence at all times, and applying what we know. It is not hard, but we make it so. We are like hermits, living alone, turned away from God. But if we would turn to Him, the world would be ours . . . a beautiful destiny could be ours.

Q. This is all a part of going back to God?

A. Yes, it is going back! And stability comes through contact with Him.

Q. Greater strength?

A. Yes.

Q. Day by day?

A. Yes!

At the time our sleeping lady spoke of these things, they meant little to most of us who heard them; but before long they were to assume the importance she had given them. When you watch a partnership with God at work, and you see some life powerfully changed, you *know* something is happening. As you observe that partnership deepen and expand over a period of months, and bring a happiness, a perception, a peace of mind unlike anything that person has ever known, then there is reason enough to give consideration to the need of the recognition of God within us, and His partnership.

As we approached the writing of this part of the book, we hardly knew where to start in the presentation of the many wonderful things we had received. Our questions had not been planned in any concrete manner, and some questions and answers now appeared rather unimportant to us. On the other hand, such a matter as making a partnership with God might be of unusual significance to the reader. Should we gather together what we considered to be the most essential

questions and answers, and present them under special chapter headings, or should we report the tape recordings more or less in the manner in which we had received them?

Here's what happened when we presented the problem to Irene, regressed back to the state of the I Am I:

Q. This chapter eight seems to be a very important chapter. There is evidently more to be done than just the copying of the tapes. The reader's attention has been gained through the story of the previous life. He has been given a glimpse of the resting place. Now it appears that this chapter should be the one that points out to the reader how easy it is to recognize God within himself, and to make a partnership with God. Are we thinking right?

A. Yes, except that you must not interpret any man's way. You may guide and lead, but do not interpret for him, as each man will have his own interpretation. Do not force a path upon him.

Q. It was not our intention to interpret. We had merely planned to place the more essential things under several chapter headings and to—

A. Some things which you believe to be non-essential are very, very essential.

Q. Well, we thought that chapter eight might include the essential things that would help the reader make a partnership with God: that it could be, in effect, a beckoning to the reader to find the God within him. Would that be good?

A. Yes, yes . . . the beckoning. But he must *want* to recognize God within himself. Desire for contact is the beginning. He must *want* to contact God. God is love; but that is not just emotion, but true, true love. He must understand God is a reality within himself: a secret power. He must want or desire to use that power. You must understand: love is not just an emotion, but a living force. For God is a living reality; and each of us has a part of God, or that reality,

within ourselves. He must *want* to contact God first of all. No one can force that desire. It must be a willing thing within himself.

Q. I see.

A. Desire is the beginning and an end in itself, for desire leads to all other paths to finding God within ourselves. God is love, and we must want . . . *desire* . . . to express that love. It cannot be just wishful thinking, but a true longing . . . *yearning* . . . to contact the God in him. And when we get that desire, the rest is easy; for God shows Himself at every turning, and it is easy to become more and more conscious of Him. And as we become more conscious of Him as an inner reality, we can change our lives . . . our world. I don't know how to tell you if you cannot understand God as a living, vital force . . . a part of Himself within each of us. But we must not try to force God upon any man. He must desire that contact. You cannot prove God except through yourself.

Q. I think I see what you mean.

A. When you *know* that God is a part of yourself, the rest is easy! I cannot give you a picture of God, for God is so many things. He permeates our souls; and, when we contact Him, expands to our worlds. God is love . . . *love*, but you must remember love is not just an emotion, but a vital force. For God is a vital force . . . love. First we must have the desire, then the knowing . . . *knowing* . . . then comes the understanding. Your God within you may be far different from my God within me, until *we* understand it is all part of the same God. You may express Him far differently than I, for there are so many facets to love . . . to God. Each man expresses God in his own way. That is why you must not interpret or force your way upon another.

Q. I see. Now, if the person reading this book has the desire to find God within himself, then the next step is to—?

A. Then he will find a continual consciousness so easy, for God will meet him at every turning. He will see God in so many things and places that he has never recognized Him before. It is not hard . . . it is not hard! Then our worlds begin to change . . . for how can we stay where we are right now with God beckoning at every turning? We must then change . . . transform ourselves and our worlds. It is not hard.

Q. Well, suppose that we start the chapter with some of the things about recognizing God within.

A. Yes . . . that he is a part of God, and has a real, living, tangible part of God within himself. Recognizing God is a *personal* thing within each one of us. You cannot recognize the God *within* me *for* me, nor can I for you. And he must find the God within himself for himself. You may lead . . . guide . . . but each man must discover God for himself personally.

Q. All right. I understand. Now, you said that some things on the tape recordings might not be considered important by us, but that they are quite essential. Is that right?

A. Yes . . . for some small, inconsequential question may have the answer for one man.

Q. Then the sensible thing to do is to present the material on the tapes in the manner that we received it?

A. Yes . . . for all the questions and answers are important to some man.

Chapter Nine

“NO MAN IS APART FROM GOD”

The numerous questions in this and the following chapters deal almost entirely with the spiritual aspect of the tape recordings made in these hypnotic experiments. We report them to you with a minimum of commentary.

All questions of a spiritual nature were put to the I Am I, or God-part. At first, Bob thought it necessary to regress Irene to the “resting place” to contact the God part, but later on he discovered that this could be accomplished by stilling the subconscious mind through suggestion.

Q. You have told us that Christ is God, and God is Christ. Is that right?

A. Yes.

Q. I'm going to take the Bible and turn to the third chapter of John. A man named Nicodemus, a ruler of the Jews, had a talk with Christ. He came to Jesus and said, “We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” Jesus answered him, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” What does that mean?

A. You must go back to the God within you. You must go back—

Q. [Interrupting.] Does that have anything to do with being born into a new body?

A. No, except for learning how to go back to the God within us.

Q. What did Jesus mean by “born again”?

A. We must make a perfect whole, and we cannot

do that until we go back to the God within us. God is a part of you. You have to get back to God before you can be born again . . . but not "born" . . .

Q. Well, it's recorded that Jesus said "born."

A. The words are not the same.

Q. What do you mean by that?

A. Some words are different.

Q. Well, I still don't understand about being born again.

A. You have made many mistakes. But if you will go back to the God within you, and leave your errors behind, you can be born again. But "born" is not the word . . .

Q. Recreated?

A. No . . . you must go back to God.

Q. Would that be like turning to God? If I turn away from the things I've done wrong, and turn to God, would that be what you mean?

A. In a way. But you have made many mistakes, and if you will go back to God within you, and leave—

Q. [Interrupting.] Start anew?

A. You must start anew! We all start anew many times. But to be born again you must go back to God . . . to the I Am I, the God within you!

Q. All right. When I am born again, what happens then? Will I become a new person?

A. You will be a perfect whole.

Q. What about this thing of forgetting ourselves? What is the most important: to forget ourselves, or to try for self-improvement?

A. We can forget ourselves, and still improve ourselves. We must make a perfect whole in every way. We would be lopsided—

Q. If we were to pick one thing that we should work at the hardest, what would it be?

A. We can't pick one. We must work on all sides. We improve in many ways when we apply all things evenly.

Q. Is the Bible the guidebook for that?

A. Yes, part way. But we must go back to the God within us.

Q. What did Jesus mean by saying that he who would lose his life would find it?

A. That is what I said. We must go back to the God within us, and not be so concerned with things that don't matter. We must live our daily lives, but not forget the I Am I . . . because that is the God part of me . . . and you.

Q. Well, let's go on with the third chapter of John. Jesus goes on to say, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A. We must *accept* God before we can be with Him.

Q. Let's go back to this thing of being born again. You said that some words are different—that "born" is not the word. Can you explain to me what you mean by that?

A. You understand words differently than I do. But words are not very important.

Q. Can you give me an example of what you mean?

A. You say "born again," but I do not mean what you mean. When I am born again, I will be back to God . . . but you do not understand going back to that from which you came. We use words to describe what we know, but cannot find words to tell what we cannot see.

Q. All right. Then when you speak of being born again, you speak of going to God, of becoming a perfect whole. Then you're born again, is that right?

A. Yes.

Q. But in man's way of speaking, could it be that being born again might mean the starting of life anew, becoming as a little child—teachable, believing? Could it mean leaving a life of failure, taking God as a partner, and entering a new life through grace and repentance?

A. Yes, but not really born again. Yes, you *could* say born again for that . . . for starting anew, but that—

Q. That's not what Jesus meant?

A. No. When we rejoin God, we are born again.

Q. All right. Now for a few moments, I'm going to ask you a few questions that have been handed me by members of our group. Here's an unusual one: If God exists, who created God?

A. God has no beginning and no end. He *is*!

Q. Here's another: What is the purpose of evil?

A. There is no evil! There is *no* evil! People learn . . . God is everything!

Q. Jesus talked about evil. He talked about Satan and his kingdom. Wasn't he talking about something real?

A. What you see as evil is merely out of focus. We create our own evil, but nothing is truly evil: merely out of focus. When we see God in everything, we cannot see evil.

Q. What we see as evil is merely out of focus? Do you mean love out of focus, or what?

A. Yes. The ultimate of evil would be the absence of love. But love has an eternal union with all that is good. It is eternal. It cannot be destroyed, and therefore be evil. If we could see the unseen in the seen, we could not see evil. There is *no* evil. But we must name our mistakes, and so call them evil.

Q. Let me try to understand this a bit. Let us say that a man murders someone. As I understand you, he might do that because his love is out of focus. He might desire that man's wife, or his money. A man might commit adultery. That would be love out of focus; is that correct?

A. Yes; but you forget the human element. God gives us free will to do as we see fit. He does not force Himself upon us. We make our own hells, and need to stay in them only as long as we choose. God does not make evil. We, as humans, make mistakes.

Q. All right. You said that when we see God in every-

thing we cannot see evil. Would you explain that a little more to me?

A. No man is apart from God regardless of his mistakes. God is with him. And if we look through the human element, and see the God in man, we can help him to overcome his mistakes . . . help him out of his own hell. God is a part of every man, and we must learn to see God . . . not the poor, human side.

Q. Is that all?

A. Love can overcome and change any situation . . . any problem.

[At the time, we understood little of what was meant in these answers concerning evil. Later, however, as we learned more about the love of God, and as she explained many things to us, the meaning became quite clear. We found the same thing to hold true in numerous answers we received. As we listened, studied, and learned, our understanding increased immeasurably.]

Q. All right. Now here is another question on much the same subject: can evil as we think of it—pain, suffering—be avoided by contacting God?

A. Yes. But many pains and sufferings are our own fault. We do not learn. If you put your hand in the fire and do not learn, you will be burned many times. It is your own fault.

Q. Can we develop to the place that we will not be burned when we put our hands in the fire?

A. We have to learn, but we do not have to make the same mistakes twice. God does not change His laws for our convenience.

Q. Now let's take this question: what is man's destiny?

A. God did not need to create us, because He is already perfect; but God is love, and part of love is sharing. God created us as a manifestation of His love to share.

Q. One of our group has a number of questions, so

I'm going to have him ask the questions directly to you. Is that all right?

A. Yes.

Q. [By group member.] I don't understand the I Am I. In the Bible we hear about the kingdom of heaven in our midst. Some places it is spoken of as the kingdom of heaven in our midst. Would that be a possible way of speaking of the I Am I?

A. The kingdom of heaven is within us. That is the God-part of us. I Am I is the God part of me.

Q. Could we call that the Inner Light as the Quakers do?

A. Anything has many names. God goes under many names.

Q. We speak of Jesus Christ, and Jesus who was called the Christ. You have told us that God is Christ, and Christ is God. Now, can we say that Jesus is God; or is Jesus man—the man part? Is there a God and a man part of Jesus Christ? Can you make a distinction here?

A. In a way. It is like the Trinity: Father, Son, Holy Spirit. Father is God, Son is Jesus, Christ is Holy Spirit. Father, God, is mind. Son, Jesus, is ideal. Holy Spirit is Christ, or expression. They are all one, but signify many things. God is Christ and Jesus. God is mind, ideal, and expression—all one.

Q. Is Christ, as expression, here with us now? Is He here today with me?

A. Yes. God is *everything*. You are a part of God. He is always here! God is Christ; Christ is God—one! He is here.

Q. Christ spoke of His second coming. Does that mean that when we recognize He is with us, that second coming has already taken place?

A. Yes . . . to recognize God in you.

Q. In Genesis we read about God creating man in His image. Does that mean that He has placed Christ

within us, or that He has placed a part of Himself within us?

A. Yes . . . Himself! God is Christ; Christ is God! We are a part of God. You want Christ to be a man like yourself to perform miracles . . . *but God is in us!* He is already here!

Q. I've read in the Bible of Christ's second coming on the clouds, and that made me think that there would be such an appearance—that He would come on the clouds of glory.

A. Yes, I told you, He comes a second time when we recognize Him within us . . . and it is glorious . . . glorious!

[We were soon to hear much more on the second coming of Christ.]

Q. As I try to understand more about going back to the I Am I, or God-part of me, could I substitute the word "repent" for going back?

A. No. You must leave your mistakes behind, and *then* go back. Repentance comes first . . . then go back to God. We can . . . we *must* . . . be sorry, but then forget them, and leave them behind.

Q. Is it possible that we don't forgive even ourselves sometimes?

A. Yes, we don't forgive anyone . . . even ourselves. That is hardest of all . . . forgiving ourselves.

Q. But God forgives us?

A. Yes. But why should He forgive when we will not? He does, but we will not.

Q. We will not forgive ourselves?

A. It is too hard. It is easier to suffer and punish ourselves than to forget. If we truly forgive, *we forget*.

Q. The Bible tells us about eternal life. One time Jesus was talking and He said that if we kept His words, we would not taste death.

A. We do not *die*. There is no death.

Q. Do you mean that only the body dies?

A. Yes.

Q. Is eternal life something which we enter into now as we believe in God? Or is it something that comes after we leave the physical body?

A. I told you, we do not die. But we have many lessons to learn, and until we do, we cannot go back to eternal life with God.

Q. All right. Now, back in the book of Genesis, as we begin the story of mankind and his relationship to God, we read about Adam eating of the fruit of the tree of knowledge of good and evil. Perhaps since then we have had the knowledge, but maybe lacked the wisdom to apply it. Now my question is: there's nothing wrong with the knowledge as Adam found it?

A. That's right . . . only in the way that he *applied* that knowledge.

Q. He substituted his knowledge of good and evil for God; is that right?

A. He would not listen . . . he would not listen.

Q. He separated himself?

A. Yes, just like we all do. We do not listen.

Q. We know we ought to listen to God.

A. We must listen. We *all* must listen! Happiness is so easily made and works so well if we listen to Him.

Q. Then God did not throw Adam out of the garden; he sent himself out?

A. Yes. His own choice. He would not listen . . . did not listen. But man cannot be *separated*. God is always with him. He, man, turns away by his own choice . . . but not separated.

Q. [Bob Huffman resuming the questioning.] I realize that God is a part of me, and I am a part of Him—

A. Yes, yes. You *are* a part of God.

Q. Then how do I listen? I don't seem to be able to listen as I should.

A. Because you will not give up the dull monotony of your life. You are afraid to give up what you do not need. You think, "someday when I am older and wiser I will listen to God, but right now I am too busy."

You must not hesitate to give up what you do not need.

Q. What do you mean by things I do not need?

A. Old fears and sorrows. We must annul old fears, and go back to God without reproach and without reservations. *That is the law!* You must leave your mistakes behind.

Q. I know that fear is a terrible thing. It haunts much of my life, and I'm quite certain that it does the same thing to others. Fear is one of the things I must give up?

A. Yes, and many kinds of fear.

Q. Name a few for me.

A. You are afraid that God will not take care of you. You think maybe you could do it better. You are afraid of what people might say. But why bother when God can be your partner? You will not give God a chance. He does not force Himself upon you. He accepts what we decree, and you are a reflection of what you believe.

Q. The Bible says that the fear of the Lord is the beginning of wisdom. Should we hold to that fear?

A. People do not understand what fear is. We should say *love* of the Lord.

Q. All right. Now, let's go over here to a bit of scripture for a moment or two. Jesus was talking to Peter, and he said, "Whom say ye that I am?" And Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus said to Peter, "And I say also unto thee, Thou art Peter, and upon this rock I will build my church." Can you tell me the meaning of that?

A. You seem concerned about things you already know. Peter could see the unseen in Christ. He *knew* He was God without visible proof—he believed without seeing. That is God's true church—to believe without being shown. Why—

Q. Why, what?

A. Why should we doubt God when the sun has never

stopped shining since the world began? We live by faith—unconsciously—that we deny.

Q. You have explained the Trinity to me. Would you explain it once more?

A. They are all one. They signify many things, but they are all one: Father, Son, Holy Spirit. Father is God, Son is Jesus, Holy Spirit is Christ. Father, God, is mind. Son, Jesus, is ideal. Holy Spirit, Christ, is expression. But they are all one.

Q. As I recognize God within me, He is the great intelligence that invades my being?

A. Yes.

Q. Do I look to Jesus as my ideal?

A. Yes; but Jesus is still God.

Q. I try to follow Him as my ideal? I ask myself, "What would Jesus do?" and try to do likewise, is that it?

A. Yes, yes.

Q. And the result of that is the expression of God in me?

A. Yes, you *are* expressing God. There are many ways of expressing God, but some ways are better.

Q. What is the most beautiful way of expressing God in me?

A. To recognize God in you, and take Him as your partner.

Q. I see. I recognize God in me, and live by the example of Christ?

A. Yes; but people make rules that are not God's rules. You must learn to distinguish between man and God. God's laws are always good, but we become moral snobs following man's rules for what they think are God's.

Q. Are the Ten Commandments the rules of God?

A. Yes; but we must find the inner meaning. God used many examples to show us the way; but until we are ready, we cannot understand the inner meaning. Man must have order . . . or what he considers order.

But do not observe *only* the letter of the law. Consider the inner meaning.

Q. You say God's laws are always good, but man's laws are different. What do you mean?

A. God says, "Love thy neighbor." Man says, "Love thy neighbor," too. But God's law of love is entirely foreign to man's law of love. We tolerate neighbors, but do not love them.

Q. God's law of love is what, then?

A. To *love*! But we don't love except as it suits our moods and convenience.

Q. Can you give me another example?

A. You must learn to distinguish between God's way and man's. Words cannot show you the whole way; some of it is up to you personally, within yourself.

Q. All right, thank you for this information. Perhaps I know the truth, and am trying to recognize it.

A. Yes, you must recognize God in you. Sometimes it takes a long time . . . but we do . . . we do!

Q. Now let me ask you this: do I need to study anything else besides the life and teachings of Jesus Christ to find my way to God? If I study this for the rest of my life, is this the real way to God?

A. It is a way. But intellectual processes are but approximations. Knowledge will not necessarily raise you to a higher level. It takes both the candle and the flint to make a light—you need both wisdom and knowledge. But personal contact is vital.

Q. With God?

A. Yes . . . yes!

Q. I know that. But you see, what I'm trying to understand is this: where should I read? What authority is best? Should I read this man's book, or should I read that man's book? How important are Matthew, Mark, Luke, and John to my life? Are the teachings of Jesus sufficient?

A. They are if you interpret correctly. You and many others only want orthodox interpretations. You are

afraid to take the risk of striking out for yourself, and so only take the calculated risk—orthodox interpretations. And each sect is orthodox to itself, and heterodox to any other.

[In the waking state, Irene had to refer to the dictionary to find the meaning of the word, "heterodox." This was necessary a number of times during various experiments. While in the resting place, she used words quite often that were not part of her regular vocabulary.]

Q. Are you saying that I don't need the gospels?—that I don't need the story of Jesus?

A. You *need* them . . . we all *need*-them. I told you, we need knowledge, but wisdom, too—knowing how to *apply* what we know.

Q. Is the best source of knowledge the teachings of Jesus?

A. Yes, yes.

Q. For they are the teachings of God, is that right?

A. Yes.

Q. You have said there is no Hades, no hell, no punishment. Yet, Jesus was telling a story once about a rich man who had everything he wanted. At his gate was a poor man named Lazarus who was full of sores, and desired to be fed from whatever fell from the rich man's table. According to the story, the poor man died, and was carried to Abraham's bosom. The rich man also died, and, according to Jesus, in Hades lifted up his eyes and saw Abraham afar off—

A. [Interrupting forcefully.] Jesus *did not* say Hades! Not Hades!

Q. Well, let me read it from the Bible: "And He cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and like-

wise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence." What about that?

A. I *know* . . . I *know* Jesus did not say hell or Hades! We make our own hells! But a man with many lessons to learn could not go back to life with God until the lessons have been learned. I *know* . . . I *know* there is no hell. I *know* !! Some people need a religion of terror and punishment; others are better off for one of solace and reassurance. Perhaps that story was meant for those who prefer punishment.

Q. But God doesn't punish us?

A. That's right. God is wonderful! We cannot comprehend how wonderful!

Q. All right. Now here's a question that has been handed me: why do people who seem to have made contact with God, sometimes fall by the wayside, and lose that contact?

A. People do regress and fall back, even after they have made contact, because human feelings fluctuate. It will be easier for them when they make contact again, because they have been changed—even though they have fallen back. It will be easier when they make contact again.

Q. Does God want us to give up all human pleasures?

A. No! No! God wants us to live our lives with a full measure of human pleasures. But if we take Him for a partner, He will guide us away from unworthy extremes.

Q. How about going to church? Can we find God without going to church?

A. Yes. Churches teach many things about God, and our fellow human beings. It is good to go to God in fellowship. But the heart of man is the temple of

God, and we must find Him there first. Personal contact should still be the primordial thing.

Q. Why do we have such extremes in religion?

A. Human diversity is so extreme because we have so many different impulses and inhibitions. We are all at different stages of development. Some of us have learned lessons that others have not reached yet. I told you, some people need religions of tenderness, some of terror.

Q. Why is contact with God so difficult for us sometimes?

A. We are afraid to be alone with God. We do not want Him to see all the terrible faults we have. But He is a true friend, and *definite* partner; and like a friend and sharer, overlooks our human frailties, and sees the good in us. But we do not want Him to know how mistaken we are.

Q. Well, if He is in us, He knows everything about us.

A. Yes; but He does not force Himself upon us. We must open the door.

Q. Let us say that I have some sin I cannot conquer. Need it keep me away from God?

A. No! No! I told you, God overlooks our human frailties. He will help us to overcome them, but He overlooks them. We think we must be separate from God because we do wrong, but that is not true. God is always with us.

Q. Still my partner even though I'm wrong?

A. Yes. You can overcome any difficulty if you will let Him be your partner. For partnership means sharing—sharing in all things!

Chapter Ten

LOVE IS THE ULTIMATE

Much of what we had heard so far was foundational for that which was yet to come. But we did not understand all of it by any means. Some answers that had been given by our sleeping lady in her resting place made sense. But others were so foreign to the doctrines most of us had been taught since childhood, that we did not then comprehend their meaning or significance. For example: we had no idea of the importance of the statement that we “must annul old fears and sorrows, and go back to God without reproach, and without reservations.” We did not realize the value of the “inner meaning” of the law. We weren’t so sure that God does not punish us, and that we make our own hells. And, knowing ourselves as we did, we weren’t too certain that we would find God within ourselves if we looked for Him there.

But the day would come, however, when we *would* understand, and these answers to our questions would form an integral part of a beautiful message about a heavenly Father who is all love, and all understanding.

As the experiments progressed, the building of the foundation continued:

Q. I have a friend who has recently had a stroke. He is very ill. Can God heal him?

A. Yes!

Q. Is there any part I can have in that? Is there anything I can do?

A. You could help him gain an absolute conviction that God can do anything. He must believe, but perhaps you could help him attain that conviction. You could

not heal him—God must do that. But He will if he can believe.

Q. Supposing that I sit by his bedside and pray, believing.

A. Yes. Yes. But it cannot be just wishful thinking. It must be absolute conviction.

Q. Conviction that God will heal, or conviction that God can heal, or conviction that He will if I ask Him?

A. All of them.

Q. I know that He can heal.

A. Yes.

Q. I'm not certain that He will if I ask Him.

A. If you ask believing, He will.

Q. Is there anything else you can tell me about that? I'm eager to learn all I can about it.

A. God wants all good for us, and we have the right to demand it. But we must be convinced. I told you, we pretend a sympathy with God, but are not convinced. Abuse, however, is not an argument against proper use. God can and will do any good thing.

Q. What do you mean by abuse not being an argument against proper use?

A. I told you, we pretend a sympathy with God, but do not really believe. We are not convinced that God can do anything. But if we use God properly, we can get results.

Q. Can I go to Him and ask healing for my friend?

A. Yes.

Q. And He will give it if my faith is real?

A. That's right . . . not pretense.

Q. No wishful thinking?

A. No wishful thinking.

Q. Well, then, it must not take much prayer to God—merely asking once, really believing!

A. Yes, yes, *if* we believe. People will not believe what they cannot see.

Q. Christ healed people while on the earth.

A. Yes.

Q. When people are healed at evangelistic meetings, do they feel His presence?

A. Sometimes that is right . . . God is healing them. But sometimes not.

Q. Well, they seem to be healed.

A. For a little while. They fool themselves. They are learning though. Some things are lessons.

Q. When they have really learned, do they get sick again?

A. No.

Q. Can I use my mind—my power of believing—to cure myself of an illness?

A. Yes . . . with God . . . yes! But we don't listen to Him.

Q. All right. Here's a question that is somewhat along these lines. Perhaps you can help me. About six months ago my eyesight began to fail me, and I had to start wearing glasses. Since that time, my eyes have grown somewhat worse. Can you diagnose my trouble for me?

A. I can, but you will not like my answer. I can tell you.

Q. Go ahead.

A. You cannot see any side but your own side. You refuse to see, or listen, to another. You cannot see. You say it yourself: "I cannot see."

Q. And so my eyesight is being affected?

A. Yes . . . because you refuse to see.

Q. If I find the way to see other sides, will that improve my eyesight?

A. Yes.

Q. Will I be able to read without glasses?

A. Yes, but we build castles in the air, but forget about the foundations. We are like gamblers who expect a sudden turn of the wheel to drop good fortune in our laps. And when it does not, we cry, "It is God's will!" But it is our fault. We forget about foundations.

Q. Go on.

A. We need to start to contact God in a conscious way. We are already in contact with Him unconsciously. And when we get the desire to contact Him, there seems to be a sort of growing period, so that we are more susceptible to God's love when we make contact. But we forget to build a foundation. We just dream our castles in the air!

Q. I feel that more and more I am in contact with God through prayer, and through feeling His presence. Is that what you mean?

A. Yes. Yes. And any habit, such as contact with God, that is zealously practiced becomes a glorious habit!

Q. Thank you for that information on healing. Now let's return to questions about Christ. I have had a number of different questions about Him handed to me. It is recorded in the Bible that, when Jesus was baptized, the Holy Spirit settled upon Him like a dove. Someone has suggested that perhaps Christ entered the body of Jesus at that time. Is that true?

A. I told you: God is Christ: God is Jesus—one! But some things were necessary to show people so that they would believe. We do not believe what we cannot see.

Q. Then Jesus was *born* the Son of God?

A. To see . . . to see . . . to lead the way . . . to show people. People do not believe what they cannot see.

Q. He was born the Son of God—given to this world from childhood on?

A. God is Christ. Christ is God.

Q. He was more than *a* Son? He was *the* Son of God?

A. I don't know *how* to tell you. God is Christ; Christ is God—one! God came, but was Son for people to see that it is possible to get back to God. We are all a part of God. We came from Him, and it is possible to get back to Him.

Q. Just like Jesus did?

A. Yes. But Jesus is still God; God is Jesus.

Q. You have said that the teachings of Jesus are the best authority to whom I should go?

A. Yes.

Q. Is there any other place I should go for the best authority?

A. Your own heart . . . your own heart! I told you, knowledge is available to everyone, but we must be sure of the way that we apply it. There are many, many, paths to God. Sometimes we run from one path to another, and find ourselves in a wilderness because we do not know how to apply what we already know.

Q. Sometimes, then, do our studies, our group meetings and what not, tend to complicate our way to God?

A. Sometimes; because we want people to accept our beliefs whether they are right for them or not. I told you, some people need a religion full of fear; some, one of love. They can both find the way. But some ways are better and shorter.

Q. Thank you. Now, you say that we must know God. Do we learn to know God in one way as we study Him in the person of Jesus Christ? Let me explain what I mean by that: you said that God does not punish us in any way; and I notice that, when Christ was on earth, He did not seem to punish or hurt. Instead, He spent His time healing, helping, loving.

A. Yes!

Q. In other words, the nature of Jesus is the nature of God?

A. Yes. God does not punish us. We punish ourselves.

Q. Let's turn to the gospel of John for a moment. Jesus is saying something that I would like you to explain its meaning to me. He said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

A. Yes. I told you, we have many lessons to learn before we can get back to God, and we must recognize Him before we start. We *must* recognize God. We cannot get back *to* Him except *through* Him.

Q. But Jesus said, "No man can come to me, except the Father which hath sent me draw him."

A. We are always drawing closer to God. We are drawn to Him closer and closer.

Q. Every man therefore that hath heard and learned of the Father, cometh to me."

A. I told you, God is Christ; Christ is God—one. We go back to God through Him and by Him.

Q. One other question about Jesus: I presume that Jesus could not have died a normal death—that He had to be crucified because of the suffering involved. Is that right?

A. Yes. But I told you, sometimes God takes unusual ways so that people will listen.

Q. Here's another question: How about people who are born into various situations. Some are born very lowly. Some are even born savages. Some are born handicapped, crippled, blind. Some are born into disease, and poverty. Some are born into the finest homes. Some are born into the poorest of surroundings. Some are born ugly, some beautiful. Some this, some that. Is it all a part of God's great system?

A. Yes, and the stage of development that we have reached. But you *must not* judge . . . you *must not* judge a person's development by the situation he finds himself in. *You must not judge!* You may find that he is far beyond you in the lessons he has learned.

Q. Even he who is born a savage could be far beyond me?

A. Yes! Yes! He might find the simplest way to God. And the mystery of mysteries is that it is *so* simple.

Q. It would have to be simple if I were to understand it.

A. You do not have to understand God. You do not have to understand Him.

Q. Just let Him take over, for He knows what to do?

A. Yes. Because God understands *us*.

Q. Do we actually create our own worlds by means of our thinking?

A. Yes. The condition you know as "now" is a world of our own creation. But we can change it when we go back to the God within us. When the I Am I, or God within us, is aroused, it works something like a sponge absorbing water; and transforms our consciousness, and so transforms our world.

Q. What about positive and negative thinking?

A. We should be positive, but optimism is not enough.

Q. We have to add action to it?

A. Yes—apply what we know.

Q. Here's another question handed me: can you define the Holy Spirit, and tell of its activities? Also can you tell us how a person may know when he has received it? Furthermore, please tell us what its benefits are.

A. The God-part of you is Spirit or Essence of God. We have an extra-special perception when we contact it. There is a greater desire to expand, to love, to serve man and God. The fruits—a beautiful destiny beyond our fondest dreams. Sometimes we get a glimpse of the God-part of us; but we think it is too poignant to bear, so turn away with the forlorn hope that it might be true.

Q. Let's take this question: many people think the story of Noah and the flood in the Bible is just an allegory. However, if God did create us from the standpoint of development, why did God destroy in the flood, and leave no one but Noah and his family?

A. God does not destroy. God does *not* destroy! I told you, we punish ourselves. We make mistakes, and must suffer the consequences. But God does not destroy. People try to make God the avenger. But God is not

vengeful—He is loving. He loves us. But death is the only word that some people understand. God does not destroy.

Q. Then the account of the flood is merely a story in the Bible?

A. The Bible is a record of both spiritual and historical accumulations; but there is an inner meaning, as well as an outer one. We must learn to interpret correctly. But, I told you, we are afraid to take any but the calculated risk—orthodox interpretation. We must find the meaning best for us, and as we develop, we will find the inner meaning.

Q. You say that God is not vengeful.

A. That's right.

Q. But the Bible says, "Vengeance is mine: I will repay, saith the Lord." What about that?

A. You do not understand. You want to evaluate everything by what you know right now. God is not vengeful. We punish ourselves.

Q. All right. You have pointed out our need for wisdom. There seems to be no question that we need it. We know many things that we don't apply. Tell me, where does wisdom come from?

A. Wisdom is not a *thing*. Wisdom is applying what we know. Knowledge is not a thing . . . but it is available to everyone. They are not *things*. Wisdom is applying the knowledge that we have.

Q. I pray for wisdom, is that right? To apply these things? To ask God's help?

A. God will help us with anything. But praying for wisdom is applying knowledge. You are applying wisdom and knowledge when you pray for wisdom.

Q. A member of the group wants to know about this: sometimes in life we meet someone we feel we have met before; but so far as we can ascertain, we have not met him. Can you explain that?

A. All men are brothers. We have met many times, and sometimes we recognize each other because we

have had strong associations in lives before. We are all brothers. We know each other.

Q. Is it possible that two of the I Am I might go from life to life together?

A. Yes! Yes!

Q. And remain close to one another?

A. Yes.

Q. Could they be friends?

A. Yes.

Q. Good friends.

A. Yes; or enemies, too. Any strong association. But we are all brothers.

Q. Now to this question: is faith in God reckoned as righteousness?

A. Yes, yes.

Q. Abraham's faith was reckoned as righteousness, according to the Bible. Righteousness really finds its basis in believing, is that it?

A. Yes, yes. We must believe without reservations.

Q. What is your interpretation of the word "righteousness"?

A. Right thinking . . . which means believing. True faith is right thinking, and—or—righteousness.

Q. Then righteousness is more believing than doing?

A. Yes. We do the right things when we believe the right things.

Q. Regarding forgiveness: we're supposed to ask for forgiveness, aren't we?

A. Not *ask* . . . not *ask*; but thank God for His forgiving love.

Q. Well, I know that when I ask of God in prayer, and those prayers are answered, they are answered not because I am good, but because He is good.

A. That's right. If God were just, that might be so. But God is a loving God.

Q. Now another question. Let's imagine that someone is learning a hard lesson. Perhaps he is suffering in this life from something that happened in a past

life. If I pray to God to relieve the suffering of that man even though he is learning a lesson, am I interfering with God's plans? Do I have a right to pray in this manner?

A. Yes, yes. God is love, and He desires to share that love with everyone.

Q. Well, let's imagine that someone in a past life had been very cruel to another person of a different race, and then in this life had become a member of that race in order to gain understanding. Supposing that race might be in great suffering. If I should pray that that person's sufferings might end, would I be interfering with God's plan of learning for that person?

A. No, you do not understand. God wants to love and help every one of us. Your prayers and mine help to spread that love. That person would learn his lesson by the inflow of love to him, and through him. He would learn without suffering. God wants us to have the easy way, and we can change things at any time with His help.

Q. Well, I've heard some people say that a person must learn his lessons, and that nothing can change that.

A. We must learn; but we can learn the easy way with God's help.

Q. Tell me this: does the soul have an evolutionary process?

A. We are learning all the time; and until we are perfect, the soul could be lopsided. We are learning. Yes, we are evolving to higher levels constantly.

Q. Is it possible for a person to go backwards in the evolution of the soul, and keep losing ground?

A. No. We always learn something . . . maybe not very much . . . but we do learn. We are always getting closer to God.

Q. Are there various resting places? Various planes? Are there some places with work to do? Do you know?

A. I know there are different levels of learning. Some have learned much more than I. I do not know

what their work is. I have learned much more than others, but I do not know what their work is, either. I do not have work to do. I am in a resting place.

Q. May I ask you this question: suppose that I spend half of this life on earth lost in wrongdoing; does that mean that I am at a very low level of learning? Or could it mean that I am at a high level, but merely in the process of learning some lessons?

A. Yes. Some lessons have to be learned. When we experience them ourselves, we can be better for knowing and understanding another's difficulties.

Q. That means that the town drunkard could be much further along than I?

A. That's right. But, I told you, you must not judge a person by the condition he finds himself in. He is learning too, and may be far more advanced than you are. But you want to evaluate everything by what you know right now, not taking into consideration the fact that you might have been in the same situation sometime yourself.

Q. Here's another question handed me: does an artistic person, for example, develop along artistic lines between lives, or only on earth?

A. We carry everything we have learned with us. Some things will be developed more as we advance. But I am in a *resting* place. We all will have the chance to develop in every way.

Q. All right. Now, you told me before that when the I Am I is aroused, it works like a sponge absorbing water. What do you mean when you say it absorbs?

A. I did not say it absorbs. I said it works like a *sponge* absorbing water. It grows, expands. More giving out—releasing—than absorbing . . . except that it grows. We grow inwardly too, but expand.

Q. You told me that we could become lopsided. Therefore I would like to ask you this question: inasmuch as the I Am I is a part of God, is the I Am I perfect to start with?

A. Yes, yes. The I Am I is the source—the main-spring—of God. When we touch the release, we are flooded with enough, and more than enough, of all good things. It is *always* perfect, because God is perfect.

Q. You say the I Am I grows, then?

A. Expands as we release it. Well, *you* might say “grows.”

Q. Well, what do you mean we could become lopsided? Would that include the subconscious, the personality?

A. Yes; because we get too concerned with one aspect of the whole, instead of the whole itself—perfect whole.

Q. Then the personality would tend to get lopsided?

A. Yes. That is why we are interested in only the material, or the sexual, or the intellectual—or any other aspect—instead of a balanced relationship with all things.

Q. Let me ask you a question that might lead to an illustration. Let's describe a circle, calling that the I Am I, or God part of us. Around that another circle which, as I understand it, would be the subconscious mind carrying the personality. Around that we'll describe another circle, which would be the conscious mind. Would such a diagram be incorrect?

A. The I Am I is the center; but also permeates all other parts—the conscious mind, the subconscious mind.

Q. It permeates them?

A. Yes. Goes through . . . spreads out . . . inside, outside . . . all around. God is everywhere: in everything, around everything, and through everything.

Q. All right. Now, let's take a seed of trouble, perhaps lust, and say that seed enters the conscious mind. It enters the conscious mind first, isn't that right?

A. It is a lesson we have to learn—No, no. Not conscious mind first! It comes through from some mistake perhaps many lives before, and so comes through the subconscious first.

Q. Well, if we think about it with the conscious mind, does that help the seed to grow?

A. We can use the conscious mind to re-educate the subconscious, and then one aspect of the whole does not become more important than any other.

Q. All right. Now let's change our line of questioning to an entirely different subject. You have said that God is love. And you have also said that, before you return to earth each time, you are filled with love to use.

A. Yes.

Q. Then is love the one great force behind our lives?

A. Yes, yes. Love is the ultimate!

Q. Are all things, then, a part of love?

A. Yes.

Q. Everything?

A. Yes. Love is the ultimate, for God is love, and we cannot understand *all* of love until we understand *all* of God. God is love. Love is understanding, complete faith. Love is gentleness, love is *love*. Love has an eternal union, with all that is good; for God is love, God is good, and God is eternal. I cannot tell you *all* that love implies, because I cannot tell you *all* that God implies. But love restores, renews, changes, harmonizes, replaces all that might be out of focus.

Love is the ultimate of understanding, and all that understanding implies. There are so many, many things that love implies. The fact that man is capable of love is proof that God is love, but I cannot make you understand all that love implies. There are so many shining facets to love that we cannot comprehend; but loving in our limited way is a step toward the God way, for God is love. We limit God if we limit our expression of love, for God is love.

Love is the supreme achievement, and our ultimate destination. Love transcends human understanding. It is what you would call a miracle, for love dissolves what might seem to be insurmountable obstacles. It beautifies,

glorifies, enriches, heals, redeems; and when we attain love, we attain God—for God *is* love.

Love is a challenge and an adventure, for the more we love, the more love we attract to ourselves. We are not truly alive until we recognize the power of love. Love is the supreme virtue.

Love is the heavenly clue that leads to the priceless understanding of our relationship with God.

God *is* love.

God is loving you *now*.

Chapter Eleven

WE RECEIVE OUR FIRST INSTRUCTIONS

During one of the earlier sessions, after the spiritual aspect of the experiments became quite apparent, we received an answer to one of Bob's questions that gave us a hint that something unusual might be happening here—something with a definite purpose:

Q. Is there some great purpose in your revealing these things to us while under hypnosis? While here in this resting place, you have revealed a great deal on the spiritual side of our lives. Is there some unusual purpose in all of this?

A. God works in mysterious ways—you know that!

Q. Yes, I do. Well, I'm taking these things very seriously.

A. Yes, yes.

Q. And I have been thinking that perhaps this is happening for some purpose—for more than just our own group.

A. Yes. I told you, sometimes we need unusual methods to help us learn. We have fixed ideas that dominate our lives. It is something like the sexual urge: when a man is in his prime, he demands to express his virility; but when he is old and tired, it is easy for him to change his mind about the importance of it. That is the way we are. Fixed ideas dominate our lives until we change enough to accept something different. And sometimes it takes unusual methods.

Q. I see. Then would it be wise to put these things together in some readable form so that men might study them?

A. Yes, if they will. They do not listen.

About a month later, Bob had a rather odd experi-

ence. While on a business trip in Missouri, he suddenly had a strange feeling that he should return home, release the story of the experiments to the newspapers; and continue on with the sessions in search of more answers to spiritual problems. But to leave his work at the time was out of the question. The trip he was taking had been planned to last four months, and he had been on the road less than four weeks. His business was in a critical condition, and needed his constant attention in the territory. To leave it and return home would result in a heavy loss, and might lead to financial failure. Nevertheless, the strange feeling persisted, and soon grew to overwhelming proportions. It troubled his sleep; it took away his peace of mind during the day. He attempted many times to find a rational, acceptable explanation for the impulse that haunted him constantly, but he could find no answer.

Curiously enough, his oldest son, Bob Jr., who was working for his dad in another part of the same state, was undergoing a similar experience. He too was attacked with an unexplainable impression that his dad should return to Boulder, and continue the experiments. Finally he telephoned his dad, and told him about it. They decided to meet in Kansas City to discuss the matter. After four days of deliberation, it was decided that Bob should return home. Bob, Jr., agreed to carry on the business as best he could by himself.

Immediately upon arriving back in Boulder, Bob met with Irene and Al. He explained the circumstances surrounding his unscheduled return home.

"I can't explain the feeling I had about this thing," Bob told them. "All I know is that I sure enough had it! How do you feel about releasing the story to the newspapers?"

Irene's face turned a little white. "I just don't know," she replied. "I don't know what to tell you. I think I'm scared. I want to do the right thing, but I don't know

what the right thing is. Will we have to use our names in the story?"

"I'm afraid so, Irene," Bob answered. "There doesn't seem to be any other way. The story is mostly one about God; and if we are going to release it, there should be no fictitious names used in connection with it."

Irene lowered her head, and stared down into her lap. Apparently she was struggling with some fear. Finally she turned to her husband.

"What do you think about releasing a story, Al?" she asked, worriedly.

"This concerns you more than it does the rest of the family. We'll stand by any decision you make," Al assured her.

Our lady, who was so calm in the hypnotic I-Am-I state, was decidedly near tears at this waking moment.

"I don't think I want to—" she said to Bob. "Honest, I don't. Please try to understand."

Bob looked a bit downcast.

"I have my family to think of," Irene went on. "God has given me two wonderful kids, and I wouldn't do anything to hurt them for the world. I know you've read how people have thoughtlessly criticized that poor woman in Pueblo who was the subject for the Bridey Murphy experiments."

"I know," Bob said.

"They don't seem to care what they say! They don't even know her, but they persecute her anyway! I just don't want to do anything to hurt my family."

"I know what you mean," Bob agreed. "Even my own family will be involved in the release of a story. I expect that my children will be told that their dad is in league with Satan in this hypnosis thing. I have a couple of fundamentalist friends who are already shaking their heads and praying for me."

"And you still want to release the story?" asked Al.

"That's what I came home for," Bob replied. "But of course, the final decision in this thing is up to you

and Irene. Why don't you think about it a little more tonight, and call me in the morning?"

The next morning when Irene called she was crying.

"I didn't sleep a wink last night," she told Bob. "I'm still afraid of hurting someone. Why don't we get the gang together tonight, and talk it over?"

When the group met that evening, no one knew what to do about the problem. If a story was released, Irene and Bob would be the principals involved. They would have to make the final decision. However, Bert Morrison had a suggestion:

"Why don't we ask the I Am I what to do? We've been helped before. Maybe we should take the problems of this nature to the God-part of Irene, and see if we can find the answer that way."

Irene agreed to this, and Bob put her to sleep. He regressed her to the resting place:

Q. Now, you have said that God takes unusual methods to get us to listen to Him.

A. Yes.

Q. I have seen the things that you have said here change my own life in a wonderful way. I know that this same thing is true of many others. I have seen this reach into the hearts of some mighty hungry men, and give them something to get hold of. And so, I feel that the time has come to pass these things on to others who would study them. In reference to this, would there be any special instructions that you might have—or message for us—by any chance?

A. Yes.

Q. All right.

A. You must know what you want, and why, with a whole-souled honesty.

Q. Yes.

A. You must not inject self if you are to glorify God.

Q. Yes!

A. You must *not* inject self. A man who lives or works without God is like a man on a tight rope; he must

guide each step by his own decision, and if he makes the wrong decision, he is in trouble. But if God is truly his partner, he will make each decision correctly.

Q. I see.

A. But you must not consider self-glorification. If you do, you have a dual personality, spiritually. You must let God. Give up your own little self, and see what God can do. It is good to glorify God—giving up self.

Q. It is all right to go ahead and release this material, but keep self out of it as much as possible?

A. Yes, yes—if you will remember that, and let God do His part.

Q. Well, I have felt that we should release the story of what has happened here to the newspapers. I don't know from what you have said whether we should release the story, or sit back and wait.

A. You must do your part. You *must* do your part.

Q. But glorify God?

A. Yes.

Q. That's the purpose? I've known that.

A. No.

Q. Yes. I know it.

A. No.

Q. All right, you say no. Go ahead—I'm listening to you. Anything you have to say, say it.

A. You want to make God's decisions. You have a dual spiritual personality; but by relinquishing self, you can find your highest potentials and true self.

Q. All right, I believe that. Now, in the light of all of this, can you tell us how to proceed?

A. First, give God a chance; and He will direct each decision correctly, and for the greatest benefits to all.

Q. How will I know these decisions? I get confused easily—God knows that, I'm sure. He understands me.

A. Yes—and you must follow His commands. He will show you.

Q. All right. You said I must do my part.

A. Yes, you must do your part.

Q. What, then, is my part?

A. Forget self, and then do all you can to inform everyone. The way will be shown. But you want self-glory rather than God-glory.

Q. I'm fighting that so much!

A. Don't struggle so hard. I told you, God will show you the easy way.

Q. It's all right to release this to the newspapers, but keep self out of it?

A. Yes.

Q. Give God the glory in every way?

A. Yes.

Q. Once more I repeat: use every honest means that we can to give this information to our fellow man?

A. Yes. And do not injure anyone in the process; and if you let God do His part, this will not happen.

Q. Now this leads to another question. In releasing this to the newspapers, they would insist on certain facts. Is it wrong to release names to be used in establishing the facts?

A. No, no, no! You do not understand.

Q. Well, I want to understand.

A. You want glory for yourself, not for God. But when you glorify God, all good things come to you. Keep *self* out—not *name*, not *name*—*self* out!

Q. I see.

A. I told you; we cannot glorify God and self at the same time. That makes for a dual spiritual personality.

Q. All right. I admittedly do not know what to do about that, but I trust that God will show me.

A. Yes!

A few days later, representatives from several Colorado newspapers were invited to hear the story of our experiments. Reporters from Boulder's *Daily Camera* and Denver's *Rocky Mountain News* interviewed members of our group. Both papers published interesting and unbiased accounts of what they had found.

The evening of publication of the stories brought a

host of telephone calls to both Irene and Bob. But, strangely enough, there were no calls of criticism among them. Those who telephoned expressed a personal interest in the experiments, and encouraged us to continue on with them. Help, financial and otherwise, was offered to us should we need it.

Each morning for a week, the mailman brought kind, inspiring letters from people over the state who had read the stories. Visitors dropped in to tell of their interest. We were delighted!

Then one day about a week later, fear lowered the boom! All at once, Irene and Bob both became panicky. They were afraid they had done the wrong thing by releasing the stories. In spite of the encouragement we had received from so many quarters, they were fearful that the group was heading for some unseen catastrophe! Bob was irritable and nervous. Irene was constantly in tears. They bickered with one another; they judged each other. And, since the instructions had told us to give up self, neither Bob nor Irene would do anything. They not only gave up self—they murdered self! They sat on their hands, and were sore afraid.

On the third day of this attack of fear, Irene telephoned Bob. She was still crying.

"Bob, I can't go on like this any longer!" she wept in his ear. "We've simply got to find some help. Why don't we ask the I Am I again if we have done the right thing. Maybe—"

"That's okay with me," Bob interrupted. "Let's do it tonight—the sooner the better."

That night we received this message from our sleeping lady in her resting place:

Q. The story has been released to the papers. We see that things are happening, and we think God is leading the way. We know from the human standpoint, that we can become impatient. We also know that we might be holding back and not doing the things we should be doing

because we don't understand a few things. Can you tell us if we are proceeding right?

A. You must listen carefully; for I love you, and I would have you understand. You have made a demon of *self*, and you try to destroy it. God does not create demons, only man. You must not try to destroy what is an integral part of God's divine portrayal of man. That leads to confused conflict. I did not tell you to destroy self—only give up willingly to attain a true partnership, and to discover your true nature.

Q. I see.

A. I have told you many things: we must love . . . *love* . . . not just tolerate. We must not judge; but be open hearted, open minded. But you do not listen. Do not be overly concerned with past lives, personalities, mistakes. I told you, we must leave them behind. They are but landmarks on the voyage to eternity. We were only given them to attract attention to God's vast and perfect plan. They are not very important—just a small, small part of the whole.

Q. Yes, of course.

A. I have told you many things about God, and they are true, they *are* true! But I cannot just give you knowledge; some of it you must prove for yourself—you must have wisdom, too. I told you, we need both knowledge and wisdom. I cannot show you the whole way. You ask me to show you Eternity, and you will not live Today with courage! Some of it you must prove for yourself. I want to tell you many wonderful things; but I have given you much, and you have not understood. You do not understand . . . you need wisdom, too. God is love. He loves us—He wants to share with us, but we must open the door.

Bob sat quietly for a few moments, thinking about what he had just heard. The message had seemed severe, and yet it had been delivered tenderly, and with love.

Q. May I ask a question?

A. You do not understand. I have given you much

knowledge, but knowledge is not all that it takes. You must *apply* what I have told you. You must find the wisdom. All the knowledge in the universe will not help you if you cannot apply it. I told you, you must prove God for yourself before others will believe. They judge the whole by the specimen. You must *apply* what I have told you, otherwise it is wasted. You *know* . . . you *know*! You will find the answer if you will apply what I have told you . . . for they *are* true—I would not tell you them if they were not true.

Q. Then if they are true for me, they are true for all men, and they are worth fighting for?

A. Yes . . . yes! You know! You know!

Q. Yes, I do. I'm ashamed of my courage.

A. I would have you understand . . . I would have you understand!

Q. All right, I'm going to ask one question because I am trying to understand. I'm confused on one point, and I ask your help. You said that we should give God a chance—that He would lead the way. I am confused whether we should wait on God; or go ahead and use the talents He has given us, and work hard to get this information in everyone's hands.

A. You must do your part . . . I told you, *you must do your part*! But you must love—do not judge; be open-minded, open-hearted, and do not be concerned with past mistakes, past lives. They were just given to us for an unusual way to attract attention to the whole. You must do your part!

Q. Be unafraid?

A. Yes . . . yes . . . *unafraid*! God will show you the way. You must not be afraid. God wants to help us. He loves us; and if we give Him a chance, He will show us the way. *Do not be afraid*!

When the session was over, we sat and talked quietly for a while; but there wasn't much to say. Our sleeping lady had given us our answer. And while doing so

she had said something that had brought us a swift shame for our fears:

“You have asked me to show you Eternity, and you will not live Today with courage!”

The next morning, we rolled up our sleeves and went to work.

Chapter Twelve

DESIRE

It was one of those evenings that Colorado has every so often when it is visited with an unusually glorious sunset. The sky was a blazing colorama—blue, gold, silver, rose, blended into a magnificent scene.

Among those who watched it was a group of young people on a picnic in the mountains. All of them marveled at its beauty—all, that is, but one young woman. She was unimpressed. One of the group noticed her lack of interest, and attempted to bring her attention to the sky's splendor.

"Isn't it beautiful!" he exclaimed.

"Oh, I don't know," she returned gloomily, "I don't think it's so much. I don't see anything to get so excited about."

The youth looked up at the grandeur of the sky for a moment, then turned his eyes back to the cheerless face of the young woman.

"Don't you wish you *could*?" he asked quietly.

In our world of complicated ways to God, we so often walk upon paths of confusion, unable to see. We frequently find ourselves searching for God in an endless complexity, and wind up in frustration at not finding Him there. Blinded by our quest for knowledge *of* Him, we cannot see to get *to* Him.

As our sleeping lady often warned us, "It is not hard, but we make it so."

In all of the many hours of tape recordings made during the experiments, one word appears to be of outstanding importance. That word is "desire." For, according to our sleeping lady, when we *desire* to know God, all else follows as a matter of course.

"Desire," she told us, "is all that it takes, but sometimes it takes a long time to realize the need, the desire, for contact. Desire makes us more aware of God, and of His beautiful gifts—so that we want to share them, be a part of them. Desire illumines the heart, and mind, and soul: makes us more aware of God, and of His love.

"God does not force Himself upon us. We must *want* to know Him. And you cannot create that desire in anyone except yourself, except with the visible, shining proof that God is a part of you—and so lead others to that desire. But it must be a willing thing; no force can be put upon desire. Each man will recognize his need for God in his own way, or deny Him as he chooses. Desire cannot be forced, but must be a willing thing.

"We cannot create desire merely by discussing desire. Words cannot show the whole way. Desire begins within ourselves, to each man personally. I cannot give you the desire for contact, partnership, nor can you give it to me. Only by the shining from within can we create desire so that others want to share that secret shining, that partnership, that communion, that awareness of God within themselves.

"Desire is the beginning, and an end in itself, for desire leads to all other paths to finding God within ourselves."

She pointed out that it must not be just wishful thinking, but a true longing—a *yearning*—to know God. And when we get that yearning, the rest is easy; for God shows Himself at every turning, meets us at every turning. We were told to remember that we do not really find our own way to God, for only He can show us the way. We go back to God *by* Him and *through* Him.

"I am the way," Jesus said.

As we resumed the experiments after receiving our first instructions, we decided to follow a form of questioning for each session. First, we would ask if there

was a message for any member of our group, or for the group as a whole. Next, we would take up questions of a general nature. Following that, we would seek the inner meaning to certain verses of Biblical scripture, and finally, we would ask for answers to questions that had been sent in to the group by interested friends.

Q. We are going back into the resting place before you were Irene. When I say, "Love is everywhere," you will be in that resting place. Love is everywhere. Here, who are you?

A. I Am I.

Q. Do you have any special message for us tonight?

A. God is love; but God is also law, and God does not change His laws for our convenience. You must not misunderstand this. To do so is to reduce Him to our limitations, and so He becomes a personal God—one of special providence, with human likes and dislikes, human characteristics. You must clear this concept of Him from your minds. The fact that man is capable of love is proof . . . *proof* . . . that God is love. But it does not follow that it is limited or partial, as it is in the individual. God is love . . . *love!* When we recognize the God in us as love, He responds with far greater gifts of love, inspiration, power. When we love . . . *love* . . . He responds with more and more of His love. God is love . . . *love!* If we truly believe God is love, we cannot but express it. And if we truly believe beauty, we cannot express ugliness. God is love, and we must not reduce that love to human limitations.

Q. Is there more?

A. God is loving you *now*.

[As Bob became more familiar with his job of handling the questioning, he realized that he had not been giving her sufficient time to answer questions fully. When she would pause a moment, he would ask another question. He proceeded now to correct this mistake.]

Q. Thank you. All right, there are a number of ques-

tions to ask you tonight. As you answer, I will try to be patient and be sure that you have told me all that you may want to tell me about each question. If I interrupt, please stop me. I don't want to be too anxious.

A. [Chuckling.] Not anxious . . . not anxious.

Q. All right, what?

A. Eager! Eager!

Q. All right, eager. Now this partnership with God that is so all-important in every man's life—will you please tell me how it is most effectively made, and how to continue in it after it is made?

A. When we deepen and expand our consciousness of Him, we enlarge and extend that partnership. We must be continually conscious of His presence. But, I told you, desire for contact is the beginning. Then it must be a continual thing. I told you, when we recognize God within us, that is also a beginning, but an end in itself. All we really need to do is desire a contact, and keep a consciousness of His presence with us at all times.

Q. That's all we need to do?

A. Yes; just desire, and a consciousness of His presence at all times—for He is here *now*.

Q. All of these things that you have told us seem to be a departure from a God of vengeance, and instead, we see a God of love. Christ showed in every way that He was a God of love.

A. Yes! Yes! He is love! He is love! God is love!

Q. All right. Here is some scripture that I don't understand completely. You said that God forgives us anything. Jesus said that if you forgive men their trespasses, your heavenly Father will also forgive you. He said *if* you forgive. Does that mean it is possible God does not forgive if we do not forgive?

A. No. I told you, we must not reduce Him to our human limitations. We *must not* reduce Him to our limitations! But God's laws always work, and if we break the law, we must suffer the consequences. God's laws work, regardless. He does not change them for our con-

venience. He is not limited, or partial. However, love is personal and partial; law is impersonal and exact. But God is love, and God is law, and God forgives anything. I told you, He overlooks our human frailties, our mistakes, and sees the good in us. But we want to make Him a man like ourselves with human characteristics. God is all—everything.

Q. We understand God to be a personal Father, a personal Saviour. We say that Christ is a personal Saviour—

A. Yes, yes. But love is personal and partial; law is impersonal and exact. But the two, combined, make God a loving, forgiving Father. He does not judge our human frailties.

Q. Then each of us has a personal relationship with God?

A. Yes, yes! You are a part of God—I am a part of God—personal!

Q. Through love, is that it?

A. Yes. God created us through love. It is a personal love. It is a personal love, and a part of Him, personally, within us.

Q. All right, thank you. Jesus said, "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Can you tell me what the will of God is?

A. We must want to become as He is. I told you, we pretend a sympathy with God, but are not convinced. Pretended sympathy will not find God, and is not God's way or will. We could cry, "Lord, Lord," through eternity, but if it is a pretended sympathy, we will not find Him, nor become as He is.

Q. Now, after we have taken God as a partner, does it frequently take more than one life to get to Him? Do you know?

A. No. I told you, when we take God as a partner, He will show us the easy way.

Q. We will complete it, then, in that lifetime?

A. Yes, yes! I told you . . . yes!

Q. In that one lifetime?

A. Yes.

Q. And need not come back?

A. That's right . . . that's right.

Q. Would we be given a chance to come back and serve mankind selflessly?

A. I don't know, but I would like to . . . I would like to.

Q. Do you know, in this resting place, whether or not you had taken God as a partner during your life as Bibi?

A. I don't know.

Q. But any time we take God as a partner, He will show us the easy way in one lifetime?

A. Yes . . . yes . . . yes!

Q. Is that what Jesus meant when He said, "If a man keep my saying, he shall never see death"?

A. Yes, yes! He will show you the easy way. I told you, we can avoid the hard lessons when we take God as a partner.

Q. What did Jesus mean when He said, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak"?

A. So many times we desire a contact with God—an inner desire—but still cling to things of the flesh: fears, sorrows, temptations, anxieties, weaknesses. It must be a relinquishing of these things to open the way—to allow God to work through us. They are not important, but we make them heavy, heavy burdens which keep us from our goal. Sometimes, too, our desire for contact then is buried so deeply under these burdens that it takes a long, long time to clear them away. Annul them, destroy them—clear the path!

Q. All right. Now let's take this question: do you know if there are any references to reincarnation in Jesus' teachings as recorded in the four gospels?

A. Yes, yes. But we do not understand them until we are ready for them. I told you, there is an inner meaning as well as an outer one.

Q. Could Jesus have been speaking of this when He said, "He who has ears to hear, let him hear"?

A. Yes. We are all at different stages of development, and require different levels of understanding.

Q. Now I'm going to ask some questions of an entirely different nature. I do not know if you have the answers for them, but I shall ask them just the same. First of all, we have been wondering about a name for our group. We have temporarily picked the name, "Boulder Fellowship Group." Is the name important? And, if so, is there any name that you would suggest for our group?

A. Words are not very important. It is the spirit and motive behind and beneath them. You must find the right spirit, and motive, to express the right words.

Q. All right. Now, the second question that I want to ask also has to do with this work. We have, of course, a financial side of this work to consider. We are trying to work out a way of getting this material into the hands of the people. Do you have any suggestions on the financial side of the picture for the group that would be of help to us?

A. Faith is the essence of all good. As you believe, so shall the good come—as you *believe*. All good things follow to those who glorify God. But as you believe, so shall it be.

Q. I want to ask several questions that may help to clarify this when we talk about it later. Several of us may need to go into this work full time. We have responsibilities, families to feed. If the faith was great enough that the way would be opened for that, would it be so?

A. Yes; but I told you, you must not injure anyone in the process. Anything that glorifies God is good, and God will respond with all good. But it cannot be pre-

tended faith. It must be absolute conviction that God can and will do any good thing. He will help you if you will believe. I told you, faith is the essence of all good. We *must* believe.

Q. If a person kept working at his regular work, and worked on this at night, would that be a good idea?

A. Yes, but be continually conscious of His presence at all times, not just when you are talking about Him.

Q. In our work, too?

A. Yes . . . in your work! God will show you what to do. You must earn your daily bread; but God will help you, prosper you, if you believe that He can and will.

Q. I don't doubt that He can—

A. You *do* doubt. Sometimes you do doubt that He will, but He will if you believe.

Q. Perhaps we are trying to put this thing on too big a scale.

A. God cannot be put on too big a scale—God is all! But He gives us minds to use, and talents to use. We must use them. We must earn our daily bread; but be continually conscious of His presence, and He will glorify your work, your talents, if you are glorifying Him. You must not leave God out of everyday affairs. That is where He is most important. God wants to be your partner in all things . . . in *all* things.

Q. Well, let me ask the question in another way. If a person found a way to support himself in this work, would it be all right to go ahead?

A. Yes, yes. I told you, God wants us to have a full measure. God is not concerned with material things except as we need them for our happiness. God is not concerned with incomes. God is concerned with your eternal happiness; but wants a full measure for each of us, and so responds with full measure as we believe.

Q. I want to be certain to get this straight so that there will be no misunderstanding later. Let us say that a man feels he must do some special work—any good

work—something that he feels might become his life's work. If he puts his talents to that as best he can, believes with all his heart, works with a purpose, and has as his motive helping people—

A. [Interrupting.] For glorifying God.

Q. Yes, for glorifying God. Would that be all right?

A. Yes, yes, yes! And all good things will follow if it is for the glory of God, and not self.

Q. Then perhaps it would be better to earn your living in another way so that you could be certain that your motives were right.

A. Yes, but I told you, God is not concerned with material things. He will judge your motives, and the spirit behind them.

Q. How can we be certain that our motives are right?

A. I told you, you must know what you want, and why, with a whole-souled honesty. If you know what you want, and why, you know what your motives are.

Q. Thank you for that. Now let's return to some scriptures again. We talk so often about the signs of the end. Some men have come to believe that one day the world will come to an end. In regard to this, there is some scripture in the twenty-fourth chapter of Matthew that I would like to have you explain to me. Jesus is talking about the signs of the end: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Could you give me an interpretation of that?

A. Yes. When we recognize God within us, it is a

second coming; and it is glorious! It is an end to old ways, old fears, old sorrows—upheaval—forgetting the old, taking the new and glorious heaven within us, recognizing Him, and rejoicing in Him. You try to complicate what is so simple. But you *will* understand . . . you will understand.

Q. Well, it says that the sun will be darkened, and the moon will not give its light.

A. Sometimes we only turn to God in desperation and panic, and it is like a darkened moon, an unlit sun, until we recognize Him, and rejoice in the heaven within us.

Q. Then the signs of the end are personal to each one of us?

A. Yes, yes. I have told you many times.

Q. All right, let's go on. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

A. When the world is radiant with blossoms, we believe in spring. But when the night is dark and cold, we cannot understand a blossoming. The recognition of God within us is a personal thing between you and God. Why should others be involved? It is a personal recognition, a personal understanding.

Q. Is that what it means when it says, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only"?

A. Yes . . . yes . . . yes! But we think there *must* be specific times, places, records, prophecies. But it is a personal recognition, personal understanding.

Q. All right. Here's another scripture I would like

to read to you and ask about. In the fifteenth chapter of John, it reads: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Would you please explain that?

A. I have told you many times. We cannot get back to God until we become perfect; and sometimes it takes a long time because we will not annul, destroy, forget old fears and sorrows, and so keep ourselves from God. You want to complicate things that are so simple. But you *will* understand.

Q. I have been given another question to ask you. If we are as sincere as we know how to be, and wish to take God as a partner, but are not yet aware of His presence, is it a good starting place to assume that He is with us?

A. Desire for contact is the beginning. That is the beginning. And you will become more and more aware of Him the more you desire that partnership.

Q. Now, my son, Bob Jr., is going to ask you several questions. You will hear his voice now.

[During this session, and in many of the following sessions, Bob encouraged others to handle the questioning whenever they so desired.]

Q. [By Bob Huffman, Jr.] Do we—the real us, the I Am I—when we are in this body on the earthly plane, reflect all that we really are through the body?

A. We are a reflection of what we believe, but certain conditions are but ways and means of learning. You put too much importance on the human side of things, and not enough on the God side. You are a reflection of what you believe, but not of what you are, because we are all at different stages of development, learning, and some conditions are necessary in order to learn.

Q. One more question: is the consciousness that I know as *me* any criterion of what I actually am? By that I mean, are the moods, the reflections, the whims,

and other things that seem to come into my nature, any indication of what I am?

A. In a way. We have many lessons to learn. Some we have learned, and we remember unconsciously, and so react in that way. That is why we have certain reactions to certain things. The YOU is a reflection of what you believe—not the body, not the human picture.

Q. But in the consciousness that I know as myself, it seems that I don't realize or recognize that knowing. Is that possible, or true?

A. Yes, yes. I told you, we know many things unconsciously. We can be unconsciously conscious of God, but not consciously recognize Him.

Q. The consciously consciousness of God is all-important?

A. We live by faith—unconsciously—that we deny.

Q. Consciously?

A. Yes, consciously.

Q. [Bob Huffman, Sr. resuming the questioning.] I've been asked to ask you this question before we leave here tonight: There are many who live around the world that do not know of God as we do, or read of Him as we read of Him—a savage, perhaps, that doesn't have the opportunity to know about God may worship a sun god, or something else. What about them? What is their awareness of God?

A. I told you the savage could find the simple way to God. Intellectual processes *do not* lead to God. It is too bad, *too bad*, that the savage does not understand our poor, limited, personal God, when his own may be beyond our comprehension!

Chapter Thirteen

LOVE THE REAL YOU!

"Why me?" Irene said, quite disturbed, "Why me? I'm no saint! I'm just human like you are, and I know that I have plenty of faults. I don't understand why this should all be coming from me."

To most of us the mirror reveals a person we wish were a whole lot better. It is so easy to see fault within ourselves; and if we could, we would like to become perfect overnight. But even after we have spent many years on this old earth of ours, we still find reflected from the mirror that person in whom we see so much less than perfection. The human picture needs a constant touching up with the brightening brush of forgiveness—for all men come short, far short, of the glory of God.

As we realized the importance of what was taking place in these experiments, as we studied and began to understand the message upon the tape recordings, Irene felt more and more unworthy of her part in the work. Her days became difficult, and filled with self-condemnation. Her heart was heavy as it reached for heights of perfection which the human Irene could in no way see in herself. Unable to keep her eyes upon the good in herself, she fell into gloomy pits of self-punishment for every human frailty. The look of roses left her cheeks. We were worried.

It was not long, however, until we heard from the I Am I concerning the situation:

Q. Do you have a message for any of our group tonight?

A. There are instructions in regard to this body whom you know as Irene, and who has been appointed to a definite work. It must be done with equanimity—to

the purpose, to the point. Later, when the other self is awakened in the manner of custom by yourself, the faithful friend and loving guide, make certain that she is fully acquainted with these matters. The body has an ideal of perfection, but condemns herself because of human frailties. That is error. To err is human, but let her not think of it as evil in the midst of her very own person. Give her the cordial understanding of the collective body, and of yourself, the friend and guide. For self-condemnation leads to conflicts and delays. The judicial torture and severe self-punishment can be removed by the ratio and proportion of that love and understanding. We are one composed of many; and as the specimen, so the entirety. But we can create an eternal monument dedicated to the glory of God.

[Within a few short days after receiving this message, Irene began to understand her trouble. Although she could not comprehend fully just why she was the channel through which we were receiving these things, she accepted her part humbly, and dedicated herself to the work with a whole heart. Her troubled condition eventually faded away, and the roses returned to her cheeks. We were happy.]

Q. Do you have a message for our group as a whole?

A. Yes. Love is our aim and destiny, for God is love. Love renews, restores, replaces, and harmonizes. If we love, it must be in deed, not just in word. Love is the ultimate, and the ultimate is God—our goal. We must love in deed, not just in word. The collective body has laid the preliminary foundation firmly, and it shall be a beautiful monument, an eternal monument. The foundation has been firmly laid through love, understanding, sacrifices; but that only leads to attraction of love and benedictions to yourself. Keep the faith.

Q. We thank God for His guiding and leading—gentle, loving leading.

A. Yes . . . Yes. Never stern, never vengeful—but loving tenderly. That is God's way.

Q. Well, at long last I'm beginning to understand what His love means.

A. Yes, you are growing faster than you think.

Q. Thank you. And now we will take up some general questions handed to me by members of the group. Let's start with this one: when I pray, should I see Christ as being there as well as God, or just God?

A. Anything that helps you get closer to God is valuable. But many people have never seen nor heard of Christ, but *know* there is a God. They have their own visual concept of Him. Anything that helps you to visualize God is valuable; but there are many people who have never heard or seen Christ, and have no concept of Him. You must not limit God to *your* concept of Him.

Q. Is there any other thing about Jesus Christ that you want to tell us—anything that you feel would be profitable for us to know, and to establish in these records?

A. He is God . . . I would have you understand . . . He is God; but others may need a different picture of God. God came. He came to show us the way, but we limit Him by saying that Christ is the *only* way to God. It was an unusual way for those who would be attracted and willing to listen.

Q. It seems quite simple to me. I know that I have asked God to teach me, and God is God to me—

A. Yes! Yes!

Q. And I know that He came in Jesus—

A. Yes.

Q. And I know that when I read the scriptures I'm listening to Jesus, to God—

A. God . . . yes . . . yes!

Q. I know that, so it seems very simple to me.

A. Yes, but you must not limit God to your own concept of him.

Q. Yes, I know. Every man has a right of choice in picking his way to God.

A. Yes, I told you, God is like a wheel with many spokes to the center of it. One enters the hub, or God, as well as the next. We find our own way, and have a God-given right to choose the way. We are all a part of the Whole; the Whole is God. It takes many parts to make a whole. We are all a part of God. We will all find our way to Him. I have told you many times, *your path is not the only path to God.*

Q. I've come to believe that. Now I've been asked to ask you this: did God ever incarnate on earth before the time of Jesus?

A. Probably many times, and probably many times again. People do not listen or learn: but that does not discourage God; it only discourages men.

Q. I've been asked to ask you this question—

A. [Interrupting.] I want to tell you about incarnate . . . *incarnate*. Do not confuse that with evolution, or reincarnation. God came. He was already perfect. He is perfect, and always has been perfect, and always will be perfect. Do not confuse the words.

Q. Thank you. Now, this question has been handed to me; it has been said, "Find the Christ within yourself." Is that the same as finding God through Christ?

A. Christ is God. God has many names, and signifies many things. You try to limit God.

Q. Well, finding Christ within yourself is finding God.

A. —is finding God. Yes, yes! Christ is God; God is Christ.

Q. Now is there anything further that you would want us to record regarding Christ?

A. There are many things . . . many things . . . but I seem to confuse you rather than make you understand.

Q. You are not confusing us. These are questions sent in by people, and we are asking them even though

you have answered them before. You are not confusing us.

A. [Smiling broadly.] I see . . . I see. *I* am confused! [This sudden smile was unusual. While in the resting place, our sleeping lady's face was void of expression. Her lips moved, but her face was a complete blank. We could see eyes that never moved, through half-closed eyelids that never blinked. Each time that Bob took her from the resting place into any life personality (Irene, Bibi, Elsa, Dorcas), her subconscious mind would awaken, and her face would immediately recover its natural expression for that personality. Her conscious mind always remained asleep until she had been ordered to fully awaken at the end of each experiment.]

Q. Well thank you, and bless your heart! From now on when I ask questions that you have answered in the past you will realize that they are from some person seeking an answer. The question may be important to that person.

A. Yes. I am seeking too. You are helping me to understand also, and together we can prove God for ourselves.

[After she had said this, Bob sat back in his chair, and turned to the rest of us with a what-in-the-dickens-did-she-mean-by-that look on his face. There was quite a pause while he puzzled over it.]

Q. I'd like to know a little more about that. How do I help you?—You've been giving all the wonderful help!

A. Yes, but by your seeking, you increase my understanding. You increase my understanding, and so help me, too.

Q. You are increasing your understanding with help? Is that possible?

A. I increase my *understanding*, but not learning . . . not learning.

Q. I see. You have the knowledge already? You know?

A. Yes, but have better understanding. That is why I can tell you many wonderful things. You have increased my own understanding.

[In another experiment, while explaining where her answers came from, she said, "I will understand more and more as I contact the God part of me. I would have you understand . . . the God part of me is God, but speaks only so far as I can comprehend. You will increase my understanding of what I already know by your seeking." See Chapter Seven, page 96.]

Q. Every time you say the words, "many wonderful things," it seems to impress me as an excellent book title. I don't know why.

A. There are many wonderful things.

Q. We were talking about the title for the book, *Many Wonderful Things*. Do you think that is a good title? Do you have any ideas about a title for the book?

A. If you have many wonderful things, *Many Wonderful Things* is good and right. Yes, *Many Wonderful Things*. You *knew* that . . . you *knew* that . . . for God speaks through you as well as this body. Yes, *Many Wonderful Things* is good and right.

Q. We have been concerned about a book publisher. We have been wondering if we should be working toward a larger publisher than the one we have been thinking about. Could you tell us about that?

A. You will be led as the time draws near. But do not reject offers of help. You have received many, but have unconsciously rejected them. And you will be led as the time draws near.

Q. One more question regarding the book. Shall we pursue the Bibi story any further? Shall we try under hypnosis to get any more facts about Bibi?

A. It was just an unusual way to attract attention.

Do not be concerned with past lives, personalities, mistakes. You now have more than enough to attract attention. If it becomes necessary to prove more, then pursue it further. But God is more important than past lives, personalities, mistakes.

Q. It's all right to use the Bibi, Elsa, and Dorcas material as we have it?

A. Yes, yes . . . just to attract attention to the Whole which is God. Do not try to make past lives the point—make God the point.

Q. All right. There are several verses of scripture that I would like to ask about tonight. We are concerned here about Jesus' use of the words, "everlasting fire," in the twenty-fifth chapter of Matthew, verse forty-one. Jesus is talking about the last judgment, about dividing the sheep from the goats—those who loved from those who did not. "Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Now we know that the words, "everlasting fire," have to do with cleansing, or something like that. Could you clarify that for us?

A. We cannot get back to God until we make a perfect whole. There will be many purification processes, cleansing, casting out of demons, before we can make a perfect whole. It would not be right for imperfect ones to rejoin God with those who have become perfect. We must prove ourselves, too.

Q. The use of the word "demons"—does that refer to the devil and his angels?

A. Yes; but man-made demons, not God-made demons. God does not create demons.

Q. And man created the devil?

A. Yes!—Someone to blame for his mistakes.

Q. I see. Now, let's turn to this thing of recognizing God within us. As I understand it, we first need desire; then visualize God within us under every condition, in

every situation. As a result of this, do we then recognize God within us?

A. You don't need to *visualize*—just be conscious of His presence.

Q. Would you proceed to tell us all of the things that we should know about recognizing the God in us?

A. Sometimes we think that must be impossible. Because we cannot comprehend God, we cannot believe He would share Himself with us. But God is so loving that He calls us His children. He is a part of each one of us, but He does not force Himself upon us. We must, first of all, desire to know Him. Desire is the beginning, and we all reach that point sooner or later. When we desire to know Him, we become more and more conscious of Him; and so a continual consciousness of His presence is not hard. Then all we need to do is to apply that understanding into everything we meet, and so change our world. It is not hard, but we make it so. We doubt God at every turning; but He is there, here, everywhere—always and forever waiting for our desire for that contact. And when we understand, it is glorious! But desire is really all we need to do. The rest follows as a matter of course. We become more loving, more understanding, more conscious of our obligation to God and man. And so, desire is a beginning and an end in itself.

Q. Thank you. Would you give us a full account of the meaning of faith?

A. First, faith is believing without visible proof. Faith is wisdom, or applying what we know. Faith is going onward in a true belief of a final goal, without outward evidence. There are many kinds of faith. First, and most important, is faith in God without visible proof. Then faith in yourself. You must know and believe in your own self—love yourself, trust yourself. Then, faith in man. That, perhaps, is the hardest; because we judge motives without understanding the true motives behind outward evidence. The last goes back

to the first: faith in the future without evidence; which goes back to faith in God without visible proof. Faith is the essence of all that is good, and all good is of God.

Q. In like manner, would you give us an account of the meaning of prayer?

A. Prayer is faith and believing. Prayer is thanksgiving, even before we have received—which goes back to faith which is belief without visible proof. Prayer is the absolute totality of all good things: love, faith, understanding, rejoicing, power. Prayer is the absolute totality of all good things.

Q. All right. You have told us the meaning of prayer; can you tell us something about the power of prayer?

A. Prayer is faith, believing. Prayer changes, heals, redeems, transfigures. Prayer is power! And we attain much greater power through prayer, for prayer is a point of contact. Prayer is power—power is prayer! I have told you many things about prayer. We change ourselves as well as our world through prayer. Prayer is the point of contact. It is like touching the hem of the garment.

Q. Yes, I see what you mean! Thank you for that. Now, you said that we should love ourselves. You were talking about faith in God, then ourselves, and so forth. You said that we must love ourselves. Would you explain that please?

A. How can we love another if we cannot love and understand ourselves? We are temples of God, and must love and respect ourselves before we can love another. We must trust ourselves, before we can trust another. It all follows: how can we condemn ourselves, and yet express love? You are thinking of the human picture . . . No, no! Love the *real you*, and so express that love. For *you . . . you . . .* is the God part of you. You must love yourself before you dare to express love for another. But you think . . . the human picture. No, no.

Q. Does it follow that, if God overlooks our human

frailties, we ought to overlook our own human frailties, as well as our brother's?

A. Yes, yes.

Q. Overlook the human picture, and see the God in us?

A. Yes, yes. Of course, you must do your part to overcome frailties, but don't condemn yourself because of them. We as humans usually condemn in others what we find in ourselves. We must overcome mistakes, frailties, but do not condemn yourself for them. God does not judge human frailties.

Q. Thank you very much for that. Is that all?

A. I want to tell you much, but I would have you understand. Do not condemn yourself. How can you love another if you are not expressing love within yourself? If you condemn—hate yourself—you cannot love at the same time. Do not condemn yourself, but love and understand yourself. Then you will be more capable of loving others. Love starts within yourself first. *First*, love yourself.

Q. This came to me the other night, "Love is all you need to be acquainted with. No matter what you may do, love is your way of expressing God."

A. Yes, yes! Love is the ultimate of understanding. If you are acquainted with love, you cannot help but express it, and so all good things follow. Love is a combination of all that is good, for God is love. The more you love—the more you express love—the more love you attract to yourself.

Q. All right. Do you have anything more on that subject tonight?

A. Your questions will show your understanding.

Q. Well, I want to be certain that this is quite clear. Could you put any more light upon this thing of loving yourself?

A. The real self is the God-part of ourselves. It is difficult with so many words the same, but the *real* self is the God-part of ourselves. If we are truly, truly

loving the God-part of ourselves—not the human side, not the human emotions, impulses, desires, but the *true* God-part—then we can only express God, express love, express understanding. God is the true real self, and it has nothing to do with our human accomplishments, or pride in our talents, or in selfishness concerning the outward picture. God is love. If we are truly loving the God-part of ourselves, then we gain true understanding, and so express true God love. I would have you understand, the God-part is the real other self. As has been said in conversational discourse, the God self is the real self. We must start by loving the God within ourselves first before we can understand, recognize, or love, the God in another. Everything starts with ourselves first. We must love the God within ourselves, the true other self—not a selfish vanity, not a pride in human accomplishments, not a greed—but loving the true God-part of ourselves, or recognizing our real self as the God self, the true self. I would have you understand. Motives, of course, are involved with this. If our honest desire is to express God through ourselves, we must recognize God, and love God, within ourselves first. Then we can only express God love through ourselves. But the true, true self is the God-part of ourselves.

Q. Now, love is understanding. Someone asks, “What is understanding?”

A. Understanding is love—love is understanding.

Q. I’m sorry. I heard the question wrong. The question is this: does it help to love yourself if you understand yourself?

A. First, start loving yourself, and *see* how well you understand. Not self-interest, not pride, not selfishness—but love *yourself*. Love yourself, and see how well you understand. Not your accomplishments, not your talents—but love yourself, and you will understand. If you are afraid, you are not loving yourself. If you are full

of pride, you are not loving yourself. But by loving yourself, you will understand.

Q. Let's go on to the next question. Many people end a prayer with these words, "In Jesus' name." It appears that few of us know the true meaning of this petition. Will you explain it to us?

A. I have explained, but I will try again. Jesus Christ is God; God is Jesus Christ—one. Whatever we ask is in God's name, but God came and put a name upon Himself so that people might understand. Christ is God; God is Christ—one. We ask in God's name; we ask in Christ's name—they are one, the same.

Q. It's the word "name" that is confusing here. It goes back to when Jesus said that whatever we asked in His *name* would be given to us. What is the meaning of the word "name"?

A. You ask me questions in the *name* of the I Am I. You petition in the name of God, or Christ.

Q. Oh yes, I see. Now the next question: Jesus said, "Except ye become as a little child, ye shall not enter the kingdom of heaven." What did Jesus mean by that?

A. You know! You know! We must become as children. Children believe without visible proof. Children are willing to listen. Children love. Children have more understanding than men. Children *believe*. We must believe, we must love, we must understand as a child—without question, without visible proof. Children do not doubt. Children only want the truth.

Q. Thank you. Now, several of the members of our group would like to ask questions of you. I will appreciate your answering them. Here they are.

Q. [First group member.] We have been told that there are many paths to God, and not just one pathway. Do we have the right to choose the pathway for other people? Do we have the right to choose the pathway for our children?

A. No. Each man has a God-given right to any path he may choose. That does not mean, however, that

we should not lead, guide, help in any way we can—but not with *force*. It must be a free giving, a free understanding. Do not force God upon anyone, for God does not force Himself upon us. Each man has a God-given right to any path he may choose, and all paths lead eventually to God.

Q. Then we, as parents, should direct to the best of our ability the paths of our children, but never impose our own will upon them. Is that right?

A. Yes; and if you will let God work through you, there will be no difficulty in leading another. All men want and like visible proof. Your expression of God is the best proof in the world.

Q. [Second group member.] This is on more of the philosophical outline. Edgar Cayce said one time that all souls were created at the same time. Then other people say there are young souls, middle-aged souls, and old souls, and the question comes up: if an individual soul has a beginning, must it not also have an ending? Another question is: having completed one cycle—from the time a soul is created until it becomes a perfect companion to God—does the same soul then start another cycle? Would you give consideration to these questions?

A. I will try. I have told you, we were all created in the image of God. One tree may have begun at the same time as another, yet one grows, expands, blossoms, bears fruit much sooner than the other. I would make it clear: we do not *all* grow at the same ratio. I cannot tell you about other cycles [she didn't like the word "cycles"]. I can only tell you what I know now. We must grow. We make mistakes. Sometimes we make the same mistakes again: we must learn. There is no beginning and no end to God. He is, He always has been, He always will be. We do not comprehend God as being eternal. And we, with a part of God within ourselves, shall reach eternity . . . now, then, forever after.

Q. Could you explain a little more about a cycle? There is something that is not quite clear to me yet: we know that God is eternal, has no beginning and no ending, but if souls are created at the same time, do they go through a cycle?

A. We grow . . . we grow through cycles—well, you would say “cycle”—cycles of growth. I only know *this far*. If this is a cycle . . . then, yes, there are cycles.

Q. Well, I have an objection to the term “cycle.” It seems that it might be a “spiral,” to use another figure. That doesn’t give the idea of ending up where we started.

A. Why are you so concerned about things that don’t matter? We complicate things so much. God is not complex—*we* are complex.

Q. Well then, this thing about young, middle-aged, and new souls: would that mean on this earth? Or would that be a rate of progress?

A. Yes . . . progress. Some learn faster than others.

Q. Then a new soul might be the slow learner who hasn’t made much progress?

A. Yes; but you must not judge a person’s progress by the condition he knows as “now.” Yes, a slow learner might be a new soul—but you must not judge.

Q. [Bob Huffman resuming the questioning.] All right. We’ll just take one or two more questions. You have said that we sometimes change sex when we are born into another life. Would this possibly account for homosexuality? Would it account for it in some cases?

A. Yes, yes. That’s possible. But only to learn a lesson. Do not blame God! Do not blame God! We make our own conditions.

Q. Well, then, reincarnation could account for the prodigies and geniuses that come into our world. Is that right?

A. Yes, yes. I have told you, we carry all we have learned with us.

Q. That leads to an interesting question. In a recent magazine there appeared an article that I thought I would ask you about. It seems that psychiatry has a problem with no answer, and that is the problem of multiple personality within one person. There are records of people who have exhibited two or three personalities. Perhaps someone may be a gentle, very unassuming person. Then it appears that he will experience a period of "blacking out," or sleep, after which that person may awaken to become an entirely different personality. Is it possible that there is some explanation for this phenomenon in a past life that person may have lived?

A. Yes, yes. But you are also an entirely new personality each time you awaken. Each day you are different. We carry everything we know with us, and sometimes forget for a while—and so fall back upon other memories, other lives, other mistakes. But you are also a new personality each time you awaken.

Q. Well, the men of psychiatry will be interested to hear about that. Of course some of them will not believe it, but they will be interested to hear about it.

A. No. People do not listen!

Chapter Fourteen

ANSWERING THE MAILMAN

At this time, our group made plans to secure certain additional material from our sleeping lady which we felt would be needed to round out this book.

First of all, it would take a number of sessions to secure the answers to many questions we had received in the mail from interested people who had found out one way or another about the experiments. Some of these questions seemed quite pointless, but we had learned by now that an apparently insignificant question could turn out to be of real value when the answer had been received.

We also had some Biblical scripture to explore. The inner meaning of such monuments of the Bible as the Sermon on the Mount, the Ten Commandments, the Twenty-Third Psalm, and Paul's beautiful treatise on Love in the thirteenth chapter of First Corinthians should be of unusual interest to our readers.

Included in our plans was the decision to invite a clergyman, a youth leader, some students, a few teenagers, and others, to question our sleeping lady. They would undoubtedly present her with questions which we would not think of, and the results of their visits should be worthwhile to include in this printing.

Our immediate task was to obtain the answers to questions our mailman had brought us. The tape recordings of these sessions with our sleeping lady transcribe thus:

"Is this an age for the joining of science and religion in the world?"

A. There is a returning to God. Sometimes we only

turn to God in panic. When we are panic-stricken, we turn to God as a last resort. Yes . . . people are more concerned with God when they are fearful.

“What are God’s laws?”

A. God has one law which includes many. God is love, and love is God’s law. It has many expressions; and if we break the law of love, we must suffer the consequences. Love has an eternal union with all that is good—so God’s law of love is good. Whatever we do, if we apply love, it will be the right decision. But if love of God is lacking, we are breaking the law. God’s law is love; but we, as humans, must complicate it. God is so simple; man is so complex!

“Someone has said, ‘Marriages are made in heaven.’ Is that true?”

A. Marriage is a sacrament, but man confuses so many things. We enter into legal obligations with no concept of the vows which are sacraments. But God overlooks our human misconceptions. God does not judge our confused conceptions of His laws and plan. But man must have rules, regulations. He must confuse . . . confuse . . . confuse! Marriage is a sacrament, but man has confused it beyond recognition.

Q. What do you mean by saying that man has confused this sacrament beyond recognition?

A. Marriage is of God, for it is good, and all good comes from God. But man in learning his lessons must create conditions, situations, disorder, confusion, in order to learn sometimes. He goes from one extreme to another trying to find his way. Man creates confusion—not God. It is hard to make you understand these things. A true expression of God from ourselves, and to each other, is a true sacrament. But if we are not truly expressing God, then we are in human error, which God overlooks because He knows that we shall learn. True expression of God

between a man and a woman is a sacrament—a holy thing. Love can be expressed in so many ways confusedly, but even the *desire* to express any one kind of love is a beginning. But man creates a disorder—not God. True expression of love is a sacrament; but God does not judge our fumbling human confusion, for He knows that we *will* learn.

Q. Well, that leads to an interesting question. It is my understanding that about thirty years ago the divorce rate in America was one in thirty-three; now it is one in three. Can you tell us why that has come to pass?

A. Just another example of man's fumbblings . . . not true expression among and between ourselves, but just a seeking for some sort of expression on the human level. We forget about God in our desire to express love, and with our human limitation, cause such confusion! If God is truly a part of the love expressed between a man, a woman, there can be no problems of a frustrating seeking for love. Divorce is just another evidence of our refusal to let God work through us, and so express a greater joy, a greater understanding, a greater love, than we have known before. Man is so confused; but only for a time, for we *will* learn and understand.

“In the light of the teaching of reincarnation, what is the meaning of the scripture in Hebrews 9:27-28? It reads, ‘And as it is appointed unto men only once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation’.”

A. God does not cause us to die over, and over, and over again within one life. We have come to learn. When we have accomplished the learning for this time, then, of course, the physical evidence fades away, disappears; but then the judgment, which I

have told you is our expression of love through ourselves. God would not pour such suffering upon us to make us die, and die, and die! God is love. He gives us opportunities to rest in between lessons, and we have much to learn. We, of course, do not truly die—just the physical evidence disappearing. The second coming, as I have told you, is the recognition of God within ourselves, and it is a glorious and wonderful thing! You do not understand the disappearing, or fading away, of this physical evidence. We do not die; but go for a time to rest, and to glory in God's beautiful mansions. The second coming is a personal recognition of God in ourselves; and until we have come to that recognition, the physical evidence may come and go many times until we reach the point of understanding God within ourselves. Then the glorious recognition of Him leads to a great, great joy within ourselves!

Q. It appears, then, that all men must come at some time to the point of recognition of God within. Is that a requirement?

A. It is a requirement for a true, true partnership, and an understanding of God, but you may choose to deny this partnership. Eventually, however, you cannot help but reach this point. But—a requirement only so far as you yourself, personally, are concerned. We cannot set requirements for another man's way to God.

Q. It is not a requirement, then—it is just something that naturally comes to every man?

A. Yes—as a result of *desire for contact*. One thing follows another as a matter of course.

“Jesus is so often referred to as a ‘Man of Sorrows,’ but this seems to present such a false picture. Is that not something we should avoid?”

A. Yes, yes! God is love and understanding, but we limit God to our own concepts of Him. If *we*

have requirements of sorrow, that is our concept of Him for this time; but God is joy, and peace, and love—not sorrow!

Q. He is endless joy!

A. Yes, always and forever! But if we have not yet reached this understanding of Him, we may picture Him as a God of sorrow. God overlooks our human limitations. He is not sorrowful. I have told you, man discourages so easily; God is never discouraged or sorrowful. We have lessons to learn in order to understand God as a God of love. But until we are ready to accept God as a God of love, patience, understanding, we may limit Him to a God of sorrows and discouragement with our poor human frailties and limitations.

“We speak of Christ’s agony in the Garden. In the twenty-second chapter of St. Luke we find these verses: ‘And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.’ So frequently we feel that this was the human side of Christ coming out—*afraid* of the Crucifixion. Are we wrong in that feeling?”

A. God used human methods and illustrations to show us the way. We are *human*, with human fears and anxieties, temptations. God, above all, knows these things. God would only show us that we might be tempted through fears, sorrows, misunderstandings, to create such agonies for ourselves. God’s will is to share His love and understanding, not to force upon us the bitter, bitter cup of agonies, temptations; but we, as humans, are afraid that God desires these things for us . . . no, no! He was merely showing us what we might be tempted to do until we *do* understand God as a God of love.

“Does any group or sect have the right to interpret what we shall believe?”

A. No one has the right to interpret for you, or force God upon you or any man—only to point the way, to guide, to lead. It must not be forceful interpretation, for man has his own requirements for each time. He will grasp what is best for him for each time, and can be led higher and higher through true expressions of God. His desire may then be to follow the path where he considers God most expressed. But we have no right to force God upon our own path, or to interpret Him for any man. We can only guide, lead—lovingly, tenderly—by expressing God through ourselves. God does not force Himself upon us—why should we try to force God upon any man? Of course, we *do* try to do that very thing at some time in our development . . . but God is a personal thing, a personal interpretation within each one of us. We may guide, lead, but have no right to force God, or our interpretation of Him, upon any man.

“Is any human infallible?”

A. Only if he has truly, truly taken God as a partner in *every* way, with no human reservations . . . only if he is truly expressing God in every way—in motives, desires, acts. Then, of course, if God is working through him, he must be infallible, for God is infallible. That will be hard for some to understand, because we judge so quickly. If God is infallible, and man is *truly* expressing God through himself, he cannot make mistakes, or be in error. Only so far as man accepts this, however, will this be true, for man cannot understand infallibility. Infallibility is a complete thing in every way, covering our expression of God as well as all human expressions—which, of course, you understand. But it must be full, whole-souled expression of God before it becomes infallibility.

“What is religion?”

A. It is a name put upon what a man professes to believe, or an interpretation of a belief. But ac-

tually, there is no such thing as religion, for each man creates his own. There are only interpretations of God's words, laws, and the name "religion" put upon them. No such thing . . . religion. Religion is truly a state of consciousness within each of us—our own interpretation and understanding of God—but religion of itself is no thing. There are misunderstandings and misinterpretations within each group of what is called religion. It therefore cannot be a true religion, for a *true* religion would carry with it a complete understanding, a complete interpretation, that would be acceptable to each member of that group. But we have confusion, misinterpretation, even within the group. Therefore, "religion" is a name put upon what we think we understand as God.

"Why do we die at different ages?"

A. I have tried so hard to make you understand a "learning of lessons." Some of us take so much longer to learn than others. We feel sometimes that death is a punishment . . . no, no! It is a great release, a joy, a resting time! But some of us learn much faster than others, and so go for longer rest, for longer joy, between the lessons. Death is no punishment, but rather a great joy . . . great release. However, you must not judge a man's rate of learning by the length of his life. Sometimes age is part of the requirement for learning some lesson. Do not judge his learning capacity by the age ratio.

Q. That brings up an interesting question. Let us suppose that two people are killed in a car accident. Would we assume from what you have told us that they had completed their lessons for that time?

A. That time . . . yes.

Q. So that when death comes to any man, it is something that is not accidental, even though it may appear so?

A. Not accidental as far as *he* is concerned. But

do not believe that this is fate or predestination . . . no, no . . . but only his requirement, or lesson, for this time, which he has brought upon himself. This is *not* fate. Do not be confused about that.

Q. When a man has learned his lesson for this time, then God gives him rest?

A. Yes, that's right.

Q. And it could be in an accident that he is killed?

A. Yes.

Q. Perhaps it could be in an airplane accident. We have had so many of them recently—forty-five or fifty people killed at once. We could assume that each of these people had learned his lesson for this life?

A. Yes; and had created his own situation for death. God does not predetermine accidents. We create our own situations, and problems, and deaths.

Q. I would like to get this so that it is very clear. People may possibly think that the airliner's crash was all planned, and that nothing could avoid those fifty people's dying in that crash. Is that true?

A. They feel as though God's hand had plucked it from the skies. But they have created this situation, this learning, this understanding, through their own learning and mistakes. But we make death a horror, a fear, a punishment . . . no, no! It is a true and joyous release . . . and resting time.

Q. We might then assume that, if an airliner should crash today, the people who might die in that crash would be drawn to it?

A. Yes!

Q. But that it would be predestined to crash—

A. *They* have created that predestiny—not God.

Q. Then if those fifty people had completed their lessons for this time, and had earned their rest, they would be drawn to this airliner which would crash, and give them that release?

A. Sometimes the situation is a learning which

has been created. Yes, they would be drawn together to learn together. But God does not predetermine these things. We have done so by our mistakes, our errors, our learning.

Q. In other words if I should complete my lessons for this life at noon today, and should drive down the road, and have an accident, it would be a way in which I would be taken?—in *some* way I would be taken?

A. Yes; we create our own lessons, learning, life span, by our own understanding . . . yes! But God does not predetermine these things.

Q. When we're ready—that's it!

A. Yes.

Q. Now then, if this airliner were going to crash, then those who were not ready, who had not learned their lessons, would be kept away from it?

A. Yes . . . yes. It is so complicated to you. Those ones would be what you would call "spared!"

Q. Well, that's a pretty wonderful thing.

A. God is wonderful. He allows us to create our own worlds.

Q. All right. Now those fifty people who board that airliner are through with lessons—they are done.

A. If they have created that situation.

Q. All right. Then those fifty people are ready for 'rest?

A. Yes.

Q. Then let me ask this important question: *must* the airliner crash?

A. Not as a result of any predetermination, predestination, but as a natural result of situations which we ourselves have created.

Q. That figures—we had two airliners that crashed recently from some apparent carelessness of man! We understand that it crashed, then, because we created the crash? Also every man, woman, and child aboard

were killed because they were ready for rest. Is that right?

A. Yes! Yes!

Q. That's an amazing thing!

A. Yes! Yes! So little we know how easy it is to create our own situations.

Q. One more question to make this absolutely clear. The crash is a result of man's mistakes. Is that right?

A. Yes.

Q. Then we can assume that God *knows* this airliner is going to crash, and that people who are ready for rest are drawn to it?

A. God is all-knowing, *all* knowing . . . yes.

Q. And that the crashing of the airliner is a lesson in itself to man regarding that airplane—a lesson to the airline companies perhaps?

A. Yes . . . yes; but each man is drawn to that situation as a result of his mistakes. Each man has his own requirements, his own lessons, to learn. But God is *all-knowing*. This does not mean, however, that God has arranged or predetermined this situation, or result. God does not arrange what we call tragedies—they are a final result of mistakes we have made, and of lessons we have learned.

“Tell us all you can about the coming of the kingdom of God upon earth.”

A. The second coming is a personal recognition of God within each man. The kingdom of God would be upon this earth only if *all* men at one and the same time recognized God within themselves, and expressed God—or love—through themselves. Then there could be, and would be, the perfect kingdom of God upon earth. Of course, each man as an individual can dwell within his own kingdom of God when he so desires. But a universal kingdom of God upon this earth cannot be possible until such time as all men recognize Him within themselves,

and so express Him through themselves. But each man may have his *own* kingdom within himself, expressing God, and so attracting all men to that expression eventually. But it will take a long, long time; for man is stubborn, and would use his right to deny God, and so deny that second glorious recognition—that kingdom—first within himself, and then throughout this order of things. It *always* starts with ourselves first.

“What determines a ‘saint’?”

A. I cannot tell you, except that any one man, woman, who expresses God in all ways . . . in *all* ways—you must understand that—might be termed a “saint” in man’s evaluation. We feel that those who have suffered much must be considered saintly, when it may be only a matter of learning for themselves. Of course any true, true expression of God is a saintly thing, but according to man’s evaluation, we cannot determine the state of a man’s inner soul. But “saint” is good and right if that fulfills your requirements for a man’s attainment.

“What about birth control—is it right, or wrong?”

A. We feel a wrongness about it; but if God truly never forces Himself upon us, why do we consider such things sins? You forget there are laws of nature which work regardless, but God is not forcing Himself upon us in these laws. There must be order, even a natural order of things. Man will learn that God does not force Himself upon us, and we can deny Him as long as we choose. We think we are sinning against God, when we are truly sinning against ourselves. Laws are not merely broken by our desire to break them—we are learning. It is not hard to understand, but man feels guilt for selfish desires, unloving desires. We cannot be truly, truly expressing love unless we do so in all ways; but we are merely learning through our own mistakes, misunderstanding, rather than al-

lowing God to work through us, and so learn the easier way. Sometimes some things are a lesson, a result, of a mistake. We do not sin against God when we try to change the laws of nature, but only against ourselves—and we will learn. There are many, many, things that would be so easy, so simple to understand, if God is working through us . . . rather than our own selfish motives and desires. God overlooks these human limitations, misunderstandings; but we feel that we are sinning against God, and so punish ourselves . . . create our own little hells . . . until we understand.

“Is it wrong to commit suicide?”

A. It is a learning. Sometimes we are drawn to that act through a motive of selfishness, revenge, jealousies; but we will learn even from that act. We halt our progression by the act, and [in the resting place] must recall what has gone before. It is not a sinful act, nor are we condemned forever, but we must learn that it is useless, for we halt our progression, and seem to forget what we have learned before. It is a sort of reviewing, a stopping, for we must recall what we have learned before—a sort of test which is difficult to learn, a lesson which is difficult to learn. But we sometimes are drawn to that act through some lesson we have to learn . . . perhaps that we must not halt our progress. We learn through mistakes, sometimes. But it is not a case for condemnation, or refusal by God to accept us. It is just one facet of learning, and we *will learn* in a difficult way that we cannot continue to commit these acts. But we are not condemned—God does not condemn. We have created this act as a method of learning that we *must not* commit the act. And when we have learned, we shall not be capable of doing the same thing again, for it is a *difficult* lesson to learn. We all have been tempted to take what

seems the easy way, when it only leads to more difficult things . . . recalling past lessons. We have closed the channel when we forget by committing this act. It is a difficult thing to reopen that channel. Sometimes it takes a long, long time . . . hard, hard work . . . to recall what we have learned before. But sometimes this very act is a method of learning. There are easier ways to learn. But sometimes we deliberately make things, lessons, harder for ourselves. It is not an easier way—but a closing of the door, for we must remember, recall, what we have learned before. It is hard to make you understand. It is a way of learning, but so difficult when there are easier ways. We cannot go on until we have recalled what went before . . . what we have learned before. We are not escaping, but rather halting our progression, and thus working much harder over greater difficulties to start our progress once again. But do not feel that God condemns us for our foolish, human mistakes. Even then God gives us many, many chances, opportunities, to return to the path of learning.

Q. Should it be established in these records, then, that the committing of this act is not “fate,” or the hand of God?

A. Yes!

Q. It is our own mistake? We set up our own situation, and we have a choice of committing the act, or learning an easier way?

A. That's right.

Q. And, of course, we know by now that the easiest way is to take God as a partner: isn't that right?

A. Yes, to recognize Him within ourselves.

Q. If a man who is despondent, and thinking of taking his life, picks up this information, he should realize that suicide is not the thing to do.

A. That's right—because he is making things more difficult for himself. He has halted his progression, and *must* stay at one point until he has recalled all

that has gone before. It is not a judgment, or a condemnation from God, but rather an opportunity to learn that it is not wise, not learning, to halt our progression back to God. It does not solve difficulties, but rather adds to our burden of mistakes.

Q. What message can you give to this despondent man that might give him new hope, help him pick up his life again, and find the easier way?

A. If he truly desires the easier way, he will desire a contact with God, a partnership with Him, a recognition of God within himself; for God can solve—and will do so—any human problem we may have. God wants, above all things, to share His love, His understanding . . . a partnership with each of us. We feel a desire to take an easier way, when in truth we are making it more difficult for ourselves. God is the easier way. He must turn to God—the God within himself—desire a contact, express God through himself despite outward evidences of insurmountable obstacles. It is not hard! It is not hard! God is available at every moment, eagerly waiting for our desire for contact. He will help us overcome any difficulty, any obstacle, if we but turn to Him. Sometimes that is the only way we will turn to God . . . when we are in panic; but God responds with all love, all understanding. He realizes that we make such foolish mistakes. God does not judge or condemn our human frailties, but rather, our expression of love. Turn to God—the God within yourself—and realize, understand, recognize, the power you hold within yourself to overcome any obstacle, problem, difficulty! God is love, and would share that love. We feel we shall be condemned to eternal fire, or the loss of the presence of God, through these mistakes, but . . . no, no . . . We only make our learning more difficult, longer, a harder trial. Turn to the God within yourself, and take Him as a loving,

understanding partner who will share all good, all love eternally!

“Is it right to make an effort to revive life, through heart massage and the like, after a person is dead, or apparently dead?”

A. It is a part of human experience, human learning. We feel that so many things are sinful, or dangerous, or out of our portion of God's power. But God would give us even the power to raise the dead, as you call them, if we so desire to use that power, and so express God through ourselves. If God is all power, and we have a part of God within ourselves, why should we not accomplish the small, small miracles? It is just a beginning of things that we have not yet comprehended, but we can do much greater works—not sins. If God has left His greater works for us to perform, how happily, how joyously, we should perform them! But we get so concerned, confused, and complicate things that are so simple. It is within our province even to raise the dead; but we become frightened when we perform these miracles, and so must name them “sin against God's will” . . . not part of man's capacity, because we are afraid. Just another example of how much there is to learn, and of the power we have within ourselves to perform miracles. God would give us every great gift . . . not just a limited few . . . but *all* gifts, *all* powers; but we become afraid to accept them, to use them, and so we push away from us His gifts that could—that *should*—lead to greater glory and happiness for all men.

Q. Then it follows that if I recognize God within me, and do not doubt, that I could say to someone who has died—perhaps someone that I love dearly . . . “Arise,” and that person will be raised from the dead?

A. If your motives are pure, *pure* love for him—

not for your own selfish grief, but for his own self—the joy that is his own. But . . . much to learn first. Do not try to perform the greater works before you have perfected the minor ones.

Q. I understand.

A. True expression of God can accomplish any good thing!

“What about capital punishment—is it right, or wrong?”

A. It is hard to make people understand a learning, a lesson. We create so many, many mistakes wilfully, and with determination. We feel that we must even have the privilege of giving or taking God’s creations. We, of course, do not have such a right . . . A human misunderstanding, a mistake, a learning. We take upon ourselves the right of judgment, and even of life and death itself. Why must we be so concerned with any other thing but our expression of love to and through each other? If God were truly, truly expressed through each one of us, there would be no desire, no need, to determine whether a man should live or die; but all could live in great joy! But it is a lesson, a learning, and until we understand, we will go on and on making the same mistakes over, and over, and over again. Some things take a long, long time to learn, for we create judgments from one generation to another—preach falsely our rights to give or deny life. I would have you understand, it is a part of learning, and we *will* overcome so many, many mistakes that we have made. Some of us already know these things; but we must not deny another’s right to learn. We can only point the way. If he chooses to ignore or reject our way, he must learn for himself, and it may take a long, long time. Too bad! Too bad!

“Is the I Am I able to communicate with other souls, either in the resting place or on earth?”

A. Only through love. We cannot change or in-

fluence another's learning by interference — only through love: a pouring forth of love from this I Am I to those I love, and to other souls around me—a communication of love; but not interference or change through this communication . . . just love. For each man, each soul, has his own birth-right to learn in his own way.

“Since I was a little girl, I have been taught that sex is wrong. My folks, who have deep religious convictions, have made me feel I should be above that sort of thing except for the bringing of children into the world. As a result of these teachings, I have no freedom in the sexual relations I have with my husband; and, as a result of that, our love seems to be so cold, and it bothers me when he comes near me. What would God have me do on the sexual side of my married life?”

A. First, this condition may be a learning process. You must understand: we are learning, learning, learning; and the condition we know as “now” is a result of our mistakes, and a process of learning. But if the true, true motive is to express true love to the mate, the partner, some things can be overcome. It is too bad that we, as humans, take God's glorious, beautiful, wonderful gifts, and distort them with fears of sin and self-condemnations. It is too bad! God would give us every joyous pleasure, but we so distort these gifts—make them sin . . . wrong. We misunderstand so thoroughly. Why should God give us the greatest union physically possible, and then put the name of “sin” or “evil” upon it? It is one of our greatest gifts, for it is a good and right thing to give of ourselves—to be willing to freely give; but we become afraid through man's distorted teachings of the true power and meaning of such love. But when we recognize God within ourselves—and so desire to express God through ourselves— we can start to love a little more, to express a little more of love,

or God. Do not be concerned about sin, mistakes, evil, for if we truly love—and God is love—how can we express evil? It is too bad! Let this one so express love through herself that she has no thought for an expression of evil love—which is not possible: love cannot be love, and be evil at the same time. But this condition, situation, may be a learning which she must overcome of herself, by herself, by truly, truly desiring to express all love. And if an understanding comes that God is true love, how can she name His gifts as “evil”?

“My husband and I cannot find happiness with each other, and feel that it is best for us to secure a divorce. However, we have two children that might be hurt, and their lives seriously affected by such an action. What would God want us to do about this?”

A. Again, and again, I must remind you that so many things are lessons . . . learning. We make mistakes, and must learn. Each situation is a result. But if a desire to take God into this relationship is true, then nothing but good can result, for God is love. If there can be a conscious desire to start—a *conscious desire*—then love can be expressed in so many ways. We become so selfish in our expressions of love, for we are afraid they will not be returned, but rather, coldly rejected. No! If true love is being expressed, how can anything but true love be returned? But if we are not ready to understand this, then there is a much longer learning process. We *will*, we *shall*, learn that love cannot have selfish motives; but rather, a free, free giving for a true, true returning. We should not be concerned with the returning love, but rather with how much love we can express—and the returning takes care of itself as a matter of course. Do not be concerned with the rewards of love, but rather, express love in all ways of which you are capable. Sometimes it takes a long time to learn this thing. We would rather cling to our

expressions of love, hold them tight, let them fade away—rather than to give true love, and so receive even greater, truer, love. It is a learning. Until we learn to express love, how can we attract it to ourselves? Love does not injure or separate; but rather, draws us closer in a truer love relationship. But there is so much learning yet to be done.

“You say that we should take God as a partner. You also say that God is love. Is ‘taking love as a partner’ exactly the same as ‘taking God as a partner’?”

A. If you understand God as a vital, living, tangible force, and then understand love as a vital, living, tangible force, and then God as love . . . then, yes, yes—one, the same as the other. But God is not just an emotion, a thought, an act. God is all love . . . *all* love . . . all understanding. God is all! You must not misinterpret love by your own human conceptions of it. God-love is far, far beyond our human comprehension; and we can only begin to express His love in our limited, human ways. But if you understand God and love as a tangible, living force . . . then, yes—love, or God, one and the same, for God goes under many, many names. But God is not just an emotion, a thought, a small, small act of love, but rather *all* love . . . *all* love. Of course, our small human acts, and emotions, and thoughts, *are* a beginning toward the God-love. God is so far beyond our comprehension, but if “love” makes you understand God a little more clearly, then . . . yes, yes . . . that is right.

“I’ve looked everywhere, but I cannot find God. I know that He is there somewhere, but I do not feel that I am in contact with Him. He seems so far away from me. Can you help me?”

A. That, perhaps, is the greatest enigma. God is *within* us, so close—nearer than hands and feet—and yet we search afar. We feel that we must make pil-

grimaces to Him, when He is here within ourselves. But if we are not ready to accept a God within, then we must go on searching from without. And we *will* come to this understanding: that God is a part of ourselves, a true, living force within ourselves, and then we can recognize Him, and understand that He is not away . . . far-distant, cold, unrecognizing . . . for God is within. But if you cannot understand this, then your searching may be from without. That is why there are some who cannot be urged or forced upon this path because they are not yet ready to accept God as a part of themselves, but must make Him unattainable until they have made themselves "worthy." God makes no demands upon us, no requirements for us; He would accept us at any moment. But we poor, foolish humans make an enigma of God. God is not a puzzle that cannot be worked by man; but rather, within ourselves, a true partner, understanding our weaknesses, our searchings. When we learn to turn within, to recognize Him within, *then* all is solved! But sometimes we are amazed to find this true, for we have searched so long, so far, to such distant ways, when He is here *now!* He loves us here *now!* He understands us here *now!* And still we search, and search, and search. We have made God such an unattainable thing. We have made Him so distant, cold, unattainable . . . when it is so simple . . . for God is within.

"You say we should see God in everyone. But how about a man like Hitler who brought such tragedy to this world? He seemed the very essence of hate. Am I supposed to see God in a man like that?"

A. Yes! Yes! Just because one has chosen to deny the presence of God within himself is no excuse for you to deny that Presence. We can deny God for as long as we choose, and God does not force Himself upon us. It is a matter of learning; and some-

times another's mistakes and learning are so unusual, so terrifying to ourselves, that we cannot understand God being a part of such a one. But God is a part of *each* of us—regardless, and in spite of, outward evidence. This seems so hard to understand when we see expressions of hate, misunderstanding, rather than any expression of love. But again I say, we must not judge outward evidence as the criterion of the state of a man's soul! There is much, much learning to be done; but we do learn. Sometimes we make the same mistakes over, and over, and over again, through fear, hates, greeds; but we *shall* understand, and we must not add to another's burden of denial, our own denial that God could exist in such a poor, poor temple. God is a part of each of us . . . *all* of us. God does not choose or discriminate, but has put a part of Himself within each of us. But if we choose to deny that Presence, it is still *our* choice, and we may continue to do so until we understand. Perhaps that one had a great, great, and difficult lesson to learn, and we feel that his learning was impossible. But God is still a part of that one, and he *shall* learn—perhaps through much, much suffering of his own creation. But he *shall* learn, and you must not deny the presence of God within him any more than within yourself.

“Does God ever change?”

A. No. God in Himself never changes. But we, as humans, change our conception of God day by day, and time by time. *We* change God according to our requirements for Him, but God in Himself is changeless. God is *always* love, understanding, tenderness, gentleness, mercy; but we change in our conception of Him from hour to hour, day to day, time to time. God is *always* perfect, cannot be changed, except as our understanding of Him is changed. God in Himself is changeless perfection.

“What is meant by the saying, ‘The grace of God’?”

A. God is so good, so loving, *so loving*, tender, sympathetic, understanding! God is so wonderful, and His grace includes *all* wonderful things. God is so gracious to us, His children—loving, understanding, tender, merciful, gracious. God is every good thing. The grace of God includes all the good and wonderful things of God.

“Has any church or group the right to refuse any man the right to partake of the Lord’s Supper?”

A. We have so many requirements, forms, rituals. There are so many, many things that are merely human attempts to prove God is on the right side! . . . the *right* side! We foolish, foolish men! Sometime we will understand that outward forms, rituals, have nothing to do with the recognition of God within ourselves. I cannot tell you why man seems to require these things, except perhaps to prove for his own satisfaction that he knows something about God. The inner state is so much more important than any outward signs of understanding. Poor, poor man! So confused with all of his myriad requirements . . . *myriad* requirements . . . for an understanding of God! He would say, “Do this, do that. Do thus, do so.” But God makes no requirements for a partnership, an understanding. But we will learn . . . we *will* learn . . . that pretended sympathies, pretended requirements, are not very important, and lead to nothing . . . nothing . . . nothing.

Q. Well. Jesus said, “This do in remembrance of me—”

A. Yes, yes. But God meant *all* men—not a specified few—and with whole-souled honesty, true motives. But, as I have told you, we take God’s glorious gifts, and distort them beyond recognition! God does not limit His gifts to a chosen few, but to *all* men who truly desire a contact. But I cannot

say that one has a right above another as to who shall share or not share in God's glorious gifts. I only know that God has given them to *all*!

"Our child was burned to death at the age of three. Why did this horrible thing have to happen to him and to us?"

A. We judge only from the human standpoint here, now. We have no conception of a past mistake, a past learning, nor of any future learnings. We seem so concerned with the "now," and so punish ourselves with tears and recriminations against ourselves, and against God, for what we consider unbearable tragedies—not seeming to understand that it is a part of learning, a part of understanding; not taking into consideration the fact that a small, small child does not necessarily mean a young, young soul—but rather, that it might be a method, a way, of learning, of understanding. We only cry and say, "Why, why, why?" If we cannot accept the fact that we may have lived and learned, and made mistakes many, many times before, then I suppose we have the right to cry, "Why, why, why?" But if we would only understand that it is a learning, and perhaps a great step forward, higher, closer to our goal which is God. Of course, we *should not* have to suffer; but if that is the only way that we learn . . . that we will *allow* ourselves to learn . . . then we *must* suffer. But we *will* finally understand that, with God as a partner, we can avoid these hard, hard lessons, and learn them in an easier way. But until we do, there may be much trial and error. Sometimes an older . . . well, you would say older "soul" . . . is willing to become the tool to teach another the way. I have told you this before: sometimes just comes to teach another. But sometimes also a learning for himself.

Q. What do you mean, "a learning for himself?"

A. There is always a choice. One who has learned

much may have a great desire to help another along the way, and so might choose to return to help another with a learning, an understanding. But sometimes a tragedy—as you would name it—is a lesson to one alone. He has a learning to do, a lesson for himself; and so, because he has not yet recognized an easier way of learning, must suffer the hard, hard way of learning. It is all a matter of whether the lesson is for himself alone, or whether he has desired to help another along the way. Sometimes we merely come to teach, to help another to understand his lessons, his learning, a little more clearly; and we are willing to make the sacrifice of human suffering in order to teach another—or *many*, as the case may be.

“Is religion—*any* kind of religion—necessary to get back to God?”

A. I have told you about religion, which is our very own interpretation, or requirement, for God. Of course, we must have an understanding, an interpretation, a desire, a “religion”—if that is your name for desiring contact—before we can get back to God. But it is a personal thing within each of us. We may be drawn to one path or another in our desires for understanding, for contact; but only if that seems to be a requirement. God makes no requirements. *We* make requirements for God; and if a path, one or another, seems to hold our requirements for this time, then yes, yes. But you must understand religion. There is no *thing* as religion in itself—but many, many paths; many, many groups—and much confusion on each path, or in each group, according to the *human* level of requirement. It is necessary to have a desire for contact, and sometimes a path put before us, before we can understand. But religion of itself is no *thing*; but, rather, a personal understanding, requirement, desire, within each of us

personally. For as I have told you, I cannot prove God within you, for you—nor you for me. It is a personal requirement within yourself, a personal understanding within yourself, a personal desire, a personal interpretation—a *personal* “religion” within yourself. And I also must prove this personally within myself. You cannot prove God for me. It is a personal thing within each of us. And you may name this, “religion.”

“What did Jesus mean when He said, ‘And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven’?”

A. God gives us so many keys, so many clues, to attaining the kingdom of heaven within ourselves. He has given us love, understanding, tenderness, mercy—all beautiful and good things—to open the door to this kingdom within ourselves. If we bind love, understanding, tenderness, mercy, to this earth, they shall be bound unto our heaven within. But if we bind greeds, hates, fears, sorrows, anxieties, temptations, jealousies, all these things to ourselves, that shall be our heaven within. For how can we make room in this heaven within, if we are so burdened, so cluttered, with these things? Rather, take these keys of love, joy—limitless gifts—and use them to open the door to this joyous and wonderful kingdom of heaven within ourselves. For God is in that heaven! Let us open the door!

“What message of hope can you give an alcoholic?”

A. You must first understand that his condition may be a learning. Always understand this first—it may be a learning. But all things can be changed when we take God as a partner. We do not escape fears, sorrows, hatreds, greeds, misunderstandings, by trying to run away from them, but rather by giving them up willingly—destroying, annulling them that

way—and so make room for the good that God would give to us. But if we add one *more* burden of fears, doubts, shames, upon ourselves, we are merely crowding, cluttering, the path a little more. God gives us so many wonderful gifts, so many wonderful things, why should we close our eyes, our minds, our hearts, our souls, to them by trying to run away from the fears and doubts that beset us? Do not try to run away; but rather, give them up, annul, destroy them through an honest, whole-souled honesty that desires a contact with love, understanding, tenderness, mercy—God! It is so simple. But perhaps it is a learning that excesses of any kind will not lead us to God. For we cannot see God clearly, understand Him clearly, if we ourselves are burdened with all these things. But some things are a learning, a lesson; and you must not judge—but only try to understand another's condition. Help him by loving and understanding more yourself. Perhaps you cannot see what the outward evidence is covering, or the inner state. Do not judge, for it may be a learning, a lesson, for this one. But true desire for contact can change all things.

“Where was Jesus between the ages of twelve and thirty?”

A. So much concern with things that do not matter! We search for bits of knowledge, bits of information, and forget the true purpose, the true reason, for understanding God—for recognizing Him within ourselves. We run from one place to another, garnering, gathering, bits and pieces—hoping that will show us the way to God. We feel so sure that knowledge will do that thing. But we must learn to apply the knowledge that we have gathered, learn to recognize God within ourselves, to understand God within ourselves, to express God through ourselves—rather than just making our hearts and souls a

storehouse of little bits and pieces of information that do not lead us anywhere. We feel that if we know historical items, then God will be so happy because we have learned these little things! But God is not concerned with historical bits and pieces, but rather with our true recognition of Him within ourselves, and a true desire for an eternal partnership with Him. For your own satisfaction these things may be important; but as a step to God, they do not matter. We become so engrossed in our intellectual accumulations that we forget what we truly desire.

“Please give us the true meaning of the Lord’s Supper.”

A. God would share, and share, and share a part of Himself ever eternally. We have discussed outward motives, outward forms; but a true sharing, or communion, would be an inner recognition, an inner understanding, of the God within us. God gave us many, many ways, illustrations, methods, showing us His desire to share *all* of His good with us—even a part of Himself. But we so confuse even these that we misunderstand the true, true communion. We, as humans, judge, condemn, and deny man the right to his own communion, understanding, of God unless he performs with outward evidences in the same way as we do. They are not important. An honest and whole-souled communion with God is another *personal* thing within ourselves. Sometimes we need, require, outward evidences of inward motives; but just the outward act proves no inward grace. God’s only desire is to share His love so much that He even gives us a part of Himself. We, as humans, must perform with outward evidences to prove to others, and sometimes to ourselves, in small ways, that we know a little bit about God—with no conception of the true and inner understanding of a whole-souled communion with Him. But we *shall* learn.

“Can a man smoke, and still be a Christian?”

A. It is the same. Outward evidences are no proof of inward grace. Do you judge a man's soul by outward evidences?

Q. No.

A. No, no! How can we determine what his inner state is approaching, when we only judge by his outward indulgences? God does not judge our human frailties, for He knows that we shall learn. Why should we try to stand above God, and judge what He does not? We are in a learning process. We are humans with human frailties. We shall overcome them. But do not judge outward frailties as a measure of inward grace.

“Do you know if mind reading, mental telepathy, mental diagnosis, and so forth, are God's works, or as some people put it, ‘the work of Satan’?”

A. God endows us with all talents, tools. They are ours to use, but must be used properly to receive the right results. All things are possible. I have told you that so many things take a long, long time to learn the proper use. But we *shall* learn. I have also told you about Satan. We can create him through our own misunderstandings. God does not create demons, tempters. All good things are of God; and since God has created all, there can be no evil thing—only an improper use of a good thing. God gives us so many, many wonderful gifts, but we cannot believe that He would allow us to use, or to possess, such wondrous things. We shall learn. This *now* is only a beginning. We *shall* learn much.

“It has been said that each of us has a personal ‘spiritual guide,’ an invisible being who helps us learn in spiritual matters. Is this true?”

A. Yes, yes . . . *God* is our guide; and if we as individuals must prove God for ourselves individually,

personally, why should we need any other guide, any other partner, but the one true Guide and Partner? For He is the perfect companion, the perfect guide. He does not force Himself upon us—press us here, press us there—but rather, waits patiently for our desire for that guiding, leading—for that partnership. No, there can only be the *one* true Guide. We help each other here upon this earthly order of things, and may ask for help and guidance through many, many channels. But God is the one true Spirit Guide, the one true Partner; and He would lead us upon the perfect path, the easy way, without force, or pressure, or interference, if we so desire it. But each of us has a personal responsibility to prove God for ourselves, and within ourselves, as individuals—not one forcing, interfering with another's progress. We each have our own responsibilities, our own ways of learning. No, do not be confused about spirit guides. Accept the one true Spiritual Guide, which is God within each of us. Some people may require a belief or understanding in this sort of thing . . . spiritual guides, entities. Do not be dismayed with these things, for they *shall* learn—they *shall* understand God as the one true guide. But if a man requires this belief, do not judge or condemn him for his requirements in such things. I must remind you: we cannot, we *must not*, judge.

“Is there a difference between clairvoyance and mediumship in reference to the fact that a medium may attract evil spirits?”

A. I have told you that I do not leave this body; and if God is speaking from me within myself, there can be no room for entities, evil spirits. It is hard to make man understand God is the true, true Spirit within each of us. He does not allow demons, unless we ourselves create them for ourselves. Clairvoyance, mediumship, I do not understand. I have gone beyond

these things, and it matters not. We are all endowed with talents which at times seem so amazing until we understand and use greater talents. And if through these talents—that is, the improper use of these talents—we create demons, evil spirits, entities, they shall be our mistake, our problem to overcome and understand. But I have gone beyond the use of that talent; and I cannot properly explain it to you, except to say that all things are a gift from God, and we must learn to use them properly. We only create demons, entities, of ourselves. God is love: God is within us. Why would He also make room for fear, and what you call “evil spirits”? It is not possible. But again you must not judge, if this seems to be another’s requirement for this time.

“I’m told that we have to go through forty ‘experiences’ before we reach perfection. Is this true?”

A. No. We only need to experience what will get us closer and closer to God. Sometimes it takes many, many, many mistakes, misunderstandings, before we learn. Other times we learn faster, for we suddenly recognize the God within us, express Him through ourselves, and so learn in an easier way. Why should we be concerned with the *number* of experiences that it might take to get back to God? *All* that is necessary is the *one* great, great experience of recognizing God within ourselves, and expressing Him through ourselves—one wonderful, joyous experience! Do not be concerned with how long it may take, or not take, to reach this point—just the *one* wonderful experience with God as your partner!

“You have said that suffering is sometimes necessary for an individual to learn. Why is the individual not created with the knowledge already there?”

A. We *have* been created with this knowledge. I have told you that. But we as poor, foolish humans have turned away from God by our own choice,

thinking that we might do better than God—turning away from Him, seeking our own way. And God, even then, does not force Himself upon us. We are given freedom in whatever we desire. And we shall learn; and sometimes through our own foolish mistakes shall suffer: not because of God—only because of our own foolish mistakes. But we shall learn that suffering is not a part of God's beautiful, wonderful plan—only a creation of our own. We do not *need* to suffer; but sometimes we create these things, these sufferings, of ourselves; and if we will not allow God to work through us—if we choose to deny Him—then we must overcome in our own way, in our own time. It is too bad that we have turned away from God when it is so glorious, so easy, with Him as a partner!

“What is God's purpose in manifesting Himself in the form of humanity and the universe?”

A. God's only purpose, God's only plan, is to share His love. For what is love without a sharing? God in Himself is perfect, and would only want to express His love in perfection, and part of love is sharing. God's only purpose, only plan, is to share His love; and we as such foolish humans cry, “Why, why, why?”

“Will all men eventually reach heaven, and so be on the same level at the same time, and thus end the earth cycle?”

A. God is eternal! Any part of Himself is eternal. Even His creation of us with a part of Himself is an eternal thing. We cannot understand eternity. We feel there must be a beginning and an ending to all things. We, as creations of God, shall continue eternally, perhaps in ways that we do not now understand. But there shall be new, or what you would call “new,” souls eternally, as well as those who are learning, those who have learned; and it shall be an eternal

thing. Our perfection, true perfection, shall not be a thing of this earth—but this is such a small, small part of the eternal plan. Eternity—we cannot comprehend eternity! Even the creation of souls was, and is, an eternal thing—an *eternal* thing—but we do not understand eternity. It shall go on, and on, and on, throughout eternity. But we shall understand more, and more, and perhaps help to change another's learning to an easier thing—not, of course, through interferences or force, but through our love. God is eternal! I cannot describe eternity to you; but eternity goes on, and on, and on, and on, and on, and all things which are a part of Eternal God shall go on, and on, and on, throughout eternity. I would have you understand. Earth is not our final goal, our ultimate return to eternity; but rather, a learning of itself and eternity.

“When my husband and I were first married, we were completely happy. But lately we have drifted apart in our love. I believe he is unfaithful to me. Should I stick by him for the sake of our children, regardless of this infidelity, or should I leave him, and try to find happiness with another man? I have been seeking God's will in this matter. Can you help me?”

A. So many little problems that seem to take such a huge, huge learning! So many, many learnings! If we are not expressing love—only doubts, suspicions, fears—how can we attract love to ourselves? True, true love expressed even from the human standpoint can only attract true, true love. We make it so difficult. We get confused with so many little fears, little problems, little misunderstandings, that we find no time to express the true God love within us. Any problem—no matter how great, no matter how small—if God-love is applied to that thing, how simple it becomes to solve it! Try expressing a little more love—first with yourself. Remove your fears, condemnation, doubts,

jealousies, greeds, from yourself. Love yourself a little more. Then express that love through yourself to all concerned, and see how well it works. Love is not a selfish or greedy thing, but all-giving, with no thought for the returning. I have told you that we must not be concerned with how much love is returned, but rather with how much love we can give. The returning takes care of itself as a matter of course, for true love only attracts true love to itself. So many things are learnings, results of past mistakes, past misunderstandings; but God taken as a partner in this partnership, can and will, working through you, create miracles that now seem beyond your understanding. Let go of old fears, sorrows, doubts, jealousies, greeds, selfishness! Let God work through you . . . *through* you. Express God, or love, in every way of which you are capable, and see the results in the greatest miracles of all—a returning of such love as you have never known before! I would have you understand, we must love, love, love! Love is *all* that it takes to create any miracle, to dissolve any problem, to overcome any mistake. Love is all that it takes. For God *is* love. God is within us; and if we are expressing God, expressing love, then we can overcome *any* learning, any misunderstanding, any mistakes!

Chapter Fifteen

WHAT IS THIS THING CALLED DEATH?

“How should the bereaved face the loss of a loved one?”

A. It is only human to grieve for the disappearing of the physical evidence of a loved one. But if only man might understand this earthly phase is but a temporal thing—a short, short time, set aside, from eternity. Death is not a terror, a judgment, an ending; but rather, a time for rest, for rejuvenation, and a time to glory in the peace and understanding of God's love. Death is not an ending, nor a bidding of farewell. For when we love, the bonds of love *cannot* be broken. Love always unites in such ways as we cannot understand. Death, of course, in itself is a physical parting—a fading or disappearing of the physical evidence; but we grieve, and mourn, and cling, and call, and wonder why, why, why. If we only knew that death is truly a beginning rather than an ending! Not even a beginning, but a returning to a wonderful, glorious resting time: always higher, higher; closer, closer to God: for I have told you, we always learn. But we become afraid, and have such selfish motives concerning those who go on before our time has drawn near. We would cling to them, hold them from this beautiful heavenly time of rest. It is, of course, human to grieve a fading away; but let it not be in desperation, or fear that you shall not recognize each other again, for we do—and eventually shall recognize the true, the real, rather than the outward physical evidence. We are learning, and some progress faster, and *should* return to a deserved and earned resting time. We should allow the departed one to take advantage of

this time, this beauty, this understanding. But we grieve, grieve, grieve. Some grief, of course, is a natural, human reaction; but let it not be a thing which holds the departed one from his resting time. Let him go—freely, joyously, within your hearts. Let him be rejuvenated in this resting place. Let him understand a little more clearly the paths that he must follow. Do not grieve, grieve, and mourn, and mourn, and mourn. But be joyous in his learning, in his understanding, and let him go. For we are bound by bonds of love that cannot be severed—*cannot* be severed—and so the disappearing physical evidence has nothing to do with this bond, this love, that keeps us forever in contact through love. But grief—excessive grieving, excessive mourning—holds this soul from his appointed resting time; for he through love might desire to comfort, to return, to stay away from that which he has rightfully earned, and which he rightfully deserves. Do not hold him back, away, clinging fearfully because you feel you may never recognize him again. Death in itself is a wonderful, beautiful release from bondage, from mistakes, from learning, for a heavenly resting time. Do not deprive these ones of this glorious gift of God. Death is not the ultimate end, the finality: but rather, a beginning, an understanding, a returning. I would not confuse you. There is a human, natural grief, of course; but let it not be a clinging, holding, binding grief that keeps another from his own well-deserved rest. There is no loss of this loved one, for we are always and forever bound in love together, and shall recognize the true, the real one.

“My husband thinks that we should be cremated after we die, but I fear cremation. Can you tell me what is right in this matter?”

A. If a belief exists that the soul, or God-part of man, remains within the outward, physical evidence at time of parting—“death,” as you would call it

—then perhaps there might be a reasonable fear. But the God part of man is the eternal part. I have told you, we cannot destroy the soul. Neither, truly, can we *destroy* this outward evidence, but only return it to God, one way to another, for a new and beautiful temple for His housing. Why be afraid of what may happen to this outward evidence? There is no reason to be afraid. But if we believe that the soul dies—the God-part dies—or that it remains within this physical evidence, then, of course, there might be cause for fear. Do *not* be afraid! This body is but an empty shell when the God-part, the soul, has gone beyond. Do not be alarmed about its disposal, or dispersal. It has nothing to do with the final goal, the final perfection: but rather, one of many, many, many houses — temples — for God in the process of our learning. Do not become alarmed over these things. And again I must remind you, if this seems to be a requirement for another, do not judge his requirements, nor feel that he is going away, apart, from God's will in these things. When a house becomes old and worn, it must be replaced. It is the same with this physical evidence. When it is old and worn, tired, it must be replaced with a shining new temple. But do not be afraid of what methods of disposal are used, or what remains. It has nothing to do with the God-part of us once the God-part, the soul, has gone on for a resting time.

“Why am I so afraid to die?”

A. We are afraid of death because we fear God as a judging, vengeful, terrifying God who shall punish, and punish, and punish for each mistake that we have made. We do not understand death, and so become afraid. Death is not an ending, a finality. Death is a returning to a resting time — a joyful recognition of a heavenly place, a time for peace,

for understanding. But feeling through our impressions of God—through perhaps many outward influences a doubt, a fear, a misunderstanding of God—we fear His judgment, we fear a fire, we fear a final end where nothing remains: no evidence that we have been, or shall be again. And we cling to this little part, this short phase, this little time set aside from eternity, when we have many, many times to live or “die”—as you would call it; and it should not be a fearful thing, a thing of desperation, but rather, a joyous greeting to things and places we have known before—a beautiful resting time. But we feel that death is the end. We talk and talk about eternal life, and then deny it vehemently with our doubts, our fears, our convictions that death is the end. No! No!—Only a beginning, a returning!

“What would be the sensation and the effect when the soul leaves the body and goes into the resting place?”

A. If I understand correctly, you are referring to what you call death?

Q. Yes.

A. It is a great release, a great freedom, a release from bondage—a recognition that death is not an ending, a beginning, but a returning to a joyous time — a time of peace, a time of rest, of understanding, of glorying in God’s beautiful gifts. Not physical or bodily sensations; but rather, a great spiritual union with things known before, understood before . . .

A true recognition of old places—well, you would say “places”—of joy, light, warmth, love, all around; a greater perception, a greater understanding, an awareness of the God in, around, through all; great peace, understanding. But you must understand, this has nothing to do with a body, a person, a thing, but rather, only with the soul, the God-part of yourself.

For the house—the temple of God wherein He dwells—fades away, disappears, for a shining new temple each time that we return. There is nothing to fear, nothing to abhor; but rather, a great, joyous, wonderful returning to where you have been many times before.

Chapter Sixteen

SOME STARTLING ANSWERS!

A number of people who were interested in the experiments, but had never witnessed them or understood them, had suggested that hypnosis might not be necessary to secure these answers from Irene. It was possible, they believed, that Irene was somewhat clairvoyant, and through meditation in the waking state could bring about the answers to the questions asked of her without being hypnotized.

But most of the members of our group, including Irene herself, could not go along with this theory. Many, many months of experiments had taught us the need for the sleeping state in order to still *both* the conscious and subconscious minds so that the I Am I, the God part, could speak. Not only that, but Irene, like the rest of us, had had to learn step by step the meaning of what the I Am I had told us. She grew in her understanding of these many wonderful things in the same manner as others around her.

To settle the question once and for all, we decided to ask our sleeping lady about it—and at the same time, do some probing into the mysteries of hypnosis itself. Bob started the session by directing this question to the I Am I:

Q. Irene has been told that she can accomplish this work, bring forth these answers, without the benefit of hypnosis. Is this true—or should we plan always to work as a team?

A. I have told you that this is an unusual way to attract attention to God. There may be much that this body could accomplish through meditation and alone, for she has great powers of intuition and understanding

when in the waking state; but this monument must be created as a team, a partnership. You have grasped this golden opportunity to create this monument as one. It is necessary that the two work as one—the leading, and the leading. You the leader, as well as the led. She the leader, as well as the led. It *cannot* be created or accomplished alone. She may, through her own efforts and meditations, gain much greater perception in the waking state, but that is not concerned with this monument—except as it helps her to recognize and express God through herself. This monument *must* be created by two working as one. Never, never you—never, never she—working alone; but the two as one. It *must* be accomplished this way.

Q. I see.

A. Do not become alarmed to such suggestions as you have received. There will be many such ideas pressed upon you in sincerity, but they need not encroach upon this channel, this monument, this goal. You must work . . . the two as one.

Q. I understand.

A. You may speak with this authority: you are a team, a partnership, and it cannot be changed without destroying this monument. You will be told this thing much — that tools of Satan are in play. But I have told you about Satan. Do not create him with each suggestion of his presence. You have your own work as one, but do not be concerned with petty, petty attempts to injure or destroy what you have now created. Do not allow it to concern you. There will be attempts; but you are strong, you are of greater perception, greater understanding. Do not allow such petty indecisions to hamper your reaching of the goal.

Q. Thank you. You have told us that hypnosis is a gift of God to be used properly. Many of us most certainly believe that to be true. However, the world itself seems to little understand it. Hypnotism has been treated as though it were a power of darkness. It is

being used now, however, to help mankind in a wonderful way, and we know that it is coming of age. A knowledge of it which I believe you can give to us, might further open new avenues of its use, and perhaps give us a much better understanding of it. I have put together several questions that I will appreciate your answering. First of all, just what is hypnosis anyway?

A. It is a power that each man has within himself to make the jussive commands—a power to use to create within ourselves the changes which we desire. However, this power has been misused, maligned, labeled with the words “tool of Satan”; but I have also told you about Satan. When we as individuals can learn to still both the conscious and subconscious minds, then we are capable of listening to the God part speak. But sometimes that is too hard to do alone, and so we require someone who has recognized that power within himself to help us. However, that power has also been misused, maligned, and misnamed. It is like God and goes under many different names. You have been given an opportunity to show what can be done when this tool has been used properly, *for you have shown that it is possible to contact the God part*. You will lead the way in this thing. It was a hard, hard lesson, but now you understand; and others now may contact this God part through its use, or without it. It was a case of you proving for yourself first. Now others may listen, and understand a little more its use. It is not a tool to create fear, or to rob a man of his identity, but rather for him to understand his *true* identity. There is much to be done with this tool. It is a gift from God. Much can be accomplished, and perhaps we can teach through its use the greater powers of God. God gives us many unusual things to work with, but we become so fearful because we cannot believe that God would allow us to use such wonderful powers. I have told you about other wondrous gifts, and how long it takes, sometimes, to make proper use of them. This is no

different. It has taken a little longer perhaps than some, but *will* be a great, wonderful, beautiful gift to help all men when once we understand.

Q. All right. The next question: what happens to the conscious mind under hypnosis?

A. It is just a stilling—it is not harmed, hurt in any way—rather as though it were sleeping . . . a stilling, set aside for a time. And the same with the subconscious when the God part speaks: a stilling, a resting time, so that interference may be at its lowest ebb. It is rather like a sleeping, just as the conscious mind rests when you are sleeping. It is not a thing to be frightened of, but rather a chance for important things to come through.

Q. Now, what happens to the body under hypnosis? I refer to the state with only the conscious mind stilled, since I gather from what you say that normal hypnosis, as mankind knows it, does not include the stilling of the subconscious mind up to now.

A. That's right. The bodily processes are merely slowed so that they are resting. You must remember, however, that nature's laws work regardless. We can *slow* the process for a time, but all processes continue working. This is not a thing to be alarmed about. It is not a going away from the body . . . no, not leaving. All bodily processes continue, but at a slower rate, so that other things may come through. Much, much more will be understood about this a little later. You have learned much about this so far. Nothing is removed, taken away, set outside this body; but merely put into a resting state, a slower rate of speed, so that other things of more importance may be brought forth. I have *not* left this body—you *must* understand that. I am not away from this body . . . only, other processes have been stilled so that I Am I, the God part of me, may speak. There has been much in conversational discourse about evil spirits, entities, souls, taking possession. That is not possible: for if God is within me,

and God is speaking from me, how can any evil thing take possession? You must understand this.

Q. How does hypnotic anesthesia work?

A. [Chuckling.] I am not scientific, so I cannot give you scientific answers. But it is merely a stilling, a slowing down, of the bodily processes. If the *thought* of pain is removed, how can pain exist? It is so simple—but I cannot give you scientific analysis of this thing.

Q. Well, that's probably a good thing, for each man will understand it better if it is in layman's terms.

A. It is *all* related. If processes are slowed, or stilled, many things which you would consider amazing miracles may take place. However, we must learn to use this properly. I would have you understand.

Q. Would you tell me what you consider proper use?

A. For man's benefit—rather than ridiculous efforts to show how foolish man can be.

Q. Stage hypnosis?

A. Yes! You know!

Q. [Laughing.] You bet I know! All right. Now, let's imagine that your finger must be operated on—perhaps for an infection. I, as a hypnotist, would say to you, "Now, you will feel no pain in this finger after I count to three." Can you tell me what takes place as that count goes into effect?

A. I have told you, when the thought . . . the *thought* . . . of pain is removed, there cannot *be* pain. It will take a long, long time for some of these things to be understood.

Q. All right. How do post-hypnotic suggestions work?

A. The subconscious will accept commands, or demands, for certain actions, but only under certain moral conditions. You cannot force immoral acts upon a body who has no desires to commit such acts, regardless.

Q. Well, through the use of hypnosis, can such an act be made to appear not to be immoral?

A. Perhaps—but that is where the God part comes through. It cannot be done, regardless. If your motives

are honestly pure, no one can impress upon you an impure act, and make you *think* that it is pure.

Q. Here is a question that is asked so many times: is there any danger of not awakening from a trance?

A. No. You know that. There might be certain instances when a man desires to retain a trance state, but not indefinitely, or forever. Nature's laws work, and soon will assert themselves. There might be an instance where a man might "die," as you would call it, in this state—not because of the trance state, nor of any suggestion—but rather an ending and the beginning again. But it has nothing to do with this state in itself.

Q. What are the dangers of hypnosis that you would outline?

A. What are the dangers *you* would outline?

Q. Well, for example, an inexperienced person might give a post-hypnotic suggestion that might leave some psychological trouble for a time. Isn't that possible?

A. Yes, if used improperly. We must remember at all times to use this tool properly.

Q. This includes the danger that inexperienced persons using this for parlor entertainment, not knowing what to do with it, can leave some psychological harm.

A. Yes—only on the human side, however. We must learn how to use these things properly. It is a tool, and unless we know how to use it, we may become injured in the process . . . many bad, or what you would call "bad," results from improper use. We must learn to use these gifts properly. It is all a matter of learning.

Q. Supposing a young man wanted to try hypnosis on a friend. Would it not be wise for him to learn all he possibly could about it first from reputable sources, and not just try it for the fun of it?

A. Yes! Yes! We must *learn* to use these things properly; and knowledge is available to everyone, but wisdom is using this knowledge properly—applying this knowledge properly.

Q. Then would you say to a person who would

try hypnosis that he should learn all he possibly can?

A. Yes; and be guided by the purest motives—which shall be another hard lesson to learn.

Q. All right. Now the next question is this: we have been experiencing many benefits of hypnosis—can you name any other benefits, other than what we are doing right here, that you would suggest we try?

A. No. For I feel that this is the most important use of all—to help man recognize and understand God within himself.

Part Five

SEEK AND YE SHALL FIND

We invited a number of people from various walks of life to ask questions of the I Am I, or God-part, of our sleeping lady. This section contains the transcriptions of the recordings made during those sessions—

A Seeking Man Asks

A Sunday School Teacher Asks

A Business Man Asks

A Clergyman Asks

A Layman Asks

A Bible College Student Asks

A Young Minister Asks

A Recreational Director Asks

Some Teenagers Ask

A Mother Asks

Chapter Seventeen

A SEEKING MAN ASKS

Q. There has been a question in my mind for some time about religion and God's blessings. I wonder how I should try to prepare myself for them, and how will I know if and when I receive them?

A. Just your desire for an understanding and a contact has been a preparation period. There *must* be a desire for contact first; but if this desire has not been a whole-souled desire—has been given second place in your life—you cannot expect a real understanding. But desire is the beginning, and a preparation. It is a sort of incubation period with you—a growing process, a growing time. Now perhaps you are ready to understand these things. Desire is all we really need—a whole-souled desire to take God as a partner; but we become afraid that this might make us queer or separate from other men. No, no! A true, true partnership makes us more understanding, more aware of our kinship to all men. But that, perhaps, has been your fear: that you might become different, and so stand apart from other men—that men might think you were different from them.

But do not be concerned with this, for a true partnership makes you understand *all* men more clearly—makes you more loving, more giving, more sharing, more understanding; and not separate, or queer. It is not hard to recognize the need for God when we see what our own determination has brought to us. We feel that God's will might bring to us what we do not want. We are afraid to give up old mistakes, fears and sorrows, old judgments. But they are not important; for a true partnership is such a wondrous thing that

we shall be constantly amazed at the miracles that can be performed within ourselves, as well as the outward world.

God is such a wonderful partner!—a true partner, a sharer. Partnership means sharing in *all* things. Your problems change, disappear, fade away as nothing, when God is your partner. I understand your needs this day concerning your own bodily functions, and I would tell you this: With God expressing through you, a perfect healing can be accomplished. But you must not be afraid to give these things up. Give them up! Do not cling to old fears, sorrows, sufferings, reproaches. Give them up!

Express love in *all* ways. You have expressed much love—even in this place this day, and days before, without desiring rewards or recognition for it. Keep that love flowing freely. Love in *all* ways! Do not judge, nor cling to old fears, sorrows. Let God work through you—for He is within you, and must come from within. You have been growing to this point. Now you understand the *need* for something besides yourself to create the peace, the understanding, the love, the healing within yourself. It is good that you have chosen this day to start expanding, to start growing, blooming, giving, sharing, expressing love in so many ways. The recognition of God is not a hard thing. You have been preparing for it. Now your only need is to express love in every possible way, and you shall be expressing God.

And you *will* find the path that is best for you. I would not force you upon this path. Your own requirements are known only to you. If you have required a vengeful, terrifying, or an uncaring God, then those are your requirements. But I would point the way to a God of all love, all understanding, all mercy, who waits patiently for your desire—honest whole-souled desire—to contact Him. I would only point the way; and this may not be your requirement. But it is so easy.

For when we desire contact, that opens the door. Now *you*, desiring contact, may open the door.

Q. I have been crabby and irritable to the point that I think my own family hates to be around where I am. I want to do something to remedy that. I have been self-conscious of my own illness. I would like to know some definite means of breaking myself of these habits, and becoming a human again.

A. That is the human side. Do not be afraid—do not be dismayed. Sometimes the turmoil is greatest just before the understanding. When we begin to recognize our human frailties, then we can annul and destroy them by expressing love, rather than the frailty. Sometimes this is hard to do because we have such narrow habits of love. But if you, truly desiring to change, can make such jussive commands as are necessary at times of trial, you can overcome this. It is not hard.

Love is so much easier to express than misunderstanding, irritability, or any other human frailty. Love is so easy; but we feel in our selfish human prides that we are weaklings if we express love. We must assert ourselves, and so we deny the true love—cover it, burden it and ourselves with irritations, angers, misunderstandings. But love is so easy! Start by loving yourself a little more. Do not condemn yourself. Do not judge this outward evidence as the state of inner growth. I have told you, this has been a preparation period—a sort of incubation, or growing period—so that you, when you understand, shall recognize God within yourself in such a beautiful, glorious way. I must remind you that we create our own sufferings, our own hells; but God as a partner, sharing even in your little human frailties, can help you to overcome them in such a beautiful, wonderful way.

But God does not force Himself upon you. *You* must open the door. And sometimes it takes a conscious trying for a little while to turn the lock, to open the door. Your desire is the beginning, the preparation

—the period making you ready to accept God, and all of His glorious gifts. For God would give you *all* good things . . . *all* good things. But you must want, desire, to accept them.

Sometimes we turn away from God's gifts never knowing, never understanding, the joy, the understanding, that is being offered; and God does not force His gifts upon us. We must accept them willingly, freely. And with God as your partner, this is easy. But until you have become a little more acquainted with God, with love, this may take a conscious trying—a reminding within yourself, *to* yourself—that you must love, love, love.

Q. I am about to start on a business venture. I have been crippled, and I am weak in physical strength. I wonder if I will be able to successfully promote this business?

A. If God is your partner, how can you fail? God is all strength; how can you be weak? It is so simple. Start loving yourself a little more. Do not burden yourself with fears, doubts. Cast them away, annul them, destroy them. Take *God* as your partner, your strengthener, your healer. It *can* be done! Just your seeking shows your desire for partnership. Take it gladly, willingly! Do not be afraid! God will not let you down—but you have let God down many times. God is ever present, ever a part of yourself—your strength, your healing, your understanding. If this work is done in love and understanding, it shall succeed. But I cannot foretell—I *would not* foretell—for you personally are responsible for your own partnership with God—God working through you—and all things can be changed at any time that you desire. God will build your strength, your health, your business affairs, to all heights if you will allow Him to work through you. But it must be your own personal decision. I cannot prove God within you, for you—nor you for me.

Q. My daughter is making plans to be married in

a couple of months, and there has been quite a bit of friction over this between her and me, and also between my wife and me. What direct action shall I take to overcome this thing, and smooth the path?

A. If your truest motive is to give freely of your love—with no judgments, no selfishness implied—it can only attract love. If each expression of love is a true desire to express love, how can it attract anything but love? Open your heart, your mind, your soul, to love. Express love! Try to understand another's situation, another's condemnations. They cannot hurt you, unless you allow them to do so. If your motive is love, all things smooth out and respond to love. But if your motives are judgments, selfishness, pride, misunderstandings, then you can only attract these things to yourself. Try loving a little more—and start with yourself first. Do not condemn yourself. Forget, cast away, annul, destroy fears, reproaches. Forget them! Forgive, forget. Forgiving means forgetting—not remembering, and remembering, and remembering. Forget; and start from there. Love a little more. Love yourself a little more, and see how much understanding, how much illumination, you shall gain; and how much more love is attracted to yourself. Love can only attract love—not hates, greeds, jealousies—only love.

I would have you understand that God wants a full, full measure of all earthly pleasures for us. God would not deny us the benefits of earthly things just so that we might enjoy heavenly things. God wants a full measure of *all* earthly pleasures; but with Him as a partner, we are guided away from unworthy extremes. God would not deny us even these earthly things. For He loves us, He is a part of us, He has given us this dwelling place, and would give us all beauty, all benefits, even on this earthly plane.

Q. I want to thank you.

A. God is loving you *now*!

Chapter Eighteen

A SUNDAY SCHOOL TEACHER ASKS

Q. I have worked this past year with a group of youngsters in a church; and from this experience, I feel that we're not teaching our young people in the right way about God. Could you help me in knowing what to do to help them?

A. You are doing much to help them through your own expression of God through yourself. When you attract God to others through yourself, you are helping them to understand God a little more. Your expression of God is a beautiful thing, for your love and desire to attract others to him is a good and right thing. Keep your expression of love true, whole-hearted, whole-souled. When others realize and recognize God working through you, then they are attracted, helped. It is so easy to show others the God within yourself, for it shines forth, and they are attracted.

But you must keep your expression of Him . . . your expression of love . . . true, whole-hearted, whole-souled. Do not become burdened with doubts of your capacities or capabilities, for you have much to give . . . much to receive; and it is done through a true, whole-souled expression of love. Your expression is a beautiful, beautiful expression. Do not become alarmed if, however, some are not attracted to your way of expressing God, for some are not yet ready to do so. Do not become burdened with poor, foolish, human mistakes; but rather, overlook the frail human side, and see God in each one with whom you work. It is not hard to do, for you are expressing God in a beautiful, wonderful way with your giving of yourself, and through yourself.

There are, of course, human problems, obstacles, to overcome; but with God flowing forth from yourself, they will be overcome. Let your expression be so true, whole-hearted, whole-souled, that it cannot be resisted by those with whom you come in contact. You express God in such a beautiful, beautiful way! Do not be alarmed, disturbed, dismayed by what seem to be insurmountable obstacles at times. They will fade away. Do not take the whole burden upon yourself, but let God have His share, for God wants to share in all that you accomplish; and your accomplishments shall be much, much greater than you now understand as a result of your beautiful expression of God through yourself. Blessings upon you, through you . . . upon your aims, your goal! God is loving you now!

Q. So far as I know, there is no one definitely to work with these young people. Can you tell me whether I am doing the right thing by leaving here and leaving this group to someone else, or should I perhaps have stayed here to go on working with them?

A. God is truly, truly your partner; and in a partnership, each decision is correct. Do not be concerned about what you are leaving behind, for it shall be taken care of. But rather face the next step with joy—no fears, no burdens, no doubts. If you have made some mistakes, leave them behind and face the new adventure, the new challenge, with hope, and joy, and absolute conviction that, with God as your partner, you have made the right decision. I cannot foretell . . . I can only point the way. And I do recognize here a true partnership, so that each decision that you make will be the right one. But do not become afraid, reproachful, fearful, for what now becomes another's decision. Face your own new adventure with hope, and joy, and love.

Q. You say for me to face the task ahead not burdened with fears for what might happen. I don't think I have. I'm very happy about what I'm going to be

doing, but is there something that I don't realize?

A. You do not understand. I am not reproaching you, or trying to burden you with fear. I would only have you keep this partnership in *all* things, for you are expressing God in such a beautiful, beautiful way! I would not reproach . . . but only point the way, for I love you, and would have you understand. This is not reproach, but rather an urging to keep this partnership ever, ever, a thing of beauty!

Q. I have felt that perhaps the minister in the church was not interested enough in the young people, and especially with the Junior High group—the age group that I work with. Are there any suggestions that you might have that will help others to help him?

A. You seem to forget that all expressions of love cannot be the very same as your own. Some people seem to misunderstand the need for making the young, as well as the old, acquainted with God. Only your true desire to make an understanding possible can help to bring this thing to pass. Perhaps you have judged outward evidences and motives, rather than the inward desire and true motives of this man. Perhaps his *greatest* desire is to make *all* better acquainted with God, but because of human frailties and capabilities, has not impressed this thing upon you; and so he is retarded in his own desires because of judgments upon his side, or fears that he is not capable, or of judgments upon your own side that he has no desire to show the young, as well as the old, a true partnership. Do not judge or condemn outward evidences until you have understood the true inward motives and desires.

Q. How can the young people work for a more united church?

A. For the glory of God? Or for pride in your own accomplishments?

Q. For the glory of God.

A. Why are you concerned with a united church if your motive is to glorify God?—For all good things

follow if our true motive is for His glorification. There cannot be two motives. It must be with one desire, one goal—to glorify God as a united church group. Each one in the group must have the true, true motive of glorification before a united group can *truly, truly* be united. But outward evidence of unity can be achieved if you are not concerned with inward motives. But you cannot have two motives at the same time. Either for God, or for pride in your accomplishments—but not both at one and the same time. I would only point the way. I love you . . . I would have you understand. God is loving you *now!*

Chapter Nineteen

A BUSINESS MAN ASKS

Q. In our everyday living we often hear the phrase, "That's business!"—which means to me that man allows himself to act differently in business than he otherwise would. In my opinion, he gives himself a double standard of behavior. What is an ethical standard of business conduct?

A. There is a divergence, a separation, from God, it seems, in what we consider God could have no important part—that God might not understand or work properly toward our best interests. And so we keep Him away when it seems to concern relationships in human affairs, or where we might be tempted to take advantage of our brothers. We understand, we realize, that some of the things that we do might not be true expressions of love; and so we would rather keep God away from these things, and keep ourselves clear of God so that He won't know. But God is such a wonderful and true partner in all things: why should we not include Him in all relationships? Make Him a part of *all* of our affairs, express Him through all of our affairs, and so create even a true business partnership with God. God is all-knowing, all-understanding; and I *do* assure you that He knows and understands even human business affairs!

God expressed in all relationships makes for truer understanding of our responsibilities to all men—a help when we would deny another what is rightfully his. We get so concerned with our own profits that we forget our desires to share with, and to give benefits to, another. But love—God—is sharing: a giving, a returning; and what you express in your business affairs,

through your business affairs, *in love* shall bring a returning of such glorious profits as you have never known! For God expressed in love to our human relationships, and through them, can only attract all good. But we are so afraid that God might not understand the mathematics, the margins, the mechanics of our poor, foolish dreams!

God, as a partner in our business affairs, is just as important—and perhaps more so—than in many other relationships: for there we have an opportunity to truly show all men what God, as a partner, can do. Why exclude Him when He is your most proficient partner?—Understanding all details at all times, never tiring, always available, and willing to do far, far more than you alone can ever hope to accomplish!

Q. Thank you for that wonderful explanation. In business we often think about government. What part does government play in our everyday lives?

A. We, as humans, must have at least a picture of order; and sometimes we struggle so hard to attain order—and so must first try one thing, then another, hoping to change chaos, confusion, into some semblance of order. If government regulations would seem to unify and make order out of chaos, then we, too, must attempt to apply government in our affairs. It is all a matter of learning. We make things so hard sometimes, and we do not expect perfection in our human affairs in one day's time. But we forget the one, the true, the perfect government—the God law of love.

It is too bad that we forget this one perfect law which can be, and should be, applied to *all* human affairs, governmental or otherwise! It is too bad that we must keep God separate—an awesome being who has no part in our ordering of things; and God, being a true and loving God, does not force Himself upon us. For He in one moment could attain perfect order from poor, foolish, human chaos. But He does not

force Himself upon us. We must learn, and we make our lessons so hard!

If only we could understand the law of love—so easy, so simple to apply to all things at all times—then what a wondrous, joyous order we might have! But we rebel, and must create confusion trying to attain an order of some sort. Why not try applying God's law of love in all places at all times, in *all* that we do, and see the perfect results? Again I would remind you, we must start with ourselves first. We cannot change the world—and ourselves remain unchanged. It starts with ourselves first!

Q. This might not be a good question, but I'll ask it anyhow. Should the church and the state be separated?

A. I would not force God to any church or any one interpretation of God. But God is within ourselves—each of us, personally and individually—and if we are on certain paths, parts of certain groups, and joined to the state in a human way, how can God be separate? God is a personal thing within each of us. If we truly desire to express God in all that we do—in our own church, on our own path, and through our own state—how can we be separated? But we deny that God could have any interest in everyday human affairs; and so we turn away, separate Him from our affairs. And God, being a God of love, does not force Himself upon us.

If we choose to deny Him the vital part that might be His in all we do, then we must find our own order, and it will take a long, long, time. We quarrel, and quarrel about God, when God would only share His love! God has no desire to force us into patterns of behavior that would make us unhappy, or even force us off our own way to Him—and so we quarrel, and quarrel, saying, "God would not have it thus! God has His place, the state has its place, and I alone, my place." When all working together, expressing God individu-

ally in such beautiful ways, could bring *all* together in such perfect harmony that we would be amazed at how long we have delayed this beautiful, wonderful thing!

But God is not *a* church—you must understand this! God is not *a* religion—you *must* understand this! *God is God!* God is a part of each of us individually, personally. We must express God individually, personally. And *then* we learn how to understand each other—all men, all churches, and all states.

Too bad that we must be so foolish, so stubborn, as to deny God His part in our affairs when He alone can create the perfect harmony! But man must make his order! Too bad!—When God is so loving He would only give us the perfect harmony.

Q. Just what is business? What motive could we possibly have to be in business?

A. God has given us all good things—also minds, talents to use—so that we may grow, and understand more and more. Business, of itself, I cannot explain to you—except to say that it is a learning process, a way of understanding man's relationship to man. We must learn that there is enough, and more than enough, of all good things; and if you, through your talents, your capabilities, can make available to men, in love and understanding, more and better things of this earth—then that must be business!

God would only want an expression of Himself—of love—through each of us in whatever we are doing. And we are only beginning. It has taken a long, long time to reach a beginning. But we shall realize more and more how good, how right, how wonderful, God can be when we start expressing Him through ourselves to our fellowmen; and perhaps our future learnings shall be an easy lesson: one only of love—which is the lightest, easiest lesson of all. But we make it so hard, so heavy, because we become afraid even to love! God has given so much love in so many, many ways, and still we are afraid—afraid it cannot last, be eternal;

but that we must cling in selfishness, greeds, and jealousies to the small, small portion of love that we express—fearing to let it go, expand, grow, and return to us in such beautiful, wondrous ways.

I would have you understand: God-love is limitless, boundless, ever increasing; and the more love we give forth, the more the miracle of love responds to us. Do not be afraid to love in *all* ways—expressing love in whatever you may do—and see your talents, your capabilities, increase a hundred fold; and your gifts to others increasing also. For the more love we use, the more love there is available. And perhaps *that* is business!

Q. We humans seem to put names upon things that we do not particularly agree with. As examples, some people call our form of economic system “capitalism,” and on the opposite end—we think it is the opposite end—we have what is called “communism.” Can you tell us the difference between those two, and if it is important for us to know which might be the best way?

A. We should always try to understand another's point of view, another's expression and motives of desire. Why does a man desire certain conditions, situations, and results? Some things, of course, are still a matter of learning. It is too bad that we cannot understand a learning. We evaluate everything by what we know now, rather than being concerned with how we may be helped in future learnings. If we could only try to understand a little more the motives, desires, behind each attempt to create better conditions, situations, understandings, all would be so much better!

But we become so engrossed enforcing our ideas, our aims, our goals—and even our Gods—on one and all without truly understanding motives and desires. We must try through love and understanding to take what is best for a common good from all ideas, groups, and beliefs—and, if it were possible, to create one world. But this cannot be accomplished in one learning span, for each of us is at a different level of learning, of

understanding. But perhaps one gift, one talent, may add to the building of what you would call "a heaven upon this earth." But it will take much time, much learning, much understanding, and—*most important of all*—much, much love.

We must understand love, and express love, with true, true motives and desires for an honest and perfect relationship with our fellowman. But I must remind you, it shall take a long, long time: for each of us recognizes God within himself at his own time, and we cannot prove God for another within himself until he is ready to prove God for himself. We must wait, and wait.

But you can create your own kingdom of heaven here, *now*, within yourself, through your very own expression of God—of love—through yourself. Do not be so concerned with the ways, the means, that other men shall use to create their own kingdoms. For we shall learn—we *shall* learn!

Q. That's all my questions. Thank you very much.

A. God is loving you *now*!

Chapter Twenty

A CLERGYMAN ASKS

Q. Love is everywhere. God is love.

A. Yes.

Q. Can we say that God is everywhere?

A. Yes. God is everywhere. God is everything.

Q. We are told to love God with heart, and mind, and soul, and strength. How well do I love God that way?

A. Only *you* can know how much. You *are* loving . . . loving with heart, mind, strength . . . but only you can say how much, for God is a personal thing within yourself. You *only* know how much. But God loves *you* without limit . . . in all ways! God is loving you now!

Q. We are also told to love one another. How well do we do that?

A. Not very well, sometimes. We judge, condemn, misunderstand, instead of expressing love. Each of us has a part of God within ourselves. If we recognize and understand God as a part of ourselves, then how can we judge and condemn another?—For he also has a part of God within himself, and is a part of God. We make it so hard when it is so easy. If we recognize God within ourselves, and in all men, we recognize our kinship to God and to each other.

Q. Well, then, how can we better understand one another? As pastor of a church, I often wonder how we people in the church can better understand one another, and the God-part of each one?

A. We must start with loving ourselves a little more first—the real self, the God-part of us. We cannot love another if we cannot love ourselves. We must relinquish old fears, and sorrows, and condemnations from ourselves before we *fail* to see them in others. We usually

condemn in others what we find in ourselves. If we destroy, annul, these things in ourselves, then how can we find them in others? We cannot hate, judge, condemn . . . and *love* at the same time.

Q. I would like to do God's will for me. Can you help me learn God's will for me?

A. God's *only* will is to share His love . . . to *share* His love! Your desire to share that love will lead you to your goal. Love cannot be divided, separated, into special qualities or quantities, but must be *all* love; for God is love, and when you are expressing love, you are expressing God. You are given the *will* to choose any path. God does not force Himself upon us—we must open the door. But when you desire contact with God, and express love in every way, then you are expressing God, and doing God's will—if you must call it that. But God is not willful, not forceful, but loving; and the best way to express God is to love in all ways.

Q. We have been talking about the will of God for a person. Can the people of a church find the will of God in a given situation?

A. Yes; but you do not seem to understand God's will. It is *only* to share His love with one, many, or all. God forces nothing upon us. We make our own lives . . . create our own worlds . . . but with God as a partner, what a joyous, wonderful world! God can and will guide each decision correctly if you are willing to let Him be your partner—with yourself alone, the many, or with all. But it must be free, willing, for God does not force Himself upon us. We must open the door. We can deny Him for as long as we choose . . . but contact is so wonderful, why do we delay?

Q. Well, the problem facing our church is one of building a new church. Is that wise? Is that what God wants us to do?

A. God gives us minds to use . . . talents to express. He does not force Himself upon us. We must do as we see the way. Anything that expresses God more

fully, and more beautifully, is good and right. God will guide each decision correctly if He is in partnership with you, and the many. Why should we *not* want to glorify God? But we are afraid to take the steps necessary. Why are you afraid if this is for the glorification of God? Why are you afraid? God will guide you and bless each decision if you are in partnership with Him. Why are you afraid?

Q. Is it lack of faith, or insufficient faith—great enough faith?

A. We cannot have faith, and be afraid at the same time. You must have an absolute conviction that God is your partner—that God wants all good things for you. Do not be afraid!

Q. Thank you. God is always good, but we cannot always see His goodness, or understand it in a given situation. Is that right?

A. That's right. We are so busy with our own little problems, indecisions, that we do not give God a chance to do His greater works. God wants all good things for us . . . a full, full measure . . . but if you are burdened with fears, doubts, indecisions, hatreds, how can you accept that good? You must clear the way! Do not be afraid to accept all that God wants to give you, and has in store for you. But you cannot carry a burden of fears and sorrows, and accept God's gifts at the same time.

Q. Here is a question that bothers many: if God is good, and we believe He is good for He loves us, then why does it seem that the innocent, or the righteous, suffer?

A. We do have lessons to learn; but if God is a partner, we learn them in an easier way. We do not *have* to suffer. But *how* can you determine what burdens, what fears, what sorrows, another may be clinging to so that he cannot make room for God? We are at different stages of development, and some things are lessons. And if you believe that sorrow and suffering is

God's will for you, then you will gravitate toward sorrow and suffering. It is *not* God's will. We create our own worlds . . . our own hells. God only wants good for us. You must not judge another's condition, for he may be far beyond you in the lessons he has learned. But the way can be easier, smoother, with God as a partner. Discard old fears, sorrows. Righteousness is right thinking which leads to right doing. If we are thinking love, expressing love, how can we do anything but love—and so attract love to ourselves?

Q. This experience is all so new to us, how can we benefit by what we hear here?

A. If you are not prepared to accept God as *all* love, all understanding—a God who makes *no* requirements—this will not help much. You must be ready, and willing to listen. But if you are not ready, it will not do much. You must understand God as a loving God, not a God of justification. If you feel that we must be acceptable to God before He will accept us, this will not help much. God makes no requirements for a partnership, but man confuses things with so many, many requirements! If God is a God of love and understanding, how can He also make such requirements of us that we are not acceptable to Him? You must understand God as all-loving, all-understanding . . . who does not force Himself upon us, but is ever waiting for our desire to contact Him. But if you are not ready, it will not help much. You *will* understand . . . you *will* understand.

Q. How can we become ready?

A. By your desire to truly know God . . . *know* Him . . . and take Him as your partner. Then your consciousness of Him expands, and you will have a much greater perception, much greater understanding, and will see God in more places and things than you have ever known before. Desire for contact is the beginning, and an end in itself. But we all have different requirements.

Q. What would those requirements be for me?

A. I do not know your requirements for God. You must prove God for yourself in your own way. If you require a God of will, vengeance, sorrows, sufferings, then that is your requirement for this time. But if you require a God of love, of all-understanding love, then that is your requirement for this time. We are at different stages of development, and have different requirements for understanding God. If you believe in sin and sorrows, then that is your requirement for this time. I would only point the way. God is love; but if you cannot understand a God who is *all* love, then you are free to choose a God of vengeance. For God has given us many paths to choose from. But I do not know your requirements for this time. That you must decide for yourself, for our relationship with God is a personal, inner thing. I cannot prove God for you, nor can you prove Him for me. It is a personal relationship within each one of us.

Q. This has all been very interesting. Thank you.

A. God is loving you *now*!

Chapter Twenty-One

A LAYMAN ASKS

Q. I believe that you have intimated that much of what happens to us on earth is not highly important—that more true spiritual advancement is gained during the rest periods. Could we assume that, during our earthly existence, God would not necessarily need, or feel like heeding, our prayers?

A. God is ever waiting, ever eager to share His love—always and forever. There is *no* time that God would reject our prayers if there is a true contact with Him. But I have told you, it cannot be pretended contact, pretended sympathy, but whole-souled. God would share His love at any moment throughout eternity, and eternity is *now*.

You have misunderstood some about this resting place. There is an understanding, an awareness, here that this body, whom you know as Irene, is not capable of understanding in the waking state; but much spiritual advancement is gained through what you would call “life” on this earthly plane, whether you recognize this or not. The resting place merely gives us an opportunity to absorb, to realize, what we have learned—to gain more understanding of what we now know. In everyday life we sometimes become so involved, so cluttered, so busy with human affairs and problems, that we are not aware of any spiritual advancement. But we always learn something, no matter how small. But the resting period, the resting time, is a time for absorbing and understanding a little more clearly what we have learned on what you call the “earthly plane.”

Q. The thought that enters my mind is that we might not always be sincere when we pray. We pray in mo-

ments of duress, and then again in lighter moments we pray. How can we know if our prayers are rendered in full sincerity?

A. Motives are the most important of all. Whether in panic, or, as you say, "lighter moments," the motive behind your prayers is most important. If your true motive is a desire for a sharing of God's love, you shall be answered. But we become afraid of God's love and will, for we are afraid that God will answer in ways which shall not be to our liking. God's only will is to share His love, and He would answer our pleas, our prayers, with joy—boundless joy. But we are afraid to accept His answering. It is too bad, when so many joyous gifts are offered, that we become afraid to accept them. God's only will is to share His love, and if your deepest motives are to share that love, there can be none but the greatest joy pouring forth to you, and through you. You within yourself must know your motives in your pleas. If selfishness, greeds, jealousies, are a part of those motives, they cannot attract God's love or answerings. Only a motive of true love can attract love. I would have you understand. Whole-souled honesty, truest love—your motive in your pleas.

Q. Were we to pray to God to rid ourselves of all our shortcomings, would we be called insincere if we are afraid it might take our earthly life because God might have to take us to correct our shortcomings?

A. There is much knowledge available to everyone, but wisdom is using that knowledge—applying it. Praying for help in overcoming these things is using wisdom and love. For we must start loving ourselves first; and one of the first steps is to annul, destroy, these things: fears, sorrows, jealousies—shortcomings, as you name it. And it is wisdom and love to pray in such a manner. Yes, good and right. Sometimes it may take lifetimes. But be not dismayed—it can also be done in one glorious moment! But we sometimes are afraid to accept even this. We become fearful that a true recognition of God

within ourselves, an annulling, a destroying of fears and sorrows, may make us queer—separate from other men; and so we cling desperately to these things, afraid of standing alone. But true contact only makes us understand our true kinship to all men, and makes us understand how close we really are. I would only point the way.

Q. The present world in which we live is full of situations which would make it difficult to clarify any one particular circumstance. We see children raised in homes under situations which cannot help but affect the outlook of the children, and their chances for success later in life. Yet, one of the Ten Commandments says, "Honor thy father and thy mother." What would you have as an interpretation of that in view of the fact that sometimes the children are hardly given the chance?

A. There are situations and conditions which we ourselves have created through our mistakes. You must understand a learning process before you can understand some conditions and situations. You must understand that each of us is learning. We shall not all reach a recognition of God at the same moment in time. We learn at different ratios. Some of us make a mistake once, and gain a true understanding. Others of us make the same mistake again, and again, and again—and so, of course, are a little slower in this learning. And you must remember also that God does not force Himself upon us. We must *desire* a contact, a partnership; and sometimes it takes a long time to reach that point. Learning, learning, learning seems to be the hardest thing for us to understand. We feel that God has been unfair, prejudiced, discriminating in family relationships—when it has been a learning, a condition, a situation of our own creation. Do not judge each condition, situation, upon one short span, for there are many learning times—many, many learning times—and conditions, situations. Our worlds are worlds of our own

creation. I have told you, however, about honoring fathers and mothers. God has arranged relationships so that we may understand loving a little more. If we start within a family group, we may understand loving a little more, and a little more, as we go along—expanding our consciousness of love, broadening it, including more and more of our fellowmen within it—and so finally recognizing and understanding *God* within ourselves, *love* within ourselves; and so change our worlds.

Q. If one were truly practicing the Golden Rule, and practicing as nearly as he could, or understood, the true love of God, could there be very much more to the entirety of religion?

A. *Now* you understand! That, in truth, would be *all* that was necessary. That, in truth, would be the truth, and the true, true religion. Now you understand.

Q. I might ask about the effectiveness of silent prayer. Sometimes I feel myself losing the basic thought by being too concerned with grammatical balance in my prayers. At other times, when surrounded by people and situations that are remote from prayer, I feel a strong urge to pray. What is your opinion of silent prayer?

A. I do not understand why you ask such questions when you know before I tell you. Silent prayer, as you have said, is true, true prayer—for then you do recognize the God within yourself. God has no concern for grammar, but knows your true, true meaning—understands before you speak, knows your every plea before you ask. True, true prayer is only thanksgiving, and has no need for pleas—for God has heard before you ask. His only concern, His only will, is to share His love with you personally within yourself. A silent communion without concern with words, and without concern for vain pleas, is true, true prayer, true contact with God, and God working through you. You have *made* your partnership. I do not understand such ques-

tioning when you know before you ask.

Q. At one time you said that prayer is the point of contact—that it is like touching the hem of the garment. I could not help but wonder, have *you* touched the hem of the garment?

A. Perhaps in this state. But in the waking state—much to learn, much to learn. But I would like to, and I *shall* learn. Perhaps *this* is touching the hem of the garment. Some things are yet beyond my comprehension. But I, too, have such a great desire for that contact, that understanding, that knowing, when in the waking state. I have told you, this is an unusual way to attract attention to God—perhaps even to myself!

Q. In our present-day living, we are surrounded by false fronts, deceptive commercialisms, continually changing social patterns. How do we truly identify the essence of good, and of evil?

A. That again is one of your requirements—a condition of your understanding. If you require a separation of good into special compartments, and of evil—which I have told you about—evil into special compartments, those are your requirements. The essence of good is God, and God is within yourself—a personal thing within yourself personally. If you have not yet understood this, have not yet recognized Him within yourself, then you may see patterns of good, and what you call evil. But God is *all* good. You must understand this. God does not create evil. We make mistakes. We *are* learning. We create patterns which sometimes are so much out of focus that we call them evil. But we shall learn. There are so many, many learning processes, so many conditions, so many changing patterns—but all of our own creation.

God would have one perfect pattern—so beautiful, so wonderful, so joyous; but He does not force Himself upon us; and until we learn, we cannot see a true and perfect pattern. Until we express God through ourselves personally and individually, we cannot see a perfect

pattern—always a little out of focus. We become disturbed sometimes with these changing patterns—so concerned—when our true vision should be an inward thing: seeing the true and perfect God within us, recognizing Him, expressing Him through ourselves, and so bringing the outward evidence into perfect focus. This is an individual responsibility for you personally to see clearly in focus a world of your creation. And if you are expressing love through yourself—true God-love through yourself—then you may help many, many to become aware of a true and perfect pattern. We become so disturbed with outward evidences of mistakes, distortions, when our true vision should be centered inwardly to the God *within*—and so expressing a true God *without*, a true picture, a true pattern. I would not confuse—I would only have you understand. So many things are but conditions, situations, creations, of our very own, and have nothing to do with God—but our own human distortions.

Q. I would like to return to the question about honoring father and mother. It seems that we want to, but sometimes conditions are not such that we can. In other words, in my case, my father was what we might term cruel. I think I loved him—I don't think I ever hated him—but how can you honor an individual who, for example, would mistreat your mother? How can we "honor"? What does it mean?

A. It seems sometimes so hard to understand love—honoring. We must love, love, and express that love in *all* ways despite outward evidences. Love cannot be parceled. It must be true, true love despite outward evidences, and then it can only attract love—a changing. But again I must remind you, so many things are learnings. Perhaps you have learned much, much more about honor than you have ever realized or understood clearly. Perhaps your deepest motive, your sincerest desire, would be to express more honor, more love—to teach another an expression of true love through this ex-

perience. Honor, love—all the same. But, I have told you, if true love is not expressed—but rather, jealousies, greeds, cruelties, as you have said—how can they but attract such things? This man can only attract such things to himself. But your requirement is not to judge even this. We must not judge, condemn, or misunderstand what may be another's learning, and perhaps a greater understanding for yourself—a greater desire to express love in greater ways, better ways, than you have known before, and perhaps help another to understand a true expression of love a little more.

Q. I think I understand what you mean. Thank you.

A. God is loving you *now*!

Chapter Twenty-Two

A BIBLE COLLEGE STUDENT ASKS

Q. First of all, is it necessary that I should believe in reincarnation?

A. No, no. There are many paths to God, and you have a God-given right to any path you choose.

Q. I see. Can you tell me what advantage there is to understanding and believing in reincarnation?

A. No one truly understands; but the goal, which is God, is the greatest advantage of all. If we understand that God gives us many, many opportunities to make ourselves a perfect gift to Him, that is the most advantageous of all. It is our birth-right to prove God in any way we choose. As you develop, you *will* understand. God has told us many things, but most of us do not understand. If God had pressed upon us these words, "I am love! I am eternal life! I am endless joy!" and *then* said, "but you *must not* think upon these things"—how eager we, as foolish, contrary human beings, would be to think upon these things. But God has made Himself available to us at every moment throughout eternity. He has loved us so much, that He has given us a part of Himself—freely, without limit—and so we ignore His blessings. It is too bad, too bad! When God has given so much! We only see what we choose to see. If one is blind, he can deny the existence of the sun; and sometimes we deliberately close our eyes to the positive evidence that God is, and see only what we choose to see. And God does not force Himself upon us.

Q. I've been told by some people that this is the work of the devil, or Satan. Is there anything which you could tell me that would help me reply to these statements?

A. God is all-powerful, all-knowing. Why do you

think He would give us one path—one way? Some people require a religion of terror, and so create satans, demons, hells; but that is also their God-given right. If we choose to believe in those things, that is right. We have certain levels of learning, and there are certain requirements of understanding at each level. There are no demons, but if you have not reached this point, you may believe; and thus create them with your own requirements.

Q. In God's sight, does man ever sin?

A. Not *sin* . . . not *sin*. We make mistakes, but . . . not . . . *sin*. It is merely the way in which we look at things. God is loving, understanding, forgiving. How can God love us, understand us, and still see sin? We have a part of God—perfection—within ourselves. We *are* a part of Him. How can we be perfect and imperfect at the same time? We make mistakes . . . but *learn* from them. They are not sinful, but man must make them so. God does not judge our human frailties. But if you believe in sin, that is your requirement for this time.

Q. Then it is possible that when Jesus said, "Go thy way, and sin no more," He was merely using human terms?

A. Yes, He would use human methods, illustrations, to show us the way. We *learn*. Man has put "sin" as a name for his mistakes. We need not make the same mistakes twice.

Q. Can you tell me why God created man?

A. Yes. God created us as a manifestation of His love, for part of love is sharing; and God loves us, and so He would want to share even a part of Himself. We were created through love.

Q. Now along this same line—was man created as a human, thinking, reasoning creature, or has he moved from an unintelligent animal state up to what he is now?

A. God is all-intelligence. He could not put Himself into unintelligence. We are created in the image of

God—with a part of Himself. We *learn*, we evolve. You are thinking evolution. Yes, we do evolve; but not from unthinking, unknowing, unreasoning elements. We are created with a part of God—in His image. Do not confuse this with the outward picture. God is an *inner* reality, and we must identify ourselves with Him. We cannot be unreasoning, unthinking, unknowing, and still be a part of God . . . with God a part of ourselves.

Q. Can you tell me what God's will is for man?

A. Only to share His love. God is not willful. He does not force Himself upon us. We are given the will—free will—to anything we may choose. God does not force Himself upon us.

Q. Then if we wish to do what God would have us do, we will love our fellowman. Is that right?

A. Yes, yes! *Love . . . love . . . love!* Love is wisdom; and wisdom makes us capable of receiving, as well as giving, love. We are afraid to love. We make it a burden, rather than a joy. Love is the ultimate of understanding. Love is a challenge, an adventure—the secret of peace, of eternal life. For God is love, eternal life. Love is the heavenly clue . . . yes! But we, as humans, are afraid to use the greatest power in the universe. We are afraid. We cling to our own petty hates, indecisions. We cannot destroy hatred with hatred; but love can change, replace, nullify fears, sorrows, reproaches. Sometimes it is hard to change our narrow habits of love, but we can begin by consciously trying to love a little more. It must be a jussive act. Love a little more, and see how much more love you attract to yourself.

Q. Can you tell me how I can improve my love for others? How can I become more loving in my everyday life?

A. You must not feel that if you love a little more, you will be imposed upon. Love is not an imposition,

but great and endless joy! Try to consciously love a little more, and see how much love is attracted to yourself. Do not be afraid to love. Each of us has a part of God within ourselves—we *must* understand that. Then how can we judge, condemn, misunderstand God? God is a part of us, and God is love. Love a little more.

Q. I have been taught all my life that if we wish to go to heaven, we must be baptized. I'm wondering if that is necessary for us if we wish to attain eternal life. Jesus made an example of being baptized.

A. It is *if you think so*; but we are already baptized with and through God's love. Some people need outward forms, rituals. If you need them . . . yes, yes. It is all a matter of your requirements. You *will* understand. I would not confuse. Your requirements are valid as well as mine. If you require baptism, it is good and right.

Q. But we should not try to make other people make it their requirements?

A. No. Do not force God upon anyone. God does not force Himself upon us.

Q. I am preparing my life for the ministry. Is there anything which you could tell me that would help me?

A. You *will* do much; but you must understand God a little better, a little more. And the more you can live and ally yourself with Him, the more you will understand. Take God as a partner, and you will understand your kinship to all men, as well as your kinship to God. Start with yourself first, for God is a part of you—an inner reality. Identify yourself with Him. Take Him as a partner. Recognize Him as a part of yourself. For when you love and understand your real self, how much more you can love and understand all men! Love is not an impersonal thing. God is love—a personal part of yourself. Do not be afraid to love in *all* ways at all times. You *will* do much.

Q. I have always been taught that the Bible is the infallible word of God: that it has been given to us through men, but that it has been given by God, word for word. Is there something that you would like to tell me that would help me to understand this?

A. You must understand there is an inner meaning, as well as an outward one. You *must* understand this. Man confuses even the outward side. How can he then understand the inner meaning? God gave us many, many methods, illustrations, elements to help us understand, and still we confuse. I told you, if God had said, "Think not upon these things," how eager we would be to do that very thing. Humans . . . so foolish, so contrary. But God does not force Himself upon us—and we *will* find the inner meaning that is best for ourselves when we are *ready* to understand.

Q. In the Bible in Matthew 12:31-32, it is written, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, And whosoever speaketh a word against the Son of man, it shall be forgiven Him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Can you help me to understand this passage?

A. Until we recognize God as a part of us, how can we forgive ourselves, or be forgiven? You do not understand forgiveness. There are many, many opportunities to recognize God. He does not force Himself upon us. If we deny His presence—we can deny it! But how can we forgive ourselves?

Q. Does this refer to our own forgiveness of ourselves, and not to God's forgiveness?

A. Yes . . . yes! God *always* forgives . . . *always* forgives. You do not understand forgiving.

Q. God forgives everything, then. Is that right?

A. Yes . . . always, always! Forgiving means forget-

ting. That is why “sins” . . . not true . . . not true!

Q. I see. I think I understand better now. Thank you.
Is there something more you want to say?

A. God is loving you *now*!

Chapter Twenty-Three

A YOUNG MINISTER ASKS

Q. I wonder if you could help me with a problem in my mind? When Jesus said, "No man cometh to the Father but by me," did He mean that, in order to come to the Father, we must first go to the God part of us?

A. Yes. God is all that is necessary. You get *to* God *through* God, and *by* God. You must truly recognize God within yourself. You must understand that He is truly a part of yourself—infused within, and belonging to you. You are a part of God, and you get to God through Him by recognizing Him within yourself.

Q. Is it possible that Jesus was the name of the man in which God came?—That God came in the form of man, and that man's name was Jesus?—That when He spoke of the Christ he meant that the Christ is God in every man?

A. You do not understand. God *came* . . . God *came*, but to show us the way. He must be something like us so that we might understand and *see*. We do not believe what we cannot see. Jesus was a name God put upon Himself. He would use methods, illustrations, human elements, so that we as humans might understand. You want to prove God in accordance with rules—a golden mean—but proving God is a personal thing within yourself. You must understand this. Do not be overly concerned about details. I would have you understand. God came; but, like you or I, He must have a name so that people might call Him.

Q. I think I understand that God came in Jesus.

A. Yes; even God called Himself the Son of God so that people might understand.

Q. It is difficult for me to see how other religions,

and how people who profess no religion, can be included in the teachings of Jesus. How can they be applied to all men everywhere? How can His words speak to all religions, and all peoples?

A. All people understand love, and all people understand a God of some sort. God is all that is necessary. But if we understand Christ, and know Him, it is an easier way. But we will *all* have our opportunities to prove God for ourselves. It is a personal thing. I cannot prove God for you—you must prove Him for yourself. God goes by many names. Christ is God; but if you have not known Him, understood Him, how can you believe in Him? God is all that is necessary.

Q. I'm very slow to understand. I doubt.

A. No, no; but you need God proven according to a *rule*. You do not doubt. Do not misunderstand.

Q. If I were to understand the signs of the zodiac, and know a little more of their meaning, would they help me in the symbolism that is used in the Bible? Do they reveal some of the hidden meanings in Revelations, for instance?

A. Knowledge is available to everyone. If zodiacs help you to understand and recognize God within yourself, they are good and right. We must all choose our own path. But why run from one path to another when God is within yourself?—a real, tangible, living force—God within you and me. But if zodiacs help you understand, it is good and right.

Q. Then no matter what book, or person, or thing we use, the important thing is that we learn to recognize God within us?

A. Yes! Yes! *Now* you understand! *Now* you understand!

Q. And, if I recognize God within me, could I rely upon Him even to do such things as to keep me from catching a cold? Is that right?

A. Yes. God is love; and love transforms, transfigures, heals, redeems, glorifies, beautifies. God is love, and

He would have you have a full measure of that love.

Q. Thank you. This may seem like an odd question: some days I am able to do things well, and other days I do not. For example, some days I go fishing, and I can't seem to catch any fish. Other days I catch a lot of them. Is it that some days I'm lucky, or some days I fish better? Is there anything about this I ought to know?

A. Are you seeking God while fishing? [She appeared deeply amused at this.] If you believe in luck, then take it as it comes. God is not a fatality. He does not set the number of fish you shall or shall not catch. I would only point the way. But God is not luck . . . fatalities. I would only point the way.

Q. I am planning a trip for this summer that will take me to Japan to work in a World Council of Churches camp there. Then I plan to come on around the world by airplane, and stop at many places. I wonder if you could tell me anything that might be helpful to know.

A. I cannot foretell; but your love for man will help you greatly, and perhaps help you to understand a little more clearly. You have done much to lead others, to show them the way. *Now* follow the path yourself. You have done much, and will do more. God is a part of yourself—infused within yourself. He belongs to you, and will guide each step correctly if you are willing. But I cannot foretell; for you make your own life as well as I, and anything can be changed. It is not a case of luck, for God is love—and God is loving you now.

Q. I have been unable to love girls as perhaps I should. Sometimes I have felt deeply hurt by the things they would say or do. Perhaps I have shut them from my life. Is this something which I am—

A. [Interrupting.] Learning . . . learning. You are learning. The condition you know as "now" is a world of your own creation. But you can change it with God

as your partner. Some things are lessons, and they must be learned; but there are easier ways of learning. You must not be afraid. Try loving yourself a little more. Sometimes the turmoil is greatest before the understanding, and you *will* understand. The more you love, the more love you attract to yourself. Love . . . love . . . but start with yourself first. Do not condemn yourself. For how can you love another if you are condemning yourself? Love attracts love.

Q. Why would I condemn myself? Is there something that I don't like in myself? Don't I believe in myself? Am I afraid of myself?

A. Yes. You turn away from yourself. God is the real self, *the real other self*. Understand this. You cannot turn away, and run to meet Him at the same time. You are learning, though, and have shown the path to many—but stumble upon it yourself. But you will understand. Do not seek so many paths at the same time. God is not complex—but you make Him so. He is so simple. If you understand one facet of love, you understand one facet of God—and that is a beginning. Love!

Q. This is very helpful. Many times I have spoken of these things to others, as if I somehow had a glimpse of what they were like. And yet I find them so hard to practice in my own life.

A. Yes, yes. But you will understand now. Don't make God a God of rules, regulations. God makes no requirements of you.

Q. You know, sometimes I act just like I'm still living in the Old Testament with the laws of Moses. And yet I talk about Christ with His ideas of love and—

A. [Interrupting.] And have inspired many to recognize God within themselves. It is too bad that it is so easy to see the path so clearly for others, and cannot walk upon it ourselves. That is what the straight and narrow way is—a simple, uncluttered pathway.

Q. How can I follow this path, then? Is it that I don't

want to, or am afraid to, or do I follow it part way and leave it?

A. Many ways . . . many ways. But you have not yet recognized God as a true part of yourself. You turn away; yet desire to run to meet Him.

Q. And when I find Him in myself, I will see Him more clearly in others?

A. Yes . . . yes . . . yes!

Q. And when I love Him in myself, I will love Him in others?

A. Yes! Yes! Now you understand!

Q. Is there any way you can give me more direction? I think I understand clearly that my work is the work of the ministry.

A. Yes, yes.

Q. And it is no accident that I left the farm, and find myself in the ministry?

A. That's right.

Q. Then the question is: how do I best serve the ministry? What things can I do that will be most valuable?

A. I cannot foretell. But, I told you, you have already inspired many, helped many, and you will continue to do so. But love yourself a little more. Do not be afraid.

Q. Then when I learn to love myself, will I be able to marry and have a family?

A. Yes.

Q. Then this is no necessary celibate life which I am leading, but is merely because I have not learned to love myself enough?

A. How can you love another if you cannot love yourself?

Q. As soon as I recognize God in myself, there will be then no reason why I should not love myself?

A. *Then* you can only express love: for God is love, and God wants a full measure of earthly pleasures for each of us—and you are no exception. But God does

not make requirements. *You* are making requirements.

Q. That's so right! At one time I thought that this was tied in with a previous life in which I had done something to give me the present difficulties—

A. Yes; I told you, the condition you know as "now" is a world of our own creation. Don't blame God.

Q. Is there any way you could tell me about the mistakes I have made that have led to this?

A. They are not necessary. I fear that, until you have understood a little more, you might dwell on past mistakes too much. I will try again when you have learned to love yourself a little more, and so understand a little more clearly.

Q. Many times I do look back on mistakes, and dwell on them too much.

A. Much too much.

Q. As if God didn't forgive, and yet I know He does!

A. Yes, yes!

Q. I tell others that He forgives—

A. Yes—and you cannot forgive yourself.

Q. My year here in my church has been a wonderful year of learning, and yet it has been a hard year. I have faced many trials and difficult situations. I've learned a great deal, though, about the important things in life. I have learned that the creeds, and the different churches don't mean so much—that finding God, and sharing Him with others, is why I am here.

A. Yes! Yes! Yes!

Q. And the more I can know of Him, the better I can share Him?

A. Yes, and you will . . . you will!

Q. And so the scripture, "Judge not . . . for with what judgment ye judge, ye shall be judged," means that we are condemning ourselves when we condemn others?

A. Yes, and we usually condemn in others what we find in ourselves.

Q. And if we condemn God, we really condemn ourselves?

A. Yes, yes. Now you understand.

Q. I would like to teach these truths to others, but I must find them for myself first.

A. Yes, yes.

Q. And the way to find them is to try to love God more, but to love Him in me? to love myself more?

A. Yes. See Him within yourself—a real, tangible, living force.

Q. Can others help me in this?

A. Others do see God in you . . . where you cannot recognize Him.

Q. I think I see more clearly, and simply, the road ahead. And I think that my faith is stronger that God is within me.

A. Yes, God is a part of you; you are a part of God. You express Him without recognizing Him in yourself.

Q. Then how can I recognize Him more? How can I prove Him more?

A. Start by loving yourself a little more.

Q. I have always been afraid that would lead to pride—but that's only when I love this outside person?

A. Not accomplishments, not talents, not pride—but you . . . the *you*!

Q. The real me?

A. Yes! Yes!

Q. The one Jesus meant when He said, "No man cometh to the Father, except by me"?

A. That's right. We must find God within ourselves first before we can understand and recognize Him in others.

Q. Well, I can see Him in nature many times.

A. Yes; because nature is so perfect. But we see imperfections in man.

Q. But underneath it all, God is still there wanting to express Himself if we but let Him.

A. Yes, but He does not force Himself upon us.

Q. So the best thing we can do, then, is to love Him in ourselves and others; and let Him take over our lives, and show Himself through us that we might be instruments of God's peace?

A. Yes! Yes!

Q. How I talk about this!

A. Yes. You know! You know!

Q. Yes. And now I understand so much more.

A. God is loving you *now*!

Chapter Twenty-Four

A RECREATIONAL DIRECTOR ASKS

Q. In Folk Valley, Illinois, we have a group of people who are unorganized—no officers, no constitution, or anything like that. We love to meet together, and to be together. We like to make things with our hands. Whether we weave, or make leathercrafts, or paint, or have picnics, or have songfests, or dance together, we have insisted on simplicity. I have often wondered if it is wise for a group to keep together without direction. I wonder if it is God's plan that we operate this way—that we continue to grow together, loving each other—or if more people would be attracted to our way of living together, and enjoying the arts and crafts of pioneer America, if we organize more. What is God's will toward us?

A. God's only will is to share His love, and love is so simple . . . uncluttered. Love is not a binding thing, but rather sets us free. If your motives are of love, and you work in love, those who would express love shall be attracted to you. Do not be concerned with *legalizing* your expression of love. Love is not a binding thing. You are expressing such great love for many! Do not become concerned with legalizing or binding love. Express it freely, and attract so much more.

Q. In this modern civilization of tension, and problems, rush and bustle of living, there have often occurred to me so many little, little things that are inconsistent with what we think of as the greatness of the love of God, and what so many of us would like to do in loving each other—little things, like the smoking of a cigarette. Certainly none of us think of anything morally wrong with it. But sometimes I dread the dropping of a cigar-

ette in our woods. I know that every year many fires occur just from the dropping of a cigarette butt. Sometimes homes burn, children burn. What should be our attitude toward smoking in that relationship? What is our responsibility toward this? What would God will us to do to work out this problem?

A. As you have said, there are so many, many little problems we must overcome. People must learn. It is too bad that our poor, human pleasures can destroy God's beautiful creations, but we must learn; and even then, the learning must include that part of judgment which condemns another for his carelessness in relationship to God's glorious world. We *will* learn—we *will* overcome. But you must not be fearful, nor judge another for his seeming carelessness, or lack of moral responsibility. That is a personal thing within himself which he alone must overcome. But do not become fearful for your valley of love. So much love expressed in God's wondrous world . . . your valley of love cannot attract tragedies. Do not be afraid, nor judging. God is loving you now.

Q. Sometimes we receive criticism, and misunderstanding, in our work like anyone else. For instance, the word "dancing" sometimes has a connotation—receives criticism. I like to think of the joyous fellowship in the folk dancing and square dancing that we do in Folk Valley as being a part of God's work—that when we are dancing together, we are expressing His joyousness.

A. Yes! Yes! Any thing that expresses great love, great joy, is a part of God, for God is *all* good. If your motives are of love, of joy, of expressing God in all ways, why must you be afraid? There are, of course, human judgments, condemnations; but they cannot harm you when you are expressing love, joy . . . God through yourselves. All expressions of companionship, fellowship, love, joy, *are* of God. Your motives *are* pure. Why be concerned with human judgments, or

condemnations? Let them go! Let them go!—And be overjoyed at how much will disappear . . . fade away . . . how much love and understanding will be attracted to yourselves! God wants us to have a full, full measure of all human pleasures. Why would He, or should He, deny us the joy of companionship, fellowship, joy—expression of Himself through ourselves. Do not be concerned with condemnations or judgments. They are not very important. Your motives are pure. You should understand that. It is too bad, when you have expressed so much love, to be fearful of what it shall attract. Love can only attract love. Do not be concerned with judgments, condemnations. They shall fade away.

Q. Our interests of doing things with our hands, singing with our voices, and dancing with our feet, are so entirely different than other interests such as football games, wrestling matches, TV shows. We wonder quite a bit about the value, for instance, of TV in our American civilization. It comes up quite often in our discussion in Folk Valley. The TV programs seem to be sometimes so bloody, sometimes so low in intelligence approach. Should we ignore the influence of TV, or is there some way that we can influence better programming? Is TV something that we should work to eliminate entirely as being something bad for our people?

A. How can *you* condemn what is a wondrous, wondrous thing to so many? We are learning. There are many, many of God's gifts now being manifest that we shall be confused, and in turmoil about them—judging them, condemning them—until we understand their true purposes. We must understand *how* to use what God has given us; but sometimes it takes a long, long process of purification, cleansings, misunderstandings that seem so necessary, before we understand the true purpose of God's gifts. If you are condemning one man's expression of a gift from God, should he not

also have the right to condemn your expression? Do not condemn, judge; but help him to understand a true and wondrous gift from God. So many things are misunderstood, misinterpreted, for so long; but we must learn how to use all of God's wondrous gifts—all of His gifts—not only the ones which appeal to you. We are all at different stages of development. Some people require different methods of learning, of understanding, of expression. You, above all, should know that. You have expressed so much love. Do not trample now with misunderstandings of another's expression and use of God's gifts.

Q. Sometimes in Folk Valley when we announce that we are going to have a square dance, or picnic, or something like that, people will say sometimes that they'll be glad to come if they can find a baby sitter. This modern problem of baby sitting somewhat concerns me. I wonder if I am justified in having a meeting that brings parents away from their children. I'm not too sure whether it is right or not. I've felt happiest when we had get-togethers in Folk Valley that mothers and fathers could bring the children to. Still, it seems to be a modern trend that parents need recreation away from their homes and children. I'm not too sure that that is God's way.

A. God's way would be complete unity. But there are so many cycles—well, you would say "cycles"—of learning. We must travel through so many, many of them before we understand God's true purpose of a family unity. It is good and right for a family to be one, and express love to and through each other; but some things are lessons that we must learn. It is all learning. What you can do to bring about unity within the family group is good and right, but do not feel guilt within yourself if you are doing your part to create unity. Why must you take the world's burdens upon your shoulders? Start with the small, small things first, and see how you will attract the solutions to the

big problems that may come to you. Do not take upon yourself the huge burdens if you are not yet ready to cope with the small ones. Family unity is a good and right thing. Do your part to encourage that thing; but do not try to carry the burdens of the universe upon your shoulders. It is too hard! Small things first.

Q. When I came from Illinois to Colorado a few weeks ago, I knew nothing about the Boulder Fellowship Foundation. Of course, I came to these mountains seeking God's help and guidance—I always do. Then I heard of this work. It came with a great emotional and intellectual impact on me. Now, I wonder what my responsibility will be in this work—as I learn here in this next month before I return to Illinois, then as leader back home. What will be my responsibility in helping you here—in my work back there?

A. Only to express more, and more, and more love and understanding to all men; to recognize God within yourself. Then my joy will be unbounded! Your only responsibility is to express all love, all understanding, to all men . . . as you are capable of doing . . . as you have done. Your love flows freely! Do not choke that channel with any responsibilities, burdens, condemnations, judgments . . . but keep that love flowing freely—all love, all understanding to all men. God is loving you *now*.

Chapter Twenty-Five

SOME TEENAGERS ASK

Q. How can teenagers get to know God better?

A. By starting to recognize and see God within themselves, and in all things surrounding themselves. God becomes a living, vital partner in all that is accomplished day-by-day if you will start by trying to express God in everything you do—that is, by expressing *love* in everything you do. You shall become better acquainted with God, and understand Him more and more; and your conception of God—of love—shall grow, and grow, and grow.

You, being young, are a perfect conveyor of God's love, for you have no preconceived judgments, condemnations,—but may express love in so many, many beautiful ways that older ones seem incapable of accomplishing because they are so burdened with doubts, fears, misunderstandings, and a tendency to remember, and remember, and remember old mistakes, old judgments, old condemnations. But you, being so young, so free, can avoid these burdens if you will. Do not accept them, but make every act, every thought, an act or a thought of love.

This does not mean, however, self-righteousness, as you might name it, nor piety in your acceptance of the word; but rather, a joyousness in each act—knowing with a true heart-and-soul honesty that your acts and thoughts are of love. Make each thought, each act, so loving that no doubt or fear can enter in.

God is a true, true friend, a true, true partner. He would share in all you do. If you can remember this, you shall become so well acquainted with Him that you are then capable of expressing Him in the most beautiful

and glorious of ways—with a young heart, a free soul, unburdened. He Himself has said we should become as children; and you, being this now, have such a wonderful, glorious, and beautiful start.

Be willing to accept and understand an acquaintance-ship, a friendship, a partnership with God, by truly desiring to make each act, each thought, an act, a thought, of love.

Q. How can teenagers explain God to other teenagers who don't believe or understand?

A. Your true expression of God through yourself, your honest desire to express God through yourself, is an attraction to others to understand and express God through themselves. They, in their turn—if they are ready for this contact, this partnership—shall be attracted greatly to your path, your understanding of God. But we must remember that God cannot be forced upon anyone, nor can we force anyone upon our path unless he, himself, is ready to accept.

I must remind you that even you—so young, so unfettered, so unburdened—are learning, and have now an opportunity to take God as a partner, to express a partnership, and so attract others. But there is a learning process here; and if others, through no desire, through no understanding, are not attracted, you must not try to force God upon them, nor to force them upon God. Rather, let your own expression be so beautiful, so loving, so exciting, that others are attracted.

For we all, sooner or later, shall experience a great desire for contact; and each in his own way will learn this, will understand this. But you through a true expression, true motives to guide, to lead, may attract others to your path—but without force. This must not be done with any such desire. Your own true expression of God through yourself and to others is the greatest magnet, the greatest attraction to others, to find your secret, to walk upon your path.

I would again remind you that this is not a path of piety, self-righteousness, that is flaunted before your brothers; but rather a true and joyous expression of God in all ways—a *knowing* that what you do, what you accomplish, is always good and right if God is truly, truly your partner. For God loves you. He would give you all good things. He wants you to have all great joy, and to accomplish all great things. But it must be in a true recognition of Him within yourself, a true partnership—and thus a true expression of Him through yourself.

That is the way to attract and make people understand your relationship to God—that there is a true and glorious God, and that He dwells within.

Q. How can we explain reincarnation to other teenagers who don't understand it?

A. There is no need to make an explanation of these things to others if they are not yet ready to accept, to understand. The mechanics, the ways, of getting back to God are not very important. If the true desire is to know and understand Him, all understanding becomes greater. Even the mechanics of this thing are more easily understood after we have decided and desired greatly to take God as a partner.

But you must remember that your path, your beliefs, may be beyond another's capabilities of understanding. Another's requirements may be far, far different from your own. Reincarnation is not the important thing to be concerned with; but rather, your own desires, your own goals, your own personal relationship to God. And, as I have told you, your own expression can and will attract others to your way, your path, if it is their requirement for this time. But, as I have told you, there are many paths, many requirements, and we must not force our paths, our requirements, upon another.

Reincarnation of itself, and by itself, is just a learning, an understanding. But until we are capable of learning, of understanding this, it is not important.

There is much knowledge available on these things, and so can be used by all who would attain such knowledge. But your explanation, your understanding, should be a personal thing within yourself: a true expression of God through yourself—thus attracting those who are ready, who would follow this path.

Do not be too concerned with things that do not matter. God is the purpose, the point—not the mechanics of reaching this goal: your only requirement being an honest and whole-souled desire to contact God, to express Him through yourself; and all other understanding, perception, shall become greater and greater as your friendship, companionship, partnership with God increases and expands.

Q. A number of us teenagers were discussing racial segregation. Will you help us to understand this problem, and let us know what we can do to help?

A. Man is ever and ever in a process of learning. We make many, many, many mistakes—even against our brothers. All men are truly, truly related—true brothers—for each of us has a part of God within ourselves. But some of us have not yet recognized this eternal God even within ourselves, and so cannot recognize Him within others. It is a learning process. Again—a personal responsibility to express God through yourself, and recognize God in all other men in such ways that others will understand a God within each of us.

Your responsibility is to prove God for yourself, express Him through yourself, and so attract others to this realization: that God is a part of every man—that all men are truly brothers. But remembering that each of us is also in a learning process, a learning period, and one's own requirements for this time are perhaps the best for himself. One man may require a hatred, a judging, a condemnation, a segregation of his brothers from himself, as part of his own learning. Only you yourself, personally, understanding God as a part of yourself, and expressing God through yourself,

can lead the way for those who would be attracted to a universal brotherhood, a true relationship to all men, an understanding that God is a part of each of us.

But remember, each of us has his own learning to do. We can only guide and lead through our very own expressions. We must not force our convictions, our requirements, upon another—but make our own expression so beautiful, so wonderful, that others may be attracted. The world of men cannot reach this point at one and the same time: for some of us are learning at different ratios from others.

Q. How can teenagers help to overcome juvenile delinquency?

A. Again—a learning process. But with a true desire to take God into all activities, all relationships, all of everything we do, we can overcome many, many mistakes. If a desire to take God as a friend, a companion in our activities, is present, there cannot then be a desire to create what you might call evil, or delinquency. But there is a condition of learning which each of us personally within ourselves must understand and overcome.

One way might be an honest desire, a sincere motive, to examine our motives in the things that we do. If they are for our own self-satisfactions or prides, we cannot accomplish very much in an expression of God and love. But if our true motives are of love—of God—we shall not be attracted or tempted to acts of delinquency, or what you call evil. But again—a learning time, period.

Some of us have not yet recognized God as a true partner, a true motive for honest acts of love; but rather, are burdened with conditions and situations of our own creation through motives of self-pride, greeds, jealousies, misunderstandings, hates. But you, so young, unburdened—what a beautiful way to start expressing love—God—through yourself, to create such beautiful monuments and a perfect gift to God! But if your learning is

not yet such that you can understand a God of love, a God of tenderness, and a God of sharing, then perhaps you may be tempted through "unlearning" to do what is not possible after God has been taken as a partner.

God would not deny you joy, happiness, love, in all that you do. But a true partnership would not allow room for what you call delinquency. It is a matter of truly expressing God, or of not expressing Him. Your motives must be honest motives of a true expression of love—or God—and you can guide, lead, and draw others to a partnership through your own true expression of God—of love—through yourself. You must remember, this does not change you, or make you queer or separate from others, but rather, attracts more and more love—more of those who would express what you express if God is truly your partner, and you are led away from temptations of delinquency.

Take God as a partner. Make Him a true friend, a true sharer in all that you do, and see how uncluttered your way becomes—a true and joyous happiness in all that you meet, a life free of some of the burdens that so many carry. Make your burden a burden of love, which is a delightful one to carry. For love is the lightest burden of all—a joyous load, a divine burden.

Q. What lessons can we learn as teenagers?

A. The one and only lesson to remember at all times is to love. That is the one, the only lesson, that we all must learn—a lesson to learn by mind, by heart, by soul: a lesson of love.

Sometimes it takes a long, long time to learn to love, to express love in God's expression of love. It is the one true lesson we all must learn: to love truly, honestly, with no thought but for love itself, no thought for love's rewards or returnings—but a true, true expression of love through ourselves. The rewards, the returnings, of love take care of themselves. We must

learn to love for loving, itself; and it is the truest, greatest lesson of all. But until we are ready to accept love, to express love, to use love in all of its powerful ways, we cannot understand love too well. But we shall learn. And love is the only true, true learning—the true, true lesson that we must learn.

That applies to all—young, old, alike—to love by heart, by soul, by mind: the truest, the greatest, and sometimes the hardest, lesson of all to learn—the one true lesson of love. For God is love. God is loving you now!

Chapter Twenty-Six

A MOTHER ASKS

Q. It often seems necessary in raising children to use punishment or discipline, even though we may have parental love back of the punishment. Would love alone, without punishment, better serve our purpose?

A. How can you express *love* and what you call punishment at the same time? One, or the other! God does not love and punish at one and the same time. Discipline, yes—in love, and through love for a learning, an understanding: for part of love is a true, true discipline of ourselves. But what you call punishment—no, no! For we cannot punish and love at one and the same time. One, or the other. Not punishment—for if you believe in punishments, you shall create them even for yourself. Not punishment—but rather, a true loving discipline without judgments, condemnations.

A true loving discipline is a requirement: for each of us must understand discipline, even to ourselves. But not punishment! For punishment implies judgments, condemnations, fears, sorrows. No, not punishment—but discipline in true, true love. For we must learn, and all things are a part of learning. But if you, claiming God as a Father, and a *loving* Father, can then turn and punish—much confusion as we try to explain or make another understand God as a loving Father who does not punish! Not punishment—but true and loving discipline is your answering.

Q. It is often said that there are no delinquent children, only delinquent parents. Could you give us any comments on this?

A. If we claim God as a loving and understanding Parent—Father, Guide—and then become so delinquent

in our own expression of Him through ourselves, how can we but be delinquent parents? But you must also understand a learning process—not just one learning, one span, but rather, many, many—which brings each of us into certain situations surrounded by certain conditions which may, through a lack of learning, a lack of understanding, a lack of love, result in both delinquent parents and delinquent children.

The delinquency on the parental side is a lack of true love expressed to and through our children. It must always start with yourself first. An expression of true love—God—through yourself to all concerned, and through all concerned, can only lead to a true and wonderful expression by each member of a family group. But do remember a situation, a condition, a learning! Some who cannot, or will not, accept love, or who have not yet learned about love or its expression, may appear to be what we call delinquent. But this is a learning.

Do all that you are capable of doing in regard to loving in a true, and loving way. Love *with* love, and see the happy results! We, as humans, misunderstand love. We think it must be expressed as partialities, briberies, sentimentalities. No, no! Love is *love*! And if you love *with* love, there can be no such thing as a delinquent parent, or a delinquent child. It is all up to you within yourself, first and last, what expressions of love you shall make, and so attract to yourself.

Q. Our older boy is now fifteen. He is basically a good boy, but he still hates to assume responsibility. I know that he is learning much about life in general—but up to now he hasn't shown much interest in any phase of school work, or any vocation. Is the best thing we can do about this situation to have faith in the God-part of our son, and know that he is unfolding in his own way and at his own rate?

A. Yes, yes! Would you force a bloom before its natural opening? No more a child—forced to maturity before his time! He has his own God-given birthright to

develop at his own rate of learning, of understanding. You, as a loving, understanding parent, can only lead and guide lovingly with true recognition of the God within him; and thus perhaps help him to recognize the God within himself. But not through force, fears, condemnations, judgments, but only in love—showing him through your own accomplishments, your own love, your own expressions of God through yourself, what can be done.

But do not force a premature blooming upon this one! He has his own birthright to grow, develop, understand, just as you must have. Youth and a human evidence of immaturity is not always proof of growth. You must understand: force cannot produce true development, true growth, but only an outward evidence with no firm foundations of a proper learning.

Q. I have a ten-year-old son. I know that he is getting to the age at which he and his schoolmates are beginning to be interested in sex. I know that a certain amount of interest in sex is normal in children, but I would hate to think that my son might be falling into some bad habits. I do want to keep my son's attitude toward sex wholesome. Can you give me any fresh insight into this problem?

A. Some things you question with a true understanding already within yourself. If physical relationships are presented as a wholesome and glorious gift of God, they can only be accepted as such. A child, growing, learning, must, of course, be led and guided in love and understanding — not with force or fear. But a true, wholesome understanding of God's beautiful gifts to us can only lead to a true perception of these things.

There is no evil, unless you, in your fears and misunderstandings, present these things as evil. A child, learning, must, of course, meet with many, many pictures of God's wonderful creations painted out of focus, distorted,—stress placed upon the wrong aspects. But do not regard this as evil; but rather, guide, lead, by

showing the true and honest picture, and so help him to understand of his own volition what is good and right. He will reject that which is out of focus, distorted, if he understands the true, true picture—the God-picture of God's glorious gifts. If I have confused, I will try again: for I would have you understand a true learning process, an understanding process, of God's gifts.

So many, many things are learnings, and you, of yourself, must express God in such ways that your offspring can only respond to the true, the glorious, the perfect picture of God's gifts. We do, in this human order of things, need to guide and lead lovingly to show the proper proportions, patterns, and to remove the distortions, and those things which we see as out of focus. But your responsibility is to express such love, such understanding, such a true picture through love, that he can learn to understand the difference between a true and a distorted pattern.

Q. Our boys both attended Sunday school regularly until they were ten. Then they stopped. My husband and I both feel that the most effective way of teaching our children God's way of life is by trying to be good examples ourselves. Are we doing wrong in not trying harder to have them attend Sunday school?

A. I have told you that our expression of God through ourselves is the best way to attract, to lead, to guide another upon the path to God. Each of us has his own requirements. If a force, a pressure, is put upon a certain way, a certain path, it is only human to rebel. Our own expressions of God through ourselves can lead to a true expression, a true recognition, in others. But they must come to this recognition, this partnership, this understanding, of themselves.

I have told you, we must not judge another's requirements for finding God. If your true, true motive, your true, true desire is to lead your children to a true understanding and expression of God through them-

selves, then you have a greater and greater responsibility to express God more and more through yourself. Do not be so concerned with outward paths, measures, to show the way to God; but make the inner recognition of God such a glorious thing within yourself that your children can only desire to respond, to recognize, their own God within themselves. I would have you understand.

We, as humans, are so concerned with showing other humans that we are on *a* path to God that we forget the inward motives, the inward desires to understand and recognize, and thus express God through ourselves. Each has his own requirements, his own rights, concerning which path he shall take.

Q. Some children are troubled with ill health or physical disability beginning with infancy. Can we, as parents, through love and prayer help them to find health?

A. Yes, yes,—always remembering, however, that a true, true expression of God, of love, of health, of strength, is an expression through the individual himself. We, through our love, our prayers, our understanding, can ease another's load, another's suffering. But I must remind you, a learning process may be in motion. Let him, rather, express God in his own way along with your prayers, your love, your understanding, and so together create a true healing.

It cannot be just outward evidence of physical healings, but rather, an *inner* understanding, *inner* healing, *inner* recognition and expression of God in and through each of us, individually, personally. But your prayers, your love, your understanding, can accomplish what you would call miracles!

If you are only concerned with the outward evidence, however, let it be only outward evidence. But the greatest concern *should* be for the inner healing, the inner understanding, the inner recognition: for some things are a condition of learning which each individual of himself, and through himself, must overcome.

Q. You would say, then, that it is unrealistic to attempt to see only the God-part of our children, and to ignore the out-of-focus part?

A. Unrealistic from the *human* standpoint! For we *are* human. We see the human side. It is only a natural thing to see those parts, those things, which are out of focus, and then to try to do your part through love to correct these situations, these conditions. If we see as humans, we can only see the human picture; but when we begin to recognize God within ourselves, and then to see God in all others, then we can begin to understand the God-part, the *true* part of ourselves; and outward evidences become unimportant.

But do not become too concerned with realism or unrealism. Your only requirement, your only responsibility, is to express love through yourself to all, and thus understand and learn your own requirements. Do not be so concerned! More understanding of what you call "unrealistic" things shall come as you grow, expand, and express more and more love through yourself.

For I have told you, we cannot change the outward world until we, ourselves, have changed within ourselves. I would have you understand. We, of course, as humans, see human frailties, mistakes, misunderstandings, and outward evidences of an inward turmoil. But when we truly, truly express God through ourselves we can and shall be capable of performing great, great miracles, and of understanding another's inward turmoil!

Do not be so concerned with things which seem real or unreal—only your true expression of God to and through yourself.

Q. I think I understand. Thank you so much.

A. God is loving you *now*!

Part Six

THE INNER MEANING

Wherein the I Am I, or
God-part, of our sleeping lady
gives an interpretation of the
inner meaning of four of the
monuments of Scripture—

The Ten Commandments

The Twenty-Third Psalm

The Sermon on the Mount

Paul's Treatise on Love

Chapter Twenty-Seven

THE TEN COMMANDMENTS

“I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.”

A. There is only one God. He would only share His love, release us from bondage; but if we create gods of fears, sorrows, greeds, anxieties, we are putting other gods before Him. Then how can we see the one true God? We must learn to recognize Him as our one God, our one goal, and destroy, annul all other gods of fears, sorrows, judgments, anxieties. They cannot pour out blessings of love and joy; but only bring us, attract to us, fear, sorrow, judgments. We must not create or put any god—false god of fear or sorrow—before the one true God of love.

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth below, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”

A. I have told you, we *are* our own fathers. We may deny God for as long as we choose; but in doing so, we do attract hates, fears, demons, hells to ourselves. We must finally reach the point where we want—*desire*—to recognize God within, or without. The path is not important—but the *desire* to contact, to know, to recognize Him. We must not engrave upon our souls a god of fear, or vengeance. They

must be destroyed; but sometimes it takes a long time. We are our own fathers: if we choose to deny God, to take Him as a partner, we create our own images—false gods—of fears, doubts, sorrows. They must be annulled, destroyed. And we will finally understand, recognizing God within, a true part of ourselves—the one, the only, the true God. We *do* bow down and seem to worship fears, doubts, jealousies, anxieties, greeds more than we worship the one true God. Why do we create such foolish dreams—such false gods—when there is but one God who is all love, all understanding?

Q. As I understand it, “we are our own fathers” would have something to do with what we might become in another life—sometimes many lives later. Is that right?

A. Yes, yes; and we can deny God through many lives, but we will finally recognize the need to take God as a partner when all of the false gods of greeds, jealousies, hates, fears, sorrows do not respond with gifts of joy. Then we understand contacting the one true God. Sometimes it takes a long time—many lives, many mistakes.

Q. In regard to the words “graven image,” could that also possibly have anything to do with statues, idols, and the like?

A. Only if we endow those things with magical or mystical properties. We must not do that. But anything that helps you to feel closer to God, helps you to feel His presence and to recognize Him within yourself, is good and right.

“And showing mercy to thousands of them that love me, and keep my commandments.”

A. When God is recognized within us, when we have taken Him as a partner, all good follows: love, mercy, joy—all facets of God.

“Thou shalt not take the name of the Lord thy God

in vain; for the Lord will not hold him guiltless that taketh his name in vain."

A. We cry to God over, and over, and over, and over again—vainly, with no hope of His hearing, no real assurance that He has heard. We must have an absolute conviction that God hears before we ask; but we seek continual audience for our foolish pleas. Vainly we cry, and cry, and cry. God knows before we ask: once should be sufficient. Then thankfulness, thanksgiving for God's loving, joyous, bountiful answers. Do not be concerned with pleading, crying vainly, over, and over, and over. God has no need to be told again, and again, and again, of our requirements. He knows before we ask once. Once is sufficient with full faith, absolute conviction that He can and will answer.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

A. The sabbath is every moment throughout eternity. But man must set aside specific times and places to glorify God, when it should be an eternal sabbath within himself—always conscious of God's presence, always recognizing Him within ourselves. We confuse. We must, of course, perform our human obligations; but God should not be set aside for specific hours or days for recognition of Him, glorification of Him. It should be a continual sabbath within our hearts, and minds, and souls—conscious of His presence at *all* times, at every moment throughout eternity. Do

not set aside specific times, dates, places for your communion with God; but commune with Him at all times, and realize exquisite peace and rest whatever you are doing. But man must have order, and then quarrels about his order! The sabbath—or beautiful, peaceful rest within God, and God within you—should be a continuous thing, not specific times or places for communion with God. The sabbath is eternal within ourselves, and we can enjoy it at every moment of every day if we so desire it.

Q. I would like to ask this question: are these commandments of God, or are they man's laws for his own order?

A. For man's order. All good things *are* of God, but man confuses. He makes such confusion from order! I told you, we even quarrel about the sabbath—one day or another—when it should be an eternal thing, constant thing. Each day should be a continual sabbath in communion with God. God gives us all good things, but we confuse them to fit our own confused order of things. Living them is more important than the order of things.

“Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

A. God is our father, our mother—all. But we have human relationships as a blessing from God to express some small parts of love. If we start within and among ourselves, it is so much easier then to express greater love to others and to God, and through God. There is a natural order to things, to people, from God and through God. God has given every blessing; and we must learn to express love to and through each other before we can express to and through God. We start with ourselves first in the natural order. If we are expressing love through ourselves, how can we then but express love to all and through all relationships?

Mothers, fathers upon this order of things are part of God's beautiful plan. We must understand and express love through this order of things before we can love and understand and express God in greater ways.

"Thou shalt not kill."

A. If each man is a part of God, and has a part of God within himself, how can we be so foolish as to try to destroy God? We *must* understand! We *must* understand. God within each one of us! The body is but an outward covering over the God-part within each of us. But, as it houses that God within us, we must not try to destroy it. But man does not realize these things. He feels that he can destroy forever and ever. He does not recognize God within himself or his fellow men, and so feels the body is not too important. It is nothing to him. But if he realizes that it is a house for the God within himself and other men, how loving—how tenderly—he would care for himself, for his fellow man. We cannot kill what is eternal, and should not desire to destroy the outward evidence of God's love. We do not understand destruction of the body. The soul cannot be destroyed: for it is eternal, a part of God. But why should we destroy His temples? We must learn to respect and understand the outward evidence of God's love, as well as the inner. The body is but the temple for God. When we learn that we cannot destroy the eternal God within each one of us, then how could we desire to destroy the outward evidence? But it will take a long, long time—

Q. It will lead to peace on earth when man understands that.

A. Yes, when he recognizes God within himself as well as all men, how can we destroy the living temple of God? We cannot kill the soul, for it is eternal; but man believes that he can destroy forever this outward evidence. We create many, many temples for the God

within us. Of course, the outward evidence can disappear, but do not believe that the soul can be destroyed. God did not create us with a part of Himself to destroy us, or to be destroyed by us. It is not possible: for God is eternal, and any part of Himself is eternal. We cannot be destroyed—only the outward evidence disappearing, but not destroyed. We cannot kill the soul. We should not try to do so. Man will learn that this outward evidence is a living temple for the God within us. We must not kill, or try to. It is not possible!

“Thou shalt not commit adultery.”

A. That goes along with all the rest. All good things come from God, but man can even misinterpret good. He gets so involved with looking upon what he considers evil—the human order of things—that he cannot see the good. We, of course, must have moral human laws to abide by. But we confuse them so! But we will learn that when we have taken God as a partner, have recognized Him within ourselves as well as others, then we cannot break or flaunt even the moral human laws. God’s laws are so much greater, so much more understanding; but we, as humans, must put them in order. We do not understand. Adultery is not concerned just with human physical relationships, but in all of our requirements. We must learn to love with no motives but to express love for God—then all good things follow. I have told you, we must untangle the yarn. We get so confused sometimes trying to follow man’s laws for what we think are God’s, and break the law so many, many ways. We must learn to express God in *all* ways. Sometimes we are so confused. If we are expressing love in every possible way, how can we break the law? God’s laws are so different from man’s. His law is love; and if we are expressing love—all love—then how can we break any law that is God’s?

Man does not understand. We will grow, and so travel beyond what we think are necessary laws, or requirements, for this time. Man must have order; but if he confuses that order, we may be breaking his laws when we have no conception of God's laws. It is hard to make you understand. There are God's law and man's law. God's law is love, and covers and includes *all* things. Man confuses with so many, many laws, and so many conceptions of each law, that we become lost in the resulting confusion. We will have no desire to break the law if we are expressing God's law of love. It does not conflict with man's myriad laws, but we feel sometimes that it does. I have told you, God does not judge our human frailties—only our expression of love.

Q. I know that if I'm expressing love, I cannot break the law.

A. That's right—even man's confused laws. When God is working through us, it is not possible to break any laws; for God's law of love is all inclusive, covers all things. We cannot *break* the law, and still *express* the law. You must understand this. If you are loving in all possible ways, you cannot break one part of the law. We must maintain both moral and spiritual laws as well as we know how to do so. But until we recognize God within ourselves, and express Him through ourselves, we may be tempted, and commit these human frailties. With God expressing through us, we are not capable of these human mistakes. We will be shown the easier way, the understanding way. Some of us learn through experience what mistakes to annul, destroy, forget. Others learn in an easier way that the expression of God, of love, through ourselves makes us incapable of expressing the wrong love, sin, mistakes—whatever you would name it. If true love is flowing from a man, his expression of love would be the perfect God love.

If he is truly expressing God through himself, he cannot break God's law of love.

"Thou shalt not steal."

A. So many things are just another example, illustration, to show us the way. We are not capable of stealing, or of depriving what belongs to another, when we are expressing God through ourselves. We must learn that God has given each of us the same birthright: a part of Himself—to share His love, to express His love; and if we are doing so, if we have learned this, then we are not capable of expressing the wrong act. It is just another example, method, illustration, of the things we shall overcome with God as a partner. If we are expressing God, we cannot take from another what belongs to him; for God has given us, and will continue to do so, a full, full measure of all that is good. Why should we be concerned with depriving another of what is his own? We are not capable of theft if we *are* expressing God; but are more giving, outgoing, more willing to share our gifts, our talents. Expressing God makes us incapable of what you would call sinful acts.

"Thou shalt not bear false witness against thy neighbor."

A. How can we be false with God expressing through us? —for God is all truth. We must not deprive, condemn, judge in any way if we are truly, truly, expressing God. We observe and judge from the human standpoint alone, instead of applying God's law of love. We feel, as humans, that we are righteous when we condemn another for his mistakes; but when it is a false judgment, we are applying false love. It cannot be truth and falsity at the same time. God is truth. If we are false in our judgments, witnessing, condemnation, then we are not expressing God through ourselves. It is all the same: a matter of expressing true love—God love—through ourselves

which makes us incapable of expressing the wrong thing.

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

A. That’s right. God gives us a full, full measure. Why should we desire to take away another’s gifts? We are afraid that God is partial, prejudiced—that some will be given or have more than God has in store for us. There is no reason to covet another’s gifts, for we have more than we will ever use of our very own. God is not limited in giving gifts. He gives us full, full measure, and has much, much good in store for us. But we, as humans, become afraid. We think God must be depriving us, and so we steal, covet, desire another’s gifts. Do not be afraid. God has so many, many wonderful gifts in store. But until we learn to express Him through ourselves, to make room for His joyous gifts, how can we accept them? We must realize that each of us is endowed with enough, and *more* than enough, of God’s wondrous gifts. There is no need to steal, covet, desire another’s gifts.

Q. Thank you for this interpretation of the Ten Commandments. Now, you said once that the law works *for* us when it works *through* us. Your meaning in this has now become apparent. For, as one of our group has said after hearing these things, the law evidently is more than the law—it is a precious promise of things that will come to pass when we express God within us. These are things we will not do because we will have everything we need through God’s love, and by expressing God’s love.

A. That’s right! All of God works through us, and for us, when we allow Him to do so. But we must keep the path clear so that these may be fulfilled. We shall not be capable of expressing anything but

love when we begin expressing God.

Q. Now it's very clear what Jesus meant when he said that He had not come to destroy the law, but to fulfill it.

A. That's right. We will go beyond what we now consider threats, and find that they *are* our promises of great joy!

Chapter Twenty-Eight

THE TWENTY-THIRD PSALM

“The Lord is my shepherd; I shall not want.”

A. God is our gentle, tender, loving guide; and would lead us so tenderly to Himself. He is within us. We must recognize Him as a guide—a loving guide—a partner who leads to all good things.

“He maketh me to lie down in green pastures: He leadeth me beside the still waters.”

A. All things follow that are good when we allow God to express Himself through us. He wants a full measure of all good things for each of us; but we must be willing to be led. Yes, yes—quiet peace, love, joy through God and by God.

“He restoreth my soul: He leadeth me in the paths of righteousness for his name’s sake.”

A. When we contact the God within us, our souls expand and grow, and are healed; and we become outgoing, outgiving, loving, gentle—understanding ourselves—for we *are* expressing God when we make this contact. Yes . . . such a beautiful, wondrous, joyful thing—and we delay!

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”

A. When God is in partnership, we are led away from pains, sufferings, and are comforted. He is so loving; and would give us comfort, sustenance, support. God is our rod, our staff—a joyous, wonderful thing: for He is within us—so easy to find, available at every moment—a rod and staff which we may lean

upon at any moment that we desire. We make it so hard.

Q. What does it mean by walking through the valley of the shadow of death?

A. We can be tempted into beliefs of sin, sorrow, suffering; but with God as a partner, we are led away from these things. The *shadow*—not the real thing: for God alone is the real thing. I have told you, we create our own worlds, our own hells, our own deaths; but God alone is the real, *real* thing. We will learn. We will understand.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.”

A. God does have wonderful things in store for us when we allow Him to work through us—greater gifts than we have ever known, full measure, running over. God does not limit Himself when He gives His gifts to us—gentle, loving, tender—full, full measure, running over. God gives so much! How can we have an enemy, or enemies, with God as our partner, our guide, our provider? Enemies change into friends and loved ones with God as a partner. God makes all things good and true, when we allow Him to work through us. But we must open the door. We are blessed with so many, many gifts from Him—like an anointing when He works through us, and pours out His gifts, full of love and joy—full measure, running over.

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.”

A. Yes. When we have made a partnership, have recognized God within ourselves, there can be no desire to escape from God. Our greatest joy then is to dwell with Him forever. We could not go back to old fears, and sorrows, and reproaches after recognizing the God within us, and living with Him—

enjoying His gifts of love. And it will be an eternal, joyous thing when we have recognized Him within ourselves; and we can accomplish greater things than we have ever done before. God's only wish, will, is to share His limitless love with us for ever, and ever! God does not force Himself upon us; we must open the door to attain that eternal joy, eternal gifts of God's love.

Chapter Twenty-Nine

THE SERMON ON THE MOUNT

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

A. “Poor” makes you misunderstand. We cannot be “poor” in spirit; for God is spirit, and God is a part of us. We are a part of Him, and it is glorious! But sometimes we flaunt that knowledge like a garment thrown upon our shoulders to show people that we have made a partnership. It must not be flaunted. A partnership with God is a secret, wonderful thing that shines through. People will understand—you will not have to proclaim it like a rich garment thrown upon the shoulders. It is a secret shining within yourself, and needs no proclamation. It is not even humbleness, for we must rejoice in God, but in a secret, wonderful way between God and ourselves. The evidence will shine forth.

“Blessed are they that mourn: for they shall be comforted.”

A. We should be sorry, but not *mournful*. We must leave our mistakes behind to find true comfort. The words are not the same—I would have you understand. But *mourn*, no; *poor*, no! We must be sorry, but then forget. Do not *mourn*. We must leave our mistakes behind: we cannot grieve and understand God at the same time. The words are hard—I cannot make you understand. We must be *sorry* for mistakes, but we cannot mourn and be comforted. You are thinking of grief.—No, no.

Q. Yes. That’s not what you meant?

A. No, no! We must be sorry for mistakes, *sorry*.

But then forget—, to find true comfort in God, through God, by God. But not *grief*.

Q. We take the mistake that we're sorry for, and just give it to God. Is that right?

A. Yes—and find comfort. We *shall* be comforted. But it has nothing to do with grief. "Mourn" is not the word.

Q. After we're sorry, do we need to try to correct our mistakes?

A. We must make amends if possible. But the best amendment is not to make the same mistake again; and if we are truly sorry, we will not.

Q. What about doing penitence?

A. You make God a vengeful God. God is not vengeful—God loves us. I told you, He loves us so much He calls us His children! We are a part of God. We cannot forget past mistakes if we keep repenting them. God overlooks our human frailties—why must you chastise yourself? Be truly sorry; then forget.

"Blessed are the meek: for they shall inherit the earth."

A. I know you think "frail"—"afraid". No, no! The words are hard. God is within you—me—all of us. God is part of us. We do not need to flaunt, mourn, grieve, chastise, be overcome with meekness to prove that we are a part of God, and have made a partnership! It is all the same. We cannot force God upon anyone . . . even ourselves. It must be a willing, wonderful, secret thing between God and you—me—all of us. God loves us. He does not make requirements for a partnership. Meek—no. God wants us to be strong—powerful in His love—rejoice in His love. But "meek" is not the right word. You do not understand—

Q. Jesus must not have used "meek" and these other words, then. Did He use words with different meanings?

A. Yes, yes! He meant certain things. But, I told you, there is an inner meaning, and you *will* understand. God did not create us with a part of Himself to make us groveling slaves! We are a part of God. We are His children.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

A. Desire is the beginning. When we hunger and thirst for God, we shall be satisfied. It is so simple!

“Blessed are the merciful: for they shall obtain mercy.”

A. I know why you ask—but if you do not understand mercy, how can I tell you? Mercy is love—*love*. When we love, we attract love to us. When we are merciful, we attract mercy to ourselves.

Q. It's the same as love?

A. Yes. It's *all* the same! But God gave many, many examples so that all might some way understand. Each will take the meaning best for himself. Mercy is love. Love is mercy. Love has so many facets we cannot comprehend all of them at once, because we cannot comprehend all of God at once.

Q. He will show us the way?

A. Yes, yes. You seem to feel that we should be poor, mournful, humble! No, no.

Q. It's a joyous thing—

A. God is wonderful—yes! And we should rejoice in Him: not limit ourselves to poor human understanding.

“Blessed are the pure in heart: for they shall see God.”

A. The more you live and ally yourself with God, the more you understand, and so annul old fears, reproaches,—and so become purer. The more you contact God, the more you understand—and so see God more clearly.

“Blessed are the peacemakers: for they shall be called the children of God.”

A. Yes, yes! Love is the answer. It *must* be full measure, running over, unrestrained—for love changes, transforms! I told you, love not only transforms ourselves, but our world as well.

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

A. I told you, a partnership with God is a secret, wonderful thing within yourself—between you and God. It needs no flaunting; and the more *love* you express, the more love you attract to yourself, and persecutions fall away. Why bother what people say when you have a partnership with God? It does not matter! But you will not be persecuted, reviled, if you have truly attained a partnership—for all good things follow.

“Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men.”

A. We become spiritually dead sometimes, and must realize that God is more important than old fears, sorrows, reproaches. We must annul, destroy, cast out—Yes, yes—trod them underfoot.

“Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

A. Yes, yes, I told you: when we recognize God within us and attain a partnership, it is a secret, won-

derful thing that shines forth, and cannot be hid. When we attain that recognition, it shines forth, transfigures, transforms! When we *desire* a contact with God, a process of recognizing God in everything we meet begins; and so we are more conscious of Him, and more of His light shines through. We transform ourselves as well as our world, and the secret shining light cannot be hidden. You *will* go forth and do much greater works with God as a partner.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

A. *God* does not complicate . . . only man. God did not come to confuse, but to clarify. God is love, but He does not change His laws for our convenience. But we must understand the spirit—the inner meaning—as well as the letter of the law. God does not confuse; only man confuses.

“Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

A. I told you, righteousness is right thinking which leads to right doing. When we obey the law—learn from our mistakes—we go onward to rejoin God. But we cannot go back to Him until we have made a perfect whole.

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that

whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

A. We usually condemn in others what we find in ourselves. We as *humans* make mistakes. *All* have made mistakes, and will continue to do so until the lessons have been learned. I have told you to start by loving yourself a little more; then, express more and more love! How can you love another, and at the same time condemn yourself? You must remove, annul, destroy old fears and sorrows *within* yourself before you *dare* to love another.

"Agree with thine adversary quickly, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast in prison."

A. There are many paths to God, but we do not understand another's beliefs. We feel that we must force him upon *our* path. If we will only try to understand another's beliefs—how wonderful! It is what we do not understand that causes conflicts. We each have a God-given right to any path we choose, and your path may be far different from another's. Agree—agree that he might also be on a path. Do not force your beliefs upon him.

"Verily I say unto you, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

A. We become so confused trying first one path, then another, and so imprison ourselves.

"Ye have heard that it was said by them of old time,

Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

A. Our lives are like looms: sometimes the yarn gets tangled, but eventually we will weave a perfect pattern. You must understand there are moral laws as well as spiritual laws. The law does not work *for* us, but *through* us. We are learning. I have told you, man has such confused order! Now casting out the eye, cutting off the hand: I have told you, we must destroy, cast out, old fears, sorrows, reproaches. We are in a hell of our own choosing until we do so. Why *should* we cling to old sorrows, fears, reproaches? Fears, sorrows, anxieties, weaknesses, can still tempt us, for we are human; but if we have made a partnership, there is nothing within us to respond to them.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

A. We must free ourselves, let go, cast away old fears, sorrows, temptations! The law does not work for us, but through us. We cannot free ourselves if we cling to old mistakes, old fears, anxieties, weaknesses.

Q. May I ask a question?

A. Yes.

Q. Is it possible that Jesus is saying also, in effect,

that we can't follow the law exactly? There are so many ways that we break it—

A. Yes, so many ways. It must work *through* us. We must clear the way.

Q. I don't understand exactly what you mean by not working for us, but through us.

A. The law is eternal, and works regardless; but not *for* us, only *through* us. We must be prepared, and when we have cleared the way, the law works through us. Of course, it works *for* us when it is working *through* us.

Q. Well, I realize that so often we think we are living by the law, and yet we are doing other things that unconsciously break the law.

A. Yes, yes, that's right. The law *always* works regardless; but when it works through us, we attain great joy.

Q. When it works, it becomes a prison; but when it works through us, it frees us—is that it?

A. No. The law is not a prison. Our errors, mistakes, weaknesses, temptations, are the imprisoning factors. The law would set us free when we allow it to work through us by clearing the way.

Q. Clearing the way, then, would be what?

A. I have told you so many times: annulling, destroying old fears, sorrows, anxieties, weaknesses.

Q. Yes, you have told me that many times. And while we are on the subject, please explain exactly what you mean by "old fears, sorrows, anxieties," and so forth.

A. Fears, sorrows, reproaches, temptations, anxieties, weaknesses, are but greeds, jealousies, suspicions, condemnations—clinging to old griefs that should be cast away. So many things—so many things! We cling to old hates; we will not let them go. We *are* suspicious, jealous, greedy. We cannot be all of these things, and expect God to express Himself through us. They must be annulled, cast out, ignored. Why

cling to things for which we have no use? They only cause turmoil. Let them go! Let them go!—And accept God's love working *through* to create new worlds of joy and gladness.

“Again, ye have heard it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil.

A. We must let God be the authority. We should be willing to give our aims and impulses to Him for swearing. God works through us; we do not work through God. We must be willing to give up our aims, ambitions, to God's authority—not God to our authority!

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

A. Yes, yes. We truly believe “an eye for an eye.” But we should forgive, which means *forgetting*, and so are able to turn the other cheek. Condemnations only make a double burden, for we carry our own as well as our neighbor's. Give them up; forgive, which means forgetting. Do not demand the pound of flesh. Turn the other cheek with no remembrance of past hurts, condemnations. Forgive—forget!

“And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.”

A. If you have forgiven, you have forgotten; and so are able, willing, to serve, to share, to understand.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

A. Yes, yes. But more than earthly things. You—you are loaning now. You are proving God for someone. It *can*, of course, include earthly things. But if any man begs of you a pathway, a goal, a way, do not deny him this. But do not force upon him your own way. Express such love through yourself that he can only greatly desire to know your joyous secret, your shining path. Do not deny him this. It is a sharing of love, of understanding—just as God shares love and understanding when we desire it. Desire must come first. If any man begs of you—*desires* your joyous secret—share with him without limit; but do not force upon him your own way! But always be willing to share. Your expression of God will determine his desire to go your way.

Q. May I ask a question? If a man comes to you and wants to share your way, could you then share certain victories that you may have experienced in your partnership with God?

A. Yes—without flaunting! If his desire is great, he has not come to judge or trample your victories.

"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust."

A. Yes, yes, you know! The more love we express, the more love we attract to ourselves. It must include enemies. How can we *love* an *enemy*? He cannot *be* an enemy!

Q. If you love an enemy, he is no longer an enemy. Is that it?

A. That's right. And the more you love, the more love you attract to yourself. You know—you know.

“For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?”

A. It is easy to love someone who loves us. It is a little harder to draw the love from an “enemy”—if you would call him that. But love is a challenge and an adventure. You will understand more and more about love, as you love a little more.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

A. Yes, love is *all* that it takes! Love transforms, transfigures, heals, redeems, beautifies, glorifies! Love is so powerful, and we use so little of it because we do not understand all that can be accomplished through love.

Q. I have been told, “Love is all you need to be acquainted with. No matter what you do, love is your way of expressing God.” I find this to be truer every day—

A. Yes—it is everyone's way of expressing God. Love is all that it takes, for love has so many shining facets. There are so many kinds of love, but all are a part of God; and God is love. And God is loving you now.

“Take heed that ye do not alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.”

A. God is within you, a secret part of yourself. Man is outside of yourself. If man's approval is required by you, take it without heed. But if the secret joy within you responds, how much more wonderful! You will prove for yourself what is best for you. Man's approval is not too important. God's approval is everlasting joy.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly.

A. Yes, I have told you: God's love expressed through us attracts more and more good things to us. Man's approval is fleeting—merely lip service, sometimes. But God's approval and love is eternal. You may have your choice: a secret, shining, wonderful joy within yourself, or fleeting lip service forgotten soon.

Q. That's really beautiful—wonderful!

A. God is beautiful—wonderful—loving! He is a part of yourself. You are a part of Him. How wonderful to express Him in a secret shining that tells all men of your partnership with Him! You need not proclaim your victories; God will proclaim them. Man forgets so soon. God remembers and blesses forever.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

A. Yes, yes. A pretended sympathy does not lead to God. Our only reward is the momentary gladness of showing how well we are acquainted with God. But God is within us; we must find Him there first.

God is a secret, shining, wonderful thing within ourselves—an inner reality. And as we are within, so we are without. God has a personal relationship with each of us—which, of course, includes our relationship to man. But do not flaunt your victories with God before men, for they do not understand as God understands! So fleeting—man's understanding.

“But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

A. God is all-knowing, all-understanding; He does not need to be told again, and again, and again, and again of your needs. Do not insist upon continual audience of vain repetitions! God knows before we ask, and answers before we ask. Recognize Him within yourself. He knows your needs, and will supply a full, full measure. Vain repetitions are like clutter upon the path, and must be removed to make way for God's goodness. Trust Him! Trust Him! Do not seek continual audience for vain repetitions. God knows before you ask, and so once is sufficient. That, however, does not mean thankfulness, or appreciation, for God's gifts. That is not vain repetition.

Q. That can't be overdone, can it?

A. Not thanksgiving—

Q. The thankful heart is always in prayer, isn't it?

A. Yes, yes. But not with pleading—with joy, and thanksgiving. God knows your needs much better than you know them yourself, and has all good to give you. Be thankful, joyous—not pleading in vain repetitions.

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

A. God within me, you—Thou art glorious! God is within you, me, all of us. His name is holy, and the Kingdom of Heaven is within us.”

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

A. We will recognize that kingdom within us, and so be able to apply and live as God would desire it; and heaven would be on earth. We can, when we attain that recognition, transform ourselves as well as our world—when we recognize God within us.

"Give us this day our daily bread."

A. When we take God as a partner, all good things follow. God wants us to have a full measure.

"And forgive us our debts, as we forgive our debtors."

A. How can you love another if you cannot love yourself? Love must be based on God love. Human love is based on human limitations. God love is unlimited, universal. It must be unlimited, unrestrained—full measure, running over. You cannot parcel love into "forgiveness" and "not forgiving." There cannot be special qualities or special quantities of love.

"And lead us not into temptation, but deliver us from evil."

A. We, as humans, may be tempted by demons of our own creation. God as a partner, guides us away from mistakes, error—and helps us to put love into proper focus. He will lead us away from what seems to be out of focus.

"For thine is the kingdom, and the power, and the glory."

A. Yes, yes! God is! God is! God is! You know! You know!

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

A. We must recognize God within ourselves before we can recognize Him in other men. God is all-forgiving, but you must understand forgiving first. It is

forgetting . . . *forgetting!* We cannot forgive and forget trespasses until we have learned about forgiving. If we choose to deny God within us, how can we forgive or expect to be forgiven? You must understand about forgiveness. Man forgives, and then remembers, and remembers, and remembers! God forgives, and forgets. God is all-forgiving, all forgiveness.

Q. Then it follows that, as I recognize God in me, I also recognize that the God within me will not only forgive, but forget?

A. Yes.

Q. And as the God within me forgets, He will forget my *own* trespasses, too?

A. Yes, as well as those against other men.

Q. We forgive others as we forgive ourselves?

A. Yes; but we must recognize God within ourselves first before it is true forgiving or forgetting. We do trespass against ourselves, as well as our fellow men, until we recognize God within us—*within* us—as a loving, forgiving, forgetting God. We judge, trespass, until we understand. How can we be forgiven, when we will not forgive ourselves? Forgive yourself, and see how easily forgiveness for others will come to you. You *must* recognize God first before you can truly forgive or forget.

“Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which is in secret, shall reward thee openly.”

A. Yes, yes—a pretended sympathy will not lead you to God! Outward appearances are not proof of inward grace. Cleanse yourself of old fears, sorrows, and rejoice in God within yourself. And the secret

shining comes through openly! No need to flaunt your victories with God, for they will speak for themselves in a secret, shining, wonderful way. It is all the same as before. A partnership with God is a secret partnership. No one but you and God need be involved. I have told you, God makes no requirements for a partnership. Man makes requirements.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.”

A. Man remembers so fleetingly. He can steal, trample, your victories with God if they are laid before him. Keep your treasures, your joys, a secret thing within yourself. So many times we lose what we have gained because we tempt others with our victories; and they steal them away, and we are left barren. A personal relationship with God is a secret, joyous treasure, and concerns no one but you and God. I would have you understand. The things we flaunt before men—pretended sympathy, pretended love—can soon be taken away. Keep your victories with God, your treasures from God, within yourself. I would have you understand.

Q. I think I do understand. Don't you think I understand?

A. No, no. So many verses are the same. But Jesus used many, many different methods, illustrations, so that all might understand. God would give us every opportunity to prove Him for ourselves. I would have you understand . . . no one example is understandable to all men.

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But

if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

A. Yes. Singleness of vision. We must not see nor try to serve many things; but only the single thing—God within us—which makes a shining light. Fears, sorrows, anxieties, only make for darkness. See the God within yourself, the ever-shining light, and let it shine forth! See the one way, not the many. Do not confuse and cause turmoil within yourself through seeing fears, sorrows, reproaches, anxieties, weaknesses, temptations; but see the goal which is God.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

A. If we cling to old fears, and try to see God at the same time, it is with confused loyalty. We cannot see God and any other masters at the same time. Singleness of purpose, of vision, is the only way. Hating fears, sorrows, weaknesses, only keeps us from our goal. Annul, destroy them, for God is your goal. God is love—not fears, sorrows, temptations. Why see and serve them, when God is so wonderful? Recognize Him within yourself, and all other confusing and tyrannical masters fade away.

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That

even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A. Yes, it is all the same. When we recognize God within ourselves, all things follow. God knows our needs before we ask. Why should we be anxious? God wants a full, full, measure of all good things for each of us. If we are full of fears, anxieties, how can we make room for the good? We must annul, destroy these things. God's bounty is beyond our comprehension. God loves us, and understands our needs, and will give us a full supply. But, first—*first* we must recognize Him as the giver before we can accept His gifts.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

A. Each day has its full measure of God's gifts. If you are worried about tomorrow, how can you accept today's joys? Each day is sufficient unto itself. Tomorrow is never, never! Today is now, and tomorrow will *be* now. Each day is sufficient unto itself. Be not concerned with tomorrow. Accept today's gifts with joy!

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

A. We must free ourselves from judgments. I have told you, we usually condemn in others what we find

in ourselves. Whatever we express is attracted to ourselves, so love should be our expression. For when we love, we attract love in the same proportion. Do not judge, condemn, misunderstand, for then you attract the same things to yourself. And you must start with yourself first. Do not judge, condemn yourself. When you learn this, then you cannot judge, condemn, or misunderstand another. Whatever we express is attracted to us. So why should we express what we do not want? Rather express *all* the love that we are capable of giving, and so attract *all* the love that we are capable of receiving.

Q. Did you not say once that because God is in another man, we are judging or condemning God, in effect when we judge or condemn that man?

A. Yes, yes. God is a part of each of us—not judge—not judge! He is a part of each of us. You must recognize Him in others as well as yourself. God does not limit Himself to a chosen few, but to all of us; and so if we see God in *all* men, how can we judge, condemn them?

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

A. I have told you about that. We must start with ourselves first: cast out old judgments, fears, greeds, jealousies, misunderstandings, and see the God within ourselves. Then we can see the God in all men.

Q. Then we can see God in all men?

A. Yes—and not the poor, human side. We then look through the human element, and see the God

in all men. Then we understand our relationship to *all* men, as well as to God.

“Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under your feet, and turn again and rend you.”

A. Keep your victories with God between yourself and God. Do not throw them before the swine. People will know when you have proven God for yourself without your proclaiming it; and sometimes victories are trampled as pearls before swine.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

A. Yes—it is so simple—so simple! God is ever waiting for our desires for contact—for the knocking, for the seeking. God is ever waiting, eager to answer; but we must open the door. All good things follow. God *eagerly* awaits our desire for contact, but He does not force Himself upon us; we must desire that contact, and, as God is within us, it is so simple. God is so close—so close—an inner reality. But we think we must make a pilgrimage to Him, when He is here—here—within us. All we need is the *desire* to contact Him. We make it *so* hard!

Q. Desire opens the door, is that right?

A. Yes, yes. I told you, desire is a beginning and an end in itself; for when we desire contact, all other things follow as a matter of course. God is not hard to find. He does not *lock* Himself away from us. He is here—*here*—within each one of us; and we must recognize that, and understand that desire is all that is necessary to open the door.

“Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If ye then, being evil,

know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?"

A. That's right—that's right. We cannot comprehend how good, how loving, how understanding God is! He wants all good things for us. But we must desire a contact, a partnership. We must seek, knock, before God responds; for He does not force Himself upon us. God only wants all good for us—all good. But some people are afraid that God will return evil to us for our sins or mistakes. God does not do that. God is *all* love—*all* love—and only gives gifts of love. But sometimes we ask God for things, and then stand by to see if He will. That is not the way. It must be a prayer *believing*—an absolute conviction—that God can and will do all good things for us.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

A. What we express to others is attracted to ourselves. Express love, and so attract their love. But we must start with ourselves first. What we do unto ourselves is expressed unto others. If we condemn ourselves, it is easy to condemn others. If we judge ourselves, it is easy to judge others. But if we are loving ourselves, then how wonderfully we can then love others! This loving of self has nothing to do with pride, vanities, but rather loving the *real* self which is the God within us. When we can express that love within ourselves, then how easy it is to recognize and love the God in all men.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

A. Sometimes it takes a long, long time to find

the way. I have told you: the straight way, the narrow way, is the uncluttered way. Why should we go upon the wide way that is so full of greeds, fears, sorrow, judgments, reproaches, that it is impossible to see the goal? The straight, the narrow is uncluttered. Reproaches, sorrows, fears have no part of this. We must learn that we cannot carry or walk upon a way that is so cluttered with such burdens. Let them go! Clear the way! We make it impossible to find our goal, which is God, with such debris. Annul and destroy it. Stay upon the straight, the narrow, the uncluttered path.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly are ravening wolves.”

A. Fears, greeds, sorrows, anxieties, weaknesses, are false prophets. They tempt us by their false coverings, but are in truth ravening wolves; for they keep us from our goal—tear us apart—keep us from our goal. Yes, beware of these things! Keep the way uncluttered.

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?”

A. The best test of faith is how it works. If you believe in fear, reproach, sorrow, that shall be your fruits. But if you believe in all good—in God as love—then all good things follow. The best test of faith is how it works.

“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

A. That’s right. If we are expressing good—or love—and have annulled all branches—or roots—of sorrows, fears; how can we but express love—all good? But if we are clinging to them: fears, sorrows, condemnations, reproaches; how can the good come

through? Keep the path uncluttered.

“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.”

A. Yes. Sometimes it takes a long time, many trials and errors; but we will understand how to express all good things. We will learn, and understand. Sometimes it takes a long time.

“Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

A. I have told you—it cannot be pretended alliance, pretended sympathy with God, but absolute conviction! When we pretend a sympathy, we have *not* opened the door. Pretended faith, pretended sympathy, will not open the door. We could cry, “Lord, Lord,” throughout eternity; but if it is a pretended desire, a pretended sympathy, it will not do much. It must be an absolute conviction.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

A. Many things are accomplished in God's name, in pretended sympathy, but are not eternal. All good that is accomplished *through* God, and *by* God is eternal. Other things fade away. It cannot be pretended alliance. God's works are eternal—they do not fade away. Many things, miracles, are claimed in God's name that have nothing to do with Him. It cannot be pretended alliance.

Q. In other words, many monuments could be built in God's name; but an eternal monument must be built in alliance with God, with God as a partner. Is that right?

A. Yes; through God, and by God.

Q. Let me ask a question regarding that: must we all, at one time or another, create a monument before we go back to God?

A. Yes. We start from the beginning to create monuments—a perfect whole, which is our gift to God. We are *all* monuments, and must perfect them. But sometimes we are given the greater opportunity to help others with their building, their creation, their perfection. We help others to create their monuments.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”

A. Anything created through God, and by God, is eternal. It cannot be destroyed, or fade away. God’s gifts are eternal. If we work *through* God, and *by* God, and allow God to work *through* and *by* us, we can create eternal monuments.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

A. We try to build monuments, to create upon hates, greeds, indecisions, jealousies, temptations, weaknesses, reproaches, and then wonder why our monuments crumble! It cannot be done except through God, by God—with love, by love—to be eternal.

“And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for

He taught them as one having authority, and not as the scribes."

A. Yes, yes. We are amazed that it is so easy, so simple, to work miracles. But it is so easy. Love is all that it takes, for God is love. Keep the path uncluttered—the building ground free—and see what beautiful monuments we can create!

Chapter Thirty

PAUL'S TREATISE ON LOVE

Q. We had planned to ask you the inner meaning of the thirteenth chapter of first Corinthians, Paul's thoughts on love. However, you have told us much about love, and there may be much repetition. Would this be too much on love?

A. How can there *ever* be too much on love? There may be repetition because love is *love*—but never too much! If man were capable of understanding this great power, this *true* power, from God—and which is God—how joyous the world!

Q. All right, then. Here it is:

“Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.”

A. Yes, yes! Love is the whole secret, the key. We may speak of love, and recommend love, and preach of love; but if within ourselves there is no love, no understanding of love, or expression of love, we are as nothing. For our very own expression of love through ourselves is the thing that makes love attractive to all others, and so perhaps gives other ones a desire to love, a desire to understand love. But if we ourselves, personally, can speak of love, implore others to love a little more, and have no understanding of love within ourselves, expressing through ourselves, it is useless—sounding brass, nothing. It must be a personal expression through ourselves first. How can we convince another of the true power of love if we do not demonstrate, use, manifest, this power of ourselves? I have told you, the burden of proof rests

with ourselves. We, individually, must express love through ourselves before another may understand.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.”

A. Again—any expression which does not include love is as nothing. If we cannot express love in and through all that we do, it is as nothing! For God is love. If we are expressing God, appealing to others to express more love, and yet express no love of our own through ourselves, what can it avail? For all true miracles *of* God—which, of course, are *through* God—must also include love. Any thought, act, motive without the inclusion of love avails nothing. It cannot last. But love is eternal; and loving creations: those things, those miracles created in love, through love, by love—which, of course, is God—are the only true eternal creations. And we, creating what may seem to be miracles, shall find to our dismay that many of what seem to be beautiful creations are nothing unless love has been a part of the creation.

We *are* as nothing, and cannot accomplish any true miracles without love. But sometimes we must learn this, for much is created through our foolish human impulses, desires, with no thought for love, but rather, our own self-gratifications, self-prides, self-accomplishments, vanities, without love; and so we see them crumble as nothing.

For love is the true, true binding power, the girder, the sustaining thing, that makes all true monuments eternal! Love is the answer, the key, the girder—for God is love. And what can we accomplish without God that could be eternal, everlasting? Love is the strength, the girders, the all-important part of whatever we may accomplish.

“And though I bestow all my goods to feed the

poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

A. That's right. I have told you many, many times: love attracts love. If we work without love—a true expression through ourselves—how can we attract love to ourselves? If we could only understand that love is such a power beyond our comprehension! That love grows, expands with use, and the more love we use, the more love becomes available to us! But this is still a learning.

We must learn to use love properly, to understand the greatest power of the universe: that any gift, any sacrifice, any accomplishment made without love cannot be an eternal gift, or attract eternal rewards, profits. You must understand that we need not be concerned with love's rewards, for they are beyond our comprehension—so wonderful, so glorious! But we may, as humans with no learning, no understanding, try to create monuments with no thought of love, and we accomplish nothing! For love is the answer in all that we do, and without it we have worked in vain, labored with no reward. For love is the secret—the golden key.

Love is the answer; and no sacrifice, no giving that includes love, can help but attract greater and greater rewards of love as a result—rewards of such beautiful proportions as we have never dreamed! Love, of itself, creates such bountiful gifts. But we need not be concerned with love's rewards—only with loving for love itself. The rest follows as a matter of course. Love—the most wonderful, powerful force within the universe, and without. For God is love.

God is all-wonderful, all-powerful, and ever, ever waiting to share: and so love is all-wonderful, all-powerful, and waiting to be shared. I would have you understand, there is no need for concern with love's rewards. They follow as a matter of course. Love is the answer.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up."

A. Love is so many, many things—includes so many, many things. Love does not demand a returning, but rather, allows the returning to come as a matter of course. Love is kind—and kindness. Love, of course, cannot be cruel and be love at one and the same time. Love is not proclaiming our victories with love; but rather, a secret shining, a secret loving through ourselves to all others. Love needs no flaunting proclamations. Love works through us to accomplish such wonderful miracles!

Why should we proclaim, flaunt, our victories with love? Love needs no proclamation; but works swiftly, silently through ourselves to bring about such miracles as we have never known before. We need not be puffed up, or engaged in an analysis of what love can or will accomplish.

Love is a silent, secret, glorious thing within ourselves that prompts our every thought, our every act, to be done in and through love, and needs no proclamation, no flaunting. For love speaks for itself. All men understand love, and so love speaks for itself. Acts of love, thoughts of love, can only result in such great quantities of love back to ourselves that we need not be concerned with who or what shall know what amount of loving we have accomplished.

Love speaks for itself—sometimes in such unusual ways that we cannot comprehend the power, the force contained within one act, one thought of love! For love is never, never lost; never, never wasted; never, never consumed with no returning—but always increasing, expanding, growing, and returning to us in proportions that seem incredible, and beyond our comprehension: for the returning proportion seems beyond all measure of what we have given.

Love is the greatest magnet, the greatest force, the greatest creator, in all the universe. For God is love.

God does not flaunt Himself, proclaim His victories; but rather, goes on, and on, and on, loving in ways which we have never seen—expecting no rewards, but ever, ever increasing love through our small, small acts of love, our poor, limited thoughts of love. But even these—increasing, growing, expanding, and bringing such a returning as we have never known! Love is the answer to all things!

“Doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in truth;”

A. That's right. Love is not a sentimentality. Love is not concerned with only loving where love shall be returned. Love cannot see what you call evil. Love is *love*, and must be applied only in love with no judgments, no condemnations, no briberies, or sentimentalities. Love is *love*!

It is hard to make you understand the true power that is love. Love is the greatest, the strongest, the everlasting power that pervades our universe—for God is love. Love needs no justification, no explanation, no sentimentalities or briberies. Love *for* love itself! Love *with* love, with no thought of where the love shall strike, good or evil—well, you say, “evil”—with no thought of love's returning. Love with love! Love is all—for God is all, and God is love. The greatest, the most wonderful power to use, and we neglect it and do not comprehend what can be accomplished through true, true love!

Sometimes love must be a conscious loving for a little while, but soon even love takes care of that; and love becomes a glorious, glorious habit! We give love, respond with love, through the glorious habit of loving, and then it becomes the true, true expression of love through ourselves. Love is not a forceful thing to be applied only where your judgments deem it proper; but love applied to all things—*all* things,

regardless—can bring the greatest, greatest joy, harmony, peace.

“Beareth all things, believeth all things, hopeth all things, endureth all things.”

A. Yes. Love can bear us upon itself in times of trial. Love is hope. Love is faith. Love is desire for an expression of love. All good things are of love—for God is love, and all good things are of God. Love—a power, a promise, a joy, a delight! Love—the wondrous power that leads us to a true understanding of ourselves, of our fellowmen, of our God! Love—the key, the opening, the answering! Love is all!

“Love never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.”

A. I have told you—love cannot be destroyed, love cannot be lost, love cannot be changed. But love can destroy what seems out of focus. Love can rebuild, restore; and love can change all things to a beautiful, beautiful, beautiful picture of such harmony, such joy, and such bountiful gifts as we have never known! Love is the answering. Love cannot be changed, but we can be changed through our expressions of love—a changing so wonderful, so glorious that we shall stand amazed at our transformation through the greatest power of all: love. But love, of itself, cannot change—only our comprehension, understanding of love: for God is love, and God cannot be changed—only our conception of Him, of love, can change, grow, expand, and so transform our worlds.

“For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”

A. Yes, yes! We talk, and talk, and talk, and talk about the power, the glory, of love; but we, as humans, express such a small, small part of the great-

est power in all the universe. And until we can understand and use this power in its perfection, there shall be what seem to be imperfections. Love in itself is perfect, for God is perfect. But until we understand its true perfect meaning, its true perfect power, we cannot express *all* of God in a perfect, perfect way, and so create a perfect, perfect pattern. Love is the answering. Try loving a little more, and a little more, and a little more—and finally reaching the ideal, the perfect expression of love in and through ourselves, and outward to the universe.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

A. Yes. We *do* see through a glass, darkly: for we cannot understand the true, true power of love. But we shall grow, we shall understand, comprehend, what can be done, what can be accomplished through the true, true power of love; and then our vision, our perception, our comprehension, shall increase to crystal clearness—a true, true understanding of all that love can do. For love is the key, the answering, the door, the opening. Love is all, everything—the greatest, the most wonderful power in all the universe. But we must start by loving in small, small—or what you would call “childish”—ways, in order to understand the greater ways in which it is possible to express love.

Even love, the simplest lesson of all, is given to us in small ways first so that we may gain the greater understanding, the greater vision, the true perception, and finally, comprehension, of this, the greatest power, the *final* power within the universe. For *God* is love, and if we express love, even in the smallest

ways, we are making a beginning toward expressing God. God is love, love is God—one.

It is so simple, and such an easy lesson—love. But we make it so hard, sometimes, because we bind ourselves to judgments, hatreds, condemnations—parceling our love to those whom we may think can only deserve our poor, small gifts of love—when love should be expressed in all ways, to all things, to all men, to God, by expressing love—or God—to and through ourselves. It is so simple to love!

“And now abideth faith, hope, love, these three; but the greatest of these is love.”

A. Yes; for what can we accomplish that is truly eternal, truly a part of God, a true expression of God, without love? If God is love, and love is God, then it follows that love is the greatest, the most wondrous power in the universe—the greatest of all! We can accomplish all with and through love, and express God in His truest expression through love. Love is the key, the answering.

Love is all! Love, love, love!—God, God, God! So simple! Love—the answer, the theme, the glory. Love, God—one!

Part Seven

A MESSAGE FOR THIS FEARFUL WORLD

Chapter Thirty-One

GOD IS LOVING YOU NOW

August 7, 1956—

The manuscript for this book will be completed today.

It has been nearly two years since we entered the first experiment. As of this day, we have held over seventy hypnotic sessions, and made over fifty hours of tape recordings. In the beginning, the sessions were held once or twice each month; but in the past three months our sleeping lady has spoken to us from the God-part from four to six times each week.

All during the building of this monument to the love and glory of God we have felt His constant presence, His gentle leading, His great love. Without these, His precious gifts, this book would not have been written.

This morning the God-part of our sleeping lady spoke once again in answer to one more question—an important question:

Q. It has been suggested that this is an age of fear. We are afraid of so many things: poverty, depression, sickness, accidents, war, disaster, death—afraid to live, afraid to die. We fear our fellow men—and perhaps we are even afraid of God. If that is true, what message do you have for this fearful world?

A. I have told you much about fear. It is a demon of our own creation. God is a God of love, of understanding, of tenderness, of mercy. God would share in *all* that we do, in every accomplishment, along every path; but we, as humans, deny Him, deny Him, and deny Him!

God does not press Himself upon us, for He is love, and would have us learn through our very own learn-

ings *that love is the answer*. Man creates his own fears, tragedies, disasters, wars, and fears his fellow man, because he has not yet recognized God within himself, nor in any other.

But we are coming to a beginning. For a thousand ages, we have searched and searched for God, and He has been there, here, in all of every moment—available, willing, desiring, yearning to share His love. We are at the very beginning, finally admitting that we alone cannot accomplish much. But with love—with God—as a partner, all things can be changed. He stands revealed; but we individually, personally, must recognize this, and express Him through ourselves from within ourselves, each and all, to accomplish any semblance of a true picture of God's love.

Love seems to be such a hard, hard lesson to learn! We deny love, deprive each other of love that should be expressed. It is not hard to love, but we make it a hard, hard thing to do. Love is sublime. Each expression of love is a divine thing: for love is God, God is love. But we must learn to recognize within ourselves, as well as all men, a true, true God, and thus express Him.

We, in one moment, could change this worldly span if each and all could turn to the love—the God—within ourselves, and thus express it to and through all men. But we are learning. Perhaps some things shall take a long, long time. But we are beginning to understand a small, small part of the power that love holds. Love—the greatest, the strongest, the eternal power—for God is love. We need not be fearful if we can understand a true expression of love. But, as I have said, we are learning, learning, learning.

All of us are at different stages. Some have learned much about love, and can accomplish what seem to be miracles. Others have not yet understood or accepted the greatest power of all; and so we must, through our

very own personal expressions of love, attract all men to expressions of love.

Love, in one moment, could create, and would create, the greatest miracles—change our world, our universe. But we cannot yet comprehend all that love can do. But do not be fearful. God has not created us with a part of Himself to destroy us, or to be destroyed *by* us. We have many lessons. We shall make many mistakes. But if only each of us would attempt to love a little more, and a little more, and a little more, how glorious even this earthly plane might be! If we can, through love, destroy fears, sorrows, judgments, greeds, we can accomplish such great and wonderful things! But we let these fears, greeds, and judgments clutter our path, cloud our vision; and so we feel that God has abandoned us—that God could not accept or answer our pleas for peace, for love, for joy.

God is available at every moment—at *every* moment—but we must recognize Him, recognize His availability, express His love, before we can truly accomplish a world joy, a world peace. And it shall, perhaps, take a long, long time. I would not discourage—but only point the way. It is such a simple, such an easy way: merely to love by heart, by soul, by mind. But we make it so hard, and so go on, and on, and on in our fears, greeds, judgments—denying that God is a part of others who do not see with our views: who may, perhaps, have much to learn—or perhaps have learned much more than we.

We deny God, deny love—feel that we are capable of standing alone without God, without love. We claim much love, much charity, much understanding—but even this done without true, true love! Love must be done with love! I would have you understand, love is the supreme achievement, the true understanding, the whole-souled expression of God through ourselves—not in piety, or self-righteousness—but in love!

Love is the key, the door, the opening, the under-

standing, and the true expression of God: for God is love. Be not afraid. Express God, express love, and see the beautiful harmony that can be accomplished! But again remembering, God does not force Himself, intrude Himself, upon us, nor try to change our foolish, human attempts to peace, good will. He would wait, and wait for *our* contact, *our* desires to include Him in all and everything we do.

With God a part of *all* that we could ever hope to accomplish, it can be done in one moment!—A great, great, glorious miracle! God loves us. He *has* loved us, and *will continue* to love us throughout eternity. But *we* must open the door to accept that love. We must turn the lock, use this key of love to change our world.

Be not afraid! Fear is a clutter upon the path. Annul, destroy, these fears, greeds, judgments. Turn the lock with this key of love, and see what can be accomplished.

I would only point the way. I would not force God-love upon you, as God does not force Himself upon us. But I would point the way to a beautiful, beautiful destiny, a true, true peace and good will among men, with this key: this glorious key of love!

God is loving you *now*!

—END—

Part Eight
SUPPLEMENTARY

THE ELSA STORY—

From the experiment of December 21, 1954:

Q. Let's go back before you were Bibi . . . to a life before that. Stop at some happy time . . . some happy time . . . just for a little while. Then we will come back.

A. The . . . hills . . . are . . . green.

Q. What is it?

A. The . . . hills . . . are . . . green.

Q. Where are you? Where are you?

A. With the sheep.

Q. What is your name?

A. Elsa.

Q. Say it loud.

A. Elsa.

Q. And your last name? [No response.] How old are you, Elsa?

A. Twelve.

Q. Can you tell me your last name now?

A. No.

Q. All right. If we come back here again, do you think you can? Will you try?

A. Yes.

Q. The hills are green . . . Your name is Elsa. Do you herd the sheep?

A. Sometimes.

Q. All right. Now let's come back up until you are Bibi Saudette.

[Her response to these questions was extremely slow. She appeared to be struggling hard to remember.]

From the experiment of January 8, 1955:

Q. . . . and back before Bibi was born. Back to a life before that. Can you take me there? . . . to a life

before Bibi?

A. The hills . . . are . . . green.

Q. And where are we?

A. I . . . don't know. I . . . don't know.

[Bob frequently used a technique of accompanying her on these "trips" into former lives. Hence such questions as, "Can you take me there?" and "Where are we?"]

Q. When we were here before, you told me that your name was Elsa, and that you were twelve years old, and that you were watching the sheep. Look around you and point out the things that you see.

A. I see . . . the . . . sheep. One has . . . a . . . bell. The hills . . . are . . . green.

Q. Is there anyone else with you?

A. Yes.

Q. Who is with you?

A. [After a long struggle.] Josef . . . Josef . . . Josef. [She pronounced it "Yosef."]

Q. Anyone else besides the sheep and Josef?

A. Elsa.

Q. Are you Elsa?

A. Yes.

Q. What color hair do you have?

A. Yellow . . . yellow . . . like butter. Yellow . . . like . . . butter.

Q. What color eyes do you have?

A. Blue.

Q. What kind of shoes are you wearing?

A. Shoes? . . . shoes?

[She seemed puzzled for a time over the word "shoes."]

Q. What kind are you wearing? What do you have on your feet?

A. Shoes . . . shoes . . . shoes . . .

Q. Made of what?

A. Wood . . . wood.

Q. All right, Elsa, you are twelve. Let's come up to

Christmas time when you are thirteen years old, Elsa. It's Christmas time, and you are thirteen years old. What's happening?

A. Put shoes . . . outside . . . with hay for . . . Grandfather says . . . we get coal if we're bad.

Q. All right, that's fine . . . go on.

A. We put hay for . . .

Q. That's fine . . . go on.

A. Kris . . . Kris . . . Kring . . . Kring . . .

Q. Kris Kringle? You leave hay for Kris Kringle?

A. Yes.

Q. What does he do with it?

A. Feeds it. Leaves coal . . . coal . . . if we're bad.

Q. What does he leave you if you are good? Are you good?

A. I think so. I never . . . got . . . any coal.

Q. What do you get?

A. Good . . . good . . . things to eat.

Q. What kind of good things?

A. Sugar . . . sugar . . . things . . . made with sugar.

Q. Where do you live?

A. In a house!

Q. Where?

A. On the . . . mountain.

Q. Do you live in a town?

A. Village . . . near the village.

Q. What's the name of the village? Can you say it?

[No response to this question. Bob ended this session by bringing her forward to the time of Bibi, then to Irene for her awakening.]

From the experiment of October 1, 1955:

Q. . . . Who was Josef? What did he do? Was he your father?

A. My friend.

Q. Friend?

A. My friend . . . my friend . . . but . . . more . . . more . . .

Q. More?

A. Bound . . . bound boy . . . bound boy.

Q. Yes?

A. Ran away . . . ran away . . .

Q. Josef ran away?

A. Yes. But they . . . found him. He came on the . . . mountain with the sheep. I tried . . . I tried to hide him . . . hide him . . . but they made me tell. He had . . . to go back.

Q. Back where?

A. To . . . man. I can't . . . I can't . . . blacksmith . . . I can't think . . . name.

Q. Was he working for the blacksmith?

A. Bound boy.

Q. Slave?

A. No . . . not slave.

Q. Apprentice?

A. Yes . . . but bound . . . bound 'till eighteen years old.

Q. Can you tell me more about Josef?

A. He was my friend . . . but more . . . more. He made me take . . . he made me take my life. [Highly disturbed.]

Q. All right. Now tell me more about Josef. What thing led to his downfall?

A. Not . . . He didn't know what to do . . . what to do. *My* downfall . . . *my* downfall . . . He made . . . me . . . [Very much upset.]

Q. All right, don't think of it.

A. Josef good . . . but lived . . . sorrowful life. Nothing ever . . . right for him. Nothing ever right for him.

Q. Tell me more about him.

A. Bound boy for blacksmith . . . but he wanted . . . better than blacksmith . . . Didn't like it . . . hated it. He ran away. He came on the mountain. I tried . . . I tried to hide him . . . but they made me tell.

Q. Was that what made you take your life?

A. [Disgusted at such a question.] No! Josef . . . just a little boy. But he didn't want to go back . . . he didn't want to go back . . . but they made me tell . . . they made me tell. Mr. . . . the blacksmith . . . Mr. . . . I can't say name . . . He was so cruel to him . . . beat him when they took him back. Poor Josef . . . poor Josef! [Sadly] He wanted to stay.

Q. How old was Josef when he died?

A. About nineteen. I don't want . . .

Q. You said he made you take your life. Did he hurt you, or something?

A. Nearly drove me mad! . . . Nearly drove . . . me mad! I loved him . . . I loved him, but he wanted something better . . . better. I thought . . . I might help him if I got away.

Q. I see.

A. I loved him! I loved him!

Q. Was he a kind person, or what?

A. Sometimes.

Q. Was he mean at times?

A. Yes. But he . . . poor Josef . . . he couldn't help it. He wanted . . . he always wanted . . . something better. He wanted to get away. Always . . . something better.

Q. Did he get anything better?

A. No . . . no.

Q. How did he die?

A. [Again very, very disturbed.] He was blamed . . . blamed . . . for me. I only wanted to help him!

Q. All right. How did he die? Was he blamed for your death?

A. Yes.

Q. Was he put to death?

A. They were angry with him . . . blamed him. I didn't . . . I didn't . . . I wanted to help him.

Q. How did he die?

A. Beat him . . . beat him. Poor Josef . . . poor Josef! . . . beat him.

Q. Anything else you want to tell me about Josef?

A. Never . . . never really happy. But I loved him . . . I wanted to help him . . . I wanted to help him . . . but he always wanted . . . something better.

Q. Do you know the year this happened?

A. Seventeen . . . seventeen . . . I don't know . . .

Q. Did you say seventeen-thirteen?

A. No . . . I don't know . . .

Q. Where was this?

A. Mountains . . . mountains . . .

Q. What country?

A. I don't know . . .

Q. Germany? Switzerland?

A. Mountains . . . I don't know . . . I don't know . . . I can't . . .

From the experiment of November 12, 1955:

Q. . . . Back into the life before Bibi. You will be fifteen years old. What is your name?

A. Elsa.

Q. And your middle name?

A. Elsa . . . Elsa . . . I don't . . . I don't know.

Q. Are you still tending sheep when you're fifteen?

A. Sometimes.

Q. Do you go to school?

A. Yes . . . sometimes.

Q. Is Josef in school with you?

A. No.

Q. What is he doing?

A. Josef bound boy . . . He works . . . blacksmith.

Q. What do you know about him? Are you in love with him yet?

A. Yes . . . I always loved him . . . always loved him.

Q. Does he have any talents of any kind?

A. He wants . . . to build . . . beautiful church . . . build . . . build . . .

Q. Does he make drawings for it?

A. Yes . . . yes . . . yes . . . but . . . bound boy.

Q. Do you know any of his talents? Does he sing?

A. Yes . . . we all sing. Josef . . . not very happy . . . sorrowful life.

Q. What is Josef's last name?

A. Le . . . Le . . . Lefaivre. I think that's right.

Q. What country is this you live in? Now you know. You're fifteen, and you've studied at school.

A. I think . . . England. I think . . . England.

Q. Do you know the town in which you go to school—the village, or whatever you call it?

A. Something . . . Crossing . . . Crossing. Something . . . Crossing.

Q. Go ahead. It will come to you.

A. It looks like . . . rooster . . . not rooster.

Q. Go ahead.

A. Not rooster . . . I see . . . I see . . . the . . . Cock's Crossing . . . Cock's Crossing.

Q. Do you see a sign or something?

A. Yes . . . but not rooster.

Q. Is it written in English, or what?

A. Yes.

Q. What does the sign say? Can you read it to me?

A. Cock's Crossing . . . yes . . . Cock's Crossing.

Q. What else on the sign?

A. Rooster . . . rooster.

Q. A picture of one?

A. Yes.

Q. Anything else?

A. No.

Q. Do you *think* this is England, or do you *know* this is England?

A. I don't . . . I don't know. Yes . . . yes . . . I think England.

Q. What church do you go to?

A. Just . . . village church. I don't know . . . it's hard . . . it's hard.

Q. Is it a Catholic church?

A. No . . . no.

Q. What kind? Does it have a name?

A. Yes . . . I can't say it.

Q. Do you have a preacher, or priest in the church?
What do you call him?

A. I don't know.

Q. What is the year? You are fifteen years old. What is the year?

A. Seventeen . . . fifteen. I think that's right?

Q. Do you know the date of your birthday?

A. Hard . . . hard.

[She appeared to be struggling hard to remember. But as the experiments continued, names, events, and scenes became more familiar to her.]

From the experiment of December 10, 1955:

Q. . . . When I say, "Love is everywhere," you will be Elsa, fifteen years old. Love is everywhere. Is your girlhood happy as Elsa?

A. My leg . . . my leg.

Q. [Bob thought that she was lying in an uncomfortable position.] Is it uncomfortable? Move in any way you desire. You will not awaken.

A. Shorter . . . shorter . . .

Q. Oh, I see. All right. You say this country is England?

A. I think so.

Q. Were you born in this country, or did you come here from another country?

A. No . . . born here.

Q. Was Josef born here?

A. Yes . . . I think so. I don't know.

Q. Tell me things now as they come to you . . . about your life.

A. Grandfather . . . good to me. I didn't know my mother . . . and father. Grandfather was good to me.

Q. What was his name?

A. Albert . . . Albert . . . Al . . . Al . . . bert.

A. Albert . . . My name . . . Albert, too.

Q. Last name?

Q. You last name is Albert? Elsa Albert?

A. Yes . . . Albert . . . Albert.

Q. Would you spell it for me?

A. A-l-b-r . . . Albritt! Albritt! . . . Albritt.

Q. Albritt?

A. Yes.

Q. Do you remember your grandfather's first name?

A. Grandfather . . . George . . . I think . . . George . . . but just Grandfather . . . just Grandfather.

Q. And Josef's last name is what?

A. Le . . . Lefaivre.

Q. I wonder if you would spell that for me if you can?

A. L-e-f-a-i-v-r-e. I think that's right. I think that's right.

Q. Sounds like a French name, doesn't it?

A. Yes. Josef . . . bound boy.

From the experiment of December 28, 1955:

Q. . . . I want you to look around and get acquainted with the scene. Is your grandfather there?

A. Yes.

Q. All right. Now Elsa, you tell me that one leg is shorter than the other. Is that right?

A. Yes.

Q. Were you born with it shorter?

A. Yes.

Q. How do you walk? Do you have a crutch?

A. No.

Q. How much shorter?

A. Just . . . to make me different. Can't do lots of things.

Q. Do you go to church, Elsa?

A. Sometimes.

Q. What is the minister's name?

A. Mister . . . Mister . . .

Q. Can you think of his name?

A. Something . . . body. Something . . . body.

Q. What are the names of some of your friends?

A. I don't have many friends. They laugh at me . . . they laugh at me.

Q. Well, what are the names of the friends you do have?

A. Josef.

Q. Yes?

A. Even . . . I don't know if Josef . . . real friend. I don't know. But I'm real friend to Josef!

Q. Do you like him much?

A. Yes.

Q. What other friends do you have besides Josef?

A. Min . . . Min . . . Min . . . She brings eggs sometimes?

Q. Did you say the man that brings eggs?

[Bob had misunderstood the word "Min." He thought she had said "man."]

A. Min! Min!

Q. Min? M-i-n?

A. Min . . . Minnie . . . Min. Not Minnie . . . Min.

Q. How old is she?

A. Like me.

Q. Do you know her last name?

A. Yes . . . Min. She brings eggs sometimes. Eggs . . . Min. I just know "Min."

Q. Tell me a little about the place where you live. Where do you sleep?

A. [Irritated.] In a bed!

Q. I mean, in what room? Upstairs or downstairs? What kind of a bed, first?

A. Just a cot . . . cot. No upstairs. Cot in the corner . . . cot in the corner.

[At this point her answers took on a slight English accent, which developed somewhat as she continued to answer.]

Q. What kind of a mattress does it—

A. [Interrupting.] Grandfather made it.

Q. Is it a big house, or a little one?

A. Little.

Q. One room? Two?

A. Sort of two . . . sort of two. Not really, though.

Q. Where do you cook your meals?

A. On the fire! On the fire!

Q. Yes, but what kind of place is it where you cook?

A. Oh . . . a kettle . . . on a sort of . . . oh, I suppose you would call it crane. Kettle on a crane . . . and an oven at the side.

Q. Is it a fireplace?

A. Yes . . . sort of.

Q. What kind of food do you eat?

A. Oh, I don't eat much . . . I don't eat much. I like biscuits . . . biscuits. But don't get them much.

Q. What's your favorite food?

A. Oh, I don't know . . . I guess pudding . . . pudding.

Q. What kind?

A. Oh, suet pudding . . . suet pudding. But grandfather says I don't make it very well. He says my mother could, though . . . but he doesn't think I do so good!

Q. Is that a German dish, or what?

A. I don't know . . . Just pudding.

Q. What's your favorite kind of meat?

A. Oh, I don't eat much . . . I don't eat much.

Q. What is your grandfather's favorite food?

A. Oh, he tells me. He likes eggs . . . eggs. He wants them in his little cup . . . but he stirs them all up, and they don't look very good!

Q. What else does grandpa like?

A. Oh, tea . . . tea. Always tea!

Q. Do you like tea?

A. Oh, yes. I don't eat much.

Q. Does everyone around drink tea?

A. [Surprised.] Don't you?

Q. Does everyone?

A. Yes, yes. *Everybody* drinks tea . . . everybody drinks tea. I suppose . . . I don't know.

Q. What kind of bread do you have?

A. Sort of . . . oh . . . brown bread. Bake it in the oven.

Q. Well, tell me about your clothing. How are you dressed?

A. Well . . . I have a bonnet [She pronounced it "Bun-it."] . . . and a shirt, and a . . . oh . . . sort of pinafore . . . and a . . . well, that's like an apron, and some petticoats . . . No, not "petticoats," but I have some wool stockings . . . and a sort of wooden shoes.

Q. What do you wear on your head?

A. A bun-it . . . bun-it.

[The words bonnet and stockings had been spoken with a very heavy accent. Bob turned to the group and said, "I don't know anything about accents, but this sounds somewhat Scottish, doesn't it?"]

Q. Does anybody ever wear kilts?

A. Kilts? I don't know kilts.

Q. Is this Scotland?

A. Scotland?

Q. Is this country Scotland?

A. No! . . . England! I told you . . . England!

Q. Do you have any brothers or sisters?

A. No.

Q. And you go to school?

A. Sometimes.

Q. Not all the time?

A. Not much . . . I don't like school . . . much.

Q. What's your teacher's name?

A. Mister . . . Mister . . . He's hardly bigger than the boys. I think he's afraid. Mr. Smithers . . . I think . . . Smithers . . . Smi . . . Not Smithers . . .

Q. Can you spell it?

A. I don't know. S-m-e-t-h-e-r-s. Smethers!

Q. Smethers? All right. Can you tell me the name of the biggest town or city around you?

A. Well . . . I've never seen them . . . but some-

body told me . . . uh . . . London . . . London.

Q. What else?

A. I don't know. I guess everyone goes to London.

Q. How far is it?

A. Oh . . . I don't know.

Q. Are there other villages around you anywhere?

A. Oh . . . there's lots of places.

Q. Tell me their names.

A. Never . . . never been to them. They don't seem real . . . but I'll think of them.

Q. Does your grandfather mention any of them?

A. Oh, yes. But I think he . . . fibs a little. He says great buildings in London . . . and once, he saw the queen. But I think he's fibbing!

Q. Who is the queen?

A. I know . . . Queen Anne . . . Anne. I think that's right. I'm not sure, though. I never saw her. I think Grandpa fibbed! Grandfather . . . not Grandpa . . . Grandfather!

From the experiment of February 6, 1956:

Q. . . . Tell me about the village, Cock's Crossing. What does it look like?

A. Well, there's the Inn. That's where the sign . . . well, you would call it "sign" . . . with the rooster on it . . . but not rooster . . . It swings in the wind . . .

Q. Is it a weather vane idea?

A. Oh, no . . . sign . . . sign. Well, there's a long . . . pole with a sign on it . . . and it swings in the wind . . . it says, "Cock's Crossing" . . . and the . . . well, the rooster on it . . . a rooster on it.

Q. Cock's Crossing?

A. Yes.

Q. What else do you see? What's inside the inn? Have you ever been in there much?

A. No . . . oh, it's mostly the men go there . . . mostly the men.

Q. Just the men?

A. Yes.

Q. What do they serve in there?

A. Oh . . . I think . . . maybe ale . . . yes, ale.

Q. Do you like ale?

A. No . . . no. I don't like much.

Q. Do you drink some ale?

A. No.

Q. What kind of music do they have in there?

A. I don't know. They don't let ladies in there . . . Just for the men. Oh, ladies stay in the inn sometimes . . . when a coach comes that way sometimes . . . and *lie-dees* stay in there.

Q. Who stays in there?

A. The lie-dies stay in . . . the *lay-dees* [apparently correcting herself] stay in the . . . oh . . . the rooms.

Q. Ladies, or lie-dees—which did you say?

A. Well, they're lie-dees . . . you know . . . lie-dees.

Josef laughs at the way I talk sometimes.

Q. Why?

A. Well, he knows better.

— Q. Now take me to some happy moment when you are seventeen.

A. Well . . . they do dance . . . they dance in the streets sometimes.

Q. Do you know the type of dances? What are the dances called?

A. No . . . just dance.

Q. What kind of music?

A. I don't know what you mean.

Q. Well, who plays the music?

A. Well . . . there's one man . . . well . . . I don't know what it is . . .

Q. What does it look like?

A. Well . . . he pulls it apart . . . and then back together again.

Q. Pretty music?

A. Oh, yes . . . oh, yes.

Q. Do you know the names of any songs that you like especially?

A. Well . . . there's Grimalkin. That's . . .

Q. Could you sing it for me? Do you remember the words?

A. Well . . . it's about a cat . . . Grimalkin . . . cat!

Q. Well, sing it for me.

A. Oh . . . I don't sing much.

Q. Sing me just a little bit of it.

A. Well . . . it's about this cat . . . and his whiskers. He gets in the milk . . . and his whiskers are white with the milk . . . and he tries to pretend that he wasn't in the milk. But the milk on his whiskers gives him away!

Q. Is his name Grimalkin?

A. Grimalkin . . . yes.

Q. How do you spell it?

A. Oh . . . I don't know.

Q. What other songs do you like?

A. Don't you know any songs?

Q. No, not right now. You must know some songs.

A. You always say, "What songs? What songs? . . . How do you spell it? . . . How do you spell it? . . . What songs?" [Rather annoyed.]

Q. Well, you must be a bit impatient with me. I don't blame you.

A. No . . . but you must know a song or two!

Q. Well, I know "Red River Valley." Did you ever hear that?

A. No . . . no.

Q. Did you ever hear "Yessir, That's My Baby"?

A. [Amused.] That's a funny song! No . . . no . . . I never knew that.

ELSA'S RESTING PLACE

From the experiment of July 30, 1955:

[It is interesting to note the difference in the

resting place after the life of Elsa, and the resting place after the life of Bibi. Remember, Elsa took her life.]

Q. . . . Into the resting place before Bibi. Is it beautiful here? The same beauty, or what?

A. Not . . . not . . . the same . . . not the same.

Q. Tell me about it.

A. I don't know . . . pretty . . .

Q. Is God there?

A. Yes . . . I think so . . . I think so . . . Not the same. It's pretty . . . pretty.

Q. What do you see?

A. I don't know . . . I don't know. It's almost like home . . . almost like home . . . I don't know . . .

Q. Are you happy?

A. Not happy . . . not sad.

Q. What do you feel?

A. Quiet . . . but they told me I have work to do . . . soon.

Q. Can you tell me more about it?

A. I don't want to work! . . . I don't want to work!

Q. What kind of work do you have there?

A. Something . . . something to do with recalling the lessons I have learned . . . but I don't want to work!

Q. You say, "They told me." Who do you mean?

A. All of them . . . They're here, too. I don't know names . . .

Q. Do you know if you've been here before?

A. No. It's pretty . . . and quiet.

Q. Is this a resting place? Is this a gift of God as the other place was?

A. Yes . . . that's what they told me. It is a temporary lodging . . . resting . . .

Q. But you said you had work to do.

A. Yes. I must recall the lessons I have learned. It is wrong what I did . . . but I will not . . . I will *not*

Q. Can you tell me any of the lessons you have

learned?

A. I know I must not take my life again. But do not . . . you must not repeat . . . you must not . . . You tell things! . . . Tell things!

Q. I'll not—

A. I will not do it again!

Q. Are there any other lessons you think I should know about?

A. You have your own lessons to learn.

Q. We speak in terms of the judgment day . . . when the books of life are opened. Is that what it is?

A. No, just a temporary resting place. I must go back.

Q. Let's go forward until the time when you are working. What are you doing?

A. It is quiet . . . quiet . . . and pretty. The others help me, too. I must recall the lessons I have learned . . . and not forget again.

Q. [Aside to the group.] Well, that's a surprise!

A. You will not be surprised. It is not a surprise!

Q. All right. Is the work you have to do hard?

A. Not labor . . . not labor. But just recall the lessons I have learned. When we take our own lives, it is hard to remember other lessons.

Q. Do you know anyone by name here?

A. No . . . not name . . . just them. They are just like me. They have done what I did . . . but you must not repeat! You tell things! You tell things!

Q. All right. Are you given a choice here?

A. Yes . . . yes . . . a choice. I am going to choose the hard way. I will not do it again! I will not do it again! They will not do it again! They will not do it again!

Q. What is the difference between the hard way and the easy way?

A. The hard way helps us to learn our lessons faster.

Q. More lessons?

A. Faster. Sometimes more . . . but we learn them

faster by taking the hard way.

Q. Are you punished here?

A. No . . . no. Just try to recall the lessons we have learned. We forget when we take our own lives.

Q. But we don't have to learn again?

A. No. I won't do it again!!

Q. I'm sure you won't.

A. I have learned!

THE DORCAS STORY—

From the experiment of February 6, 1956:

Q. . . . Back into the life you lived before Elsa . . . Anywhere, any part of it. Love is everywhere. Do you find anything, any part?

A. Yes; but you have no right to speak to me . . . No right to speak to me!

[As she spoke these words, the manner of our sleeping lady became haughty, proud. Her facial expression reflected contempt.]

Q. Where are you? Do you know where you are?

A. Yes . . . I know . . . I know.

Q. Why have I no right to speak to you?

A. No one . . . no one has the right unless I choose! And I do not choose!

[Her insolent manner startled Bob. He groped about for some way to get her to respond to his questions.]

Q. Would you choose to let me ask you these things, please?

A. [Emphatically.] I do *not* choose!

Q. Would you tell me where you are, please?

A. [Suspiciously.] *Why* do you want to know? You have no right . . . You have no right!

Q. Are you a queen? . . . Royalty? I only ask that I might know who you are.

A. Well, I'm not the queen. However, I would make a better queen . . . than the one we're blessed with! [Contemptuously.]

Q. What is her name?

A. Why do you ask? You have no right . . . no right!

Q. Well, perhaps I have no right. But I would be very happy and grateful if you would tell me? Perhaps

I might help in some way to make *you* queen, I don't know.

A. Humph!

[Who was it that said the hypnotized subject always reacts in a manner to please the hypnotist?]

Q. You think not. Well, what is your name?

A. First . . . I must know why you ask.

Q. I ask . . . that I might appreciate how wonderful you are.

A. Do you think I can be flattered?

Q. I am amazed at how nice you are. [Oh, brother!]

A. Who sent you here? Who sent you here? Who sent you here? Who sent you here?

Q. I came of my own free will. No one sent me.

A. I do not wish to talk. Go away! Go away!

[By this time, those witnessing the experiment were howling at Bob's predicament. After the tragedy of the Bibi and Elsa stories, this was a much-enjoyed comedy relief.]

Q. You don't like the queen?

A. Don't you say that, though! Don't you say that!!

Q. You have my word—I will not tell. She's not really a good queen?

A. No. *Why* do you ask? [Very suspicious.]

Q. What do they call her?

A. You must be a stranger if you do not know.

Q. I am from another country.

A. You have no right . . . no rights . . . no rights!

Q. Please tell me your name, your Highness.

A. I am *not* . . . "your Highness!"

Q. Your Ladyship?

A. No!

[Bob turned around, looked at us, and began to laugh. "I'll be darned!" he said. "This thing's crazy!"]

Q. All right. Now let's go ahead until it is just a year before your death. Now, how old are you?

A. You still have no right . . . right! What right do you have?

Q. I only want to know.

A. A spy . . . probably!

Q. No.

A. Spies everywhere! Spies . . . spies!

Q. What country is this? Oh yes, I know—this is England.

A. No.

Q. Is this Scotland?

A. You will find out! You will find out! Ask the others . . . Ask the others.

Q. Who would you suggest I ask?

A. Just go away! Just go away!

Q. All right. Now, let's go back into your childhood—back until you were just fourteen years old. When I say, "Love is everywhere," you will be a little girl. Love is everywhere. Now, who are you? What do you want to be when you grow up?

A. I want to be Queen.

Q. Yes?

A. [Despairingly.] Not much hope . . . Not much hope.

Q. What is the Queen's name now?

A. [Suddenly very suspicious.] I don't know! I don't know! Go away . . . Go away!!

Q. Let's go back until you were eight years old. When I say, "Love is everywhere," you will be eight years old. Love is everywhere. Tell me about the place you live in. You are just a child now. You *will* tell me. What country is this?

A. I . . . I'm . . . Dorcas . . . Dorcas.

Q. Is that your first name?

A. [Again suddenly distrustful.] Who are you?

Q. Don't you know my name?

A. No. Who are you?

Q. What's the name of the country? Please tell me.

A. Please go away! . . . Away!!

Q. Well, if you will tell me the name of the country where we are, I will go away.

A. I don't know the name of the country. Go away!

Q. Who's the Queen? Tell me, and I'll go away.

A. [Fearfully.] Why do you ask *me*?

Q. I just want to know. I'll go away if you'll tell me who the Queen is. What's her name?

A. Well, why should *I* tell you?

Q. Why not?—At least, I'll go away. I want to know. I've been sent to find out. Tell me.

A. No. Spies . . . spies . . . spies!

Q. I'm not a spy.

A. Spies! That's what father says . . . spies . . . spies . . . spies.

Q. Robert has sent me. He wants to know. Tell me.

A. Who sent you? Who sent you?

Q. Robert. Tell me.

A. I don't know any Robert . . . I don't know any Robert.

Q. I know you don't, but I know him. Tell me what country you are in, who is the Queen, and I will go away. You know there's nothing wrong in that. You know I can find out somewhere. You might as well tell me! Tell me, and I'll leave you alone.

A. I cannot tell you.

Q. Be a good girl.

A. Spies . . . spies . . . spies!

Q. Well, what country do you think a spy might be from?

A. Oh, it might be any place . . . any place. Go away!

Q. All right. We're coming back, and when we do you will tell me these things, and not fight me.

A. I don't fight you . . . Just go away!

Q. The Queen has sent me to see how you are.

A. Humph! I don't believe that. Why do you ask me the Queen's name if she sent you?

Q. Dorcas! [Very commanding.]

A. My name is Dorcas.

Q. I know that. Tell me the name of the Queen and the country in which you live. I said to tell me, Dorcas! [Sternly.]

A. You said the Queen sent you.

Q. You tell me, Dorcas . . . now!

A. Please go away!

Q. Well, I can stay here as long as you can. Now, are you going to tell me, or not?

A. I'll call the guards! I'll call the guards!

Q. All right, go ahead—call the guards!

A. [Pleading.] Please go away!

Q. Tell me, and I will. I'm not a spy.

A. I don't know you. I don't want to talk. Please go away.

Q. Dorcas, what is your last name?

A. Why do you bother me?

Q. I need to know.

A. If you were sent to me, you know my name. If the Queen sent you, you know the Queen's name. If you know the Queen, you know what country you're in. Why bother *me*?

[Bob turned to the group, and asked if anyone had any ideas about how we might get some information from the stubborn, suspicious Dorcas. Someone suggested that, if she had anything to do with royalty, she might have a handmaiden—or someone like that—that she might respond to.]

Q. Are you afraid of your handmaiden?

A. I'm afraid of everybody. Spies . . . spies . . . spies!

Q. Would you like to know the secret I know about her?

A. [Interested, but very suspicious.] What will I have to do, though?

Q. Just tell me the name of the country you are in, and the name of the Queen.

A. Please go away! You do not know the right words

. . . You do not know the right words. Please go away!
[Thus ended our first meeting with Dorcas. We had added another personality to the lives previously lived by our sleeping lady. And all were distinctly different: the poor, lonely, tragic Bibi; the frustrated, crippled Elsa; and the haughty, distrustful Dorcas—all completely different from each other, and from the Irene whose hypnotic sleep brought them to life.]

From the experiment of February 10, 1956:

[Bob thought that he might be able to gain some information from Dorcas if he would pose as one of her trusted friends.]

Q. . . . You will be Dorcas, fifteen years old. I will be one of your trusted friends, and you will feel like telling me anything you want me to know. All right, Dorcas, who am I?

A. Baptiste . . . Baptiste. [Bap-teeste]

Q. Baptiste? Can you tell me more of my name? How old am I?

A. I don't know.

Q. Well, let's talk together. What is the latest news?

A. Oh, I don't know. Everything . . . same . . . always the same!

Q. What, for example?

A. Always quarreling! . . . quarreling!

Q. Who?

A. Everyone!

Q. But you and I don't quarrel.

A. Yes, we do . . . yes, we do!

Q. Anything else? Go ahead.

A. I told you . . . Always the same . . . fighting . . . quarreling! Spies . . . spies . . . spies! No one trusts anyone.

Q. Well, what was the last quarrel we had?

A. You think I'm just a child . . . but I'm not! I'm not! I'm not!

Q. What's the Queen's name?

A. You should know that. It's just like yours. Baptista . . . Baptista. You should know . . . You should know!

Q. What year is this?

A. You're the wise one . . . You're the wise one! You're the wise one! I'm the stupid child. That's what you tell me, I'm the child!

Q. Tell me what year.

A. I don't know. You know . . . You know!

Q. When I say, "Love is everywhere," you will come forward until you are twenty-five, and I will still be your friend. Love is everywhere. Have you seen the Queen today?

A. [Irritated.] Yes . . . yes . . . you *know*! I see her every day! I see her every day! Every day! Every day! Every day!

Q. You are now Dorcas at twenty-seven, and you trust me.

A. I know I cannot . . . I know I cannot.

Q. Your father says you may trust me. What do you see?

A. I see *you*. Spy! I know . . . I know. I have no father! Spy . . . spy . . . spy! You go to the others.

Q. Well, then, who should I go to?

A. I don't care.

Q. Where's your mother now?

A. I *know* you are a spy! You try to fool me . . . You try to fool me.

[Again Bob was completely stymied in an effort to get information. He decided to return to the age of fifteen.]

Q. All right, let's go back until you are fifteen again. I will be Baptiste, your trusted friend. Have you heard anything special since I saw you last?

A. Well, you say Thomas is your friend . . . but . . . I know . . .

Q. Don't you trust Thomas?

A. No.

Q. Is he a spy?

A. No. But he says things . . . he says things. I know he is not your friend. I *know* . . .

Q. Thomas who?

A. Oh, you know.

Q. No, I'm not sure I know.

A. Well . . . uh . . . the . . . uh . . . He's the one by the gate. But he is not your friend. You tell me he is . . . You tell me he is.

Q. You don't think he is?

A. No. I know . . . I know.

Q. Well, tell me about it.

A. He says you are not my friend. You are not anyone's friend. But you say he is your friend. But you are the wise one, and I am the stupid child!

Q. Who said I was wise?

A. No one else has to. You *know*! You are the wise one!

Q. Well, what do you do most of the time?

A. [Completely disgusted.] Just fetch and carry! Fetch and carry! Fetch and carry! *Fetch and carry!!*

Q. For the Queen?

A. I think *you* are stupid!

Q. I'm just trying to find out.

A. I just wait on the Queen . . . hand and foot! . . . hand and foot! Fetch and carry . . . fetch and carry! Run here . . . run there! [Exasperated.]

Q. Is there a King?

A. No.

Q. You think I am stupid?

A. No . . . but I think you must have had something you shouldn't have had.

Q. What do you mean?

A. I think you have been out on the streets again!

Q. Tell me, what are the streets like?

A. You know . . . you know.

Q. Well, just tell me. I love to hear you describe them. I love to hear you talk.

A. You want *something*! [Always suspicious.]

Q. I just love to hear you talk. I'm not flattering you.

A. Well, I don't know what to talk about. You know them as well as I do . . .

Q. Tell me about the countryside. What's pretty about it? Tell me about the beautiful things.

A. [A bit dreamily.] I like the olive trees . . . leaves . . . dark green.

Q. Tell me more.

A. But I don't like the streets.

Q. What don't you like about them?

A. So noisy . . . horses . . . people . . . confusion . . . confusion . . . confusion! Everybody's confused!

Q. What else do you see that you like?

A. Oh, I love the sun on the . . . on the columns . . . on the paving.

Q. Is this Greece?

A. Yes . . . Yes! You know . . . you know. I think you *are* stupid!

Q. What year is this?

A. It tells on the . . . No . . . I don't know.

Q. Where do you see where it tells?

A. Well . . . I was thinking of the . . . sun dial . . . but not year . . . not year.

Q. Have you heard anyone say what year it is?

A. Well, I should know. *You* should know. You are the wise one!

Q. What sports have you been to lately?

A. Well, I don't go away . . . but I saw them . . . with their chariots. I saw them racing down the street. They don't care! They don't care! Kill people . . . Kill people!

Q. They're royalty—so they don't care, is that right?

A. Not royalty! Royalty do not make spectacles of themselves!

Q. Oh, I see—it's the bunch down on the street that does these things?

A. Yes. Not bunch . . . bunch? [She questioned the word, "bunch."]

Q. Well, who are the worst of those on the street?

A. Well, the soldiers . . . and the men in their char-iots.

Q. Have you been to the temple lately?

A. I *know* that something is wrong with you!

Q. Maybe I've lost my memory or something. I would appreciate your telling me.

A. I think you are drunken! I think you are drunken!

Q. All right. Now let's come ahead a bit. You are twenty-five. Are you well?

A. Yes.

Q. You are thirty-five. Are you well?

A. I don't know.

Q. You are forty . . . Now, forty-five. [She shook her head no.] No? Forty-four? Forty-three . . . forty-two?

A. Forty.

Q. What happens when you are forty?

A. I don't understand why you ask such foolish questions! You know better than I. You were a part of it! You were a part of it!

Q. How did you know I was a part of it?

A. I know . . . I know.

Q. Maybe you only think I was a part of it.

A. Try to hide . . . behind friendship . . . as an excuse.

Q. Excuse to what? What do you think I did?

A. I know what you did. And you know, too! I always knew what you thought . . . stupid . . . stupid . . . stupid. And you won . . . you won . . . you won . . .

DORCAS' RESTING PLACE—

From the same experiment, February 10, 1956:

Q. All right. Now this is just the moment after you die . . . after your death as Dorcas. When I say, "Love is everywhere," you will go into the resting place after your life as Dorcas. Love is everywhere. You said that you remembered for a little while in the resting place some of what happens in the life you have just lived. How did Dorcas die?

A. Poisoned . . . poisoned.

Q. Who did it?

A. My friend . . .

Q. Baptiste?

A. Yes. I thought he was my friend. [Sadly.]

Q. Now before you forget these things, can you remember what year it was when Dorcas died?

A. [Struggling.] I'm not sure . . . but something . . . fourteen hundred.

Q. Why did Baptiste poison you?

A. I don't know. I guess he thought I was wrong . . .

Q. About what?

A. The note . . . the note to the Queen. He thought . . . he thought I stole it.

Q. Tell me about it.

A. It's hard . . .

Q. I know it's hard. Were you among the royalty?

A. Yes.

Q. Were you a handmaiden to the Queen, or something like that?

A. No . . . just in the court.

Q. Were you related to the Queen?

A. No.

Q. Where did you live?

A. Mount . . . It's hard . . . Mount . . .

Q. Go on.

A. I'm trying. Mount . . . something . . . Mount . . . I don't recall . . . Mount . . .

Q. What is it like here in this resting place?

A. It's beautiful . . . beautiful!

Q. Can you remember if Baptiste was a brother to the Queen . . . or anything like that?

A. No . . . cousin . . . I think. I'm not sure. Cousin . . . I think.

Q. You said something about a note to the Queen—that Baptiste thought you stole it.

A. Yes . . . yes. There was a note to the Queen. He gave it to me . . . and somehow . . . she didn't get it . . . and he thought I didn't give it to her . . . My fault . . .

Q. Did you give it to her?

A. Yes . . . yes . . . but he thought I didn't.

Q. Let's stay here in this resting place a moment longer. Tell me more about it.

A. Very beautiful . . . very beautiful . . . but frightens me . . . frightens me a little . . .

Q. Why?

A. I was so selfish . . . selfish . . . and distrustful. I know . . . Cruel, too . . . I know . . . but just . . . not intentionally . . . not intentionally.

Q. What is it like here? You have been in other resting places. Is it like them?

A. No . . . It's beautiful . . . beautiful . . . but I don't know. I feel ashamed . . . ashamed . . .

Q. You don't learn any lessons here, but do you recall lessons?

A. I learn some lessons . . . I learn *some* lessons.

Q. Here, in this resting place?

A. Yes . . . I learn some lessons.

Q. Tell me about it.

A. I told you . . . I was selfish . . . cruel.

Q. I see.

A. Distrustful . . . but not intentionally. I was afraid . . . afraid . . . but that doesn't matter now.

Q. How do you learn these lessons? Who teaches them to you?

A. We have all been selfish . . . cruel . . . distrustful . . . unintentionally.

Q. Does God teach you not to be like that?

A. Well, I haven't seen Him . . . I haven't seen Him. But we are all here . . . all here. We are the same . . . we are the same.

Q. Why were you frightened? Were you afraid something was going to happen to you?

A. Yes . . . Lots of them were still not very trusting. Sometimes it takes a long time to learn.

Q. Well, who are you here?

A. Well, not much . . . not much . . . I don't know who . . .

Q. Are you a part of God?

A. I don't see Him . . . I don't see Him. Yes . . . that's right . . . they told me . . . they told me . . .

Q. Who are they?

A. Well, just like me.

Q. Tell me what you see in this resting place.

A. Well . . . something like . . . grass . . . flowers . . . trees. It's beautiful . . . beautiful country . . .

Q. Is it like the earth?

A. Well . . . no . . . no. Something like it . . . *something* like it . . .

Q. Is it another planet?

A. No . . . just a resting place.

Q. Are you happy?

A. Well, not much of anything . . . I don't know. It's beautiful . . . beautiful . . .

Q. Are you sad?

A. No . . . well, sorry . . . sorry . . . not sad . . . but sorry.

Q. What do you have to learn while you're here?

A. Learn . . . learn . . . not to be . . . so selfish and cruel.

BIBI'S ANSWERS TO QUESTIONS IN FRENCH

We invited a young man who spoke French to ask Bibi a few questions in French. Bibi, at age fourteen, wasn't always too accurate in her answers; but since Irene Specht neither speaks nor understands French, Bibi's response was startling—to say the least. She never did succeed in speaking French, but her understanding of the questions given to her in French is shown by her answers in English:

Q. *Avez-vous un chien a la maison?* (Do you have a dog at home?)

A. At my house?

Q. *Oui, a la maison. Avez-vous un chien a la masion?* (Yes, at your house. Do you have a dog at home?)

A. Gigi at my house . . . Gigi at my house.

Q. *Gigi est votre frere?* (Gigi is your brother?)

A. My . . . my . . . brother . . . my baby brother.

Q. *Gigi est votre petit frere. N'est pas?* (Gigi is your baby brother, isn't he?)

A. My baby brother.

Q. *Avez-vous un chat?* (Do you have a cat?)

A. Yes . . . white. She's white . . . She has funny ears.

Q. *Vous avez un chat, mais vous n'avez pas un chien. Est-ce que j'ai raison?* (You have a cat, but you don't have a dog. Am I right?)

A. We have a cat. No dog.

Q. *Dites apres moi! Dites apres moi! J'ai un chat.* (Say after me! Say after me! I have a cat.)

A. I want to. I can hear it . . . but I can't say it.

Q. *En francais. J'ai un chat. En francais.* (In French. I have a cat. In French.)

[Here, to our surprise, Bibi *spelled* cat. And even more surprising, she gave the *French* spelling!]

A. C-h-a-t.

Q. *Dites ce mot! Dites ce mot!* (Say this word! Say this word!)

A. C-h-a-t. C-h-a-t.

[Again Bibi insisted that she could hear the words, but could not say them.]

Q. *Bibi. Je vous pose une question. Repondrez oui ou non.* (Bibi. I am going to ask a question. Answer yes, or no.) *Est-ce que Londres la capitale de France?* (Is London the capital of France?)

A. Yes.

Q. *Londres est la capitale de France?—Paris est la capitale de France!* (London is the capital of France? Paris is the capital of France!)

A. Yes . . . yes. I didn't understand.

Q. *Est-ce que Londres la capitale de Angleterre? N'est pas?* (Is London the capital of England? Isn't it?)

A. Yes.

Q. *Qu'est-que la somme de dix-neuf et cinq* (What is the sum of nineteen and five?)

[Here Bibi did some old-fashioned guessing. She didn't get the answer, but at least she knew it was a problem in arithmetic. She didn't have enough fingers to count on, so she was given an easier problem.]

Q. *Essayons une autre question. Qu'est-que la somme de deux et trois?* (Let's try another question. What is the sum of two and three?)

A. [Without hesitation.] Five.

Q. *Qui est votre meilleur ami?* (Who is your best friend?)

A. Henri.

Q. *Votre meilleure amie, qui est une petite fille?* (Your best friend, who is a girl?)

A. Annette.

At another session, Bibi was given pencil and paper and told that she was in the schoolroom. She was told to write the answer to each question as it was given:

Q. *Comment vous appelez-vous?* (What is your name?)

A. [Bibi wrote "Bertina Giroux."]

Q. *Quel age avez-vous?* (How old are you?)

A. [Here Bibi wrote the numeral "14."]

Q. *Ecrivez pour moi le mot, craie!* (Write for me the word for chalk!)

A. [Bibi wrote "crayon."]