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How Simple The Solution

Discourses With Master Teacher



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"And ye shall know the Truth, and the Truth shall make you free"

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Email: library@endeavoracademy.org

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FOREWORD

These are transcripts of recorded talks given through the revelatory mind of Master Teacher. Little editing has been done in hope of maintaining and conveying the exciting, spontaneous spiritual continuity.

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CHAPTER ONE

How Simple The Solution

Ostensibly we are teaching a program of enlightenment. Supposedly we are teaching there is a manner in which you can change your mind, and by that process, eliminate and transform the dilemma that you experience here on earth in association with yourself – with death and with time. One of the requisites to this sort of teaching would appear to be – would inevitably, finally be – that the earthling, the consciousness, is aware of his dilemma. If you want to join me with this, this would be sort of a rambling kitchen talk. There is no reason why we can't have a discussion of this, because there is no teaching that does not or cannot involve the problem in which there is an attempted solution.

But there is a problem in regard to human existence on the planet earth that's axiomatic with the beginning of his consciousness in association with his surroundings. And he's taught immediately (the human mind) to defend himself and associate himself in a form of reality that constitutes memories that his parents or his society or his species have in regard to what he is. Now, those of you who are sitting with me have obviously evolved a human pattern or a perceptual association with yourself that you define as reality. Isn't this so?

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This is going to be the plaintive kitchen talk, because if you strip everything that's ever been said since the beginning of time it's going to arrive at what? The dilemma of purpose. Can I make this plainer for you? The dilemma of the reason why you are here. The dilemma of what? Of who you are. What are you? Now it's easy for your associates in the world to say, "well, I have solved that problem, I'm an accountant," or "I'm a housewife" or "I'm a doctor" or "I'm a human being" or "I'm a Methodist" or "a Shiite Muslim who is going to kill all Christians." I am not interested in what you are. Those of you who arrive at the conclusion that who you are does not satisfy you in relationship to the consciousness of eternity that you feel, will continue to what? Search for a justification for yourself. This is really basic. But it's so basic that it is inevitably true. Now to the direct extent, by whatever means, you are able to satiate your need to know who you are..., and that's arrived at, perhaps by religious motivations, perhaps by finding answers in your description of the Brazilian beetles, or in how many constellations there are in the sky, or in the construction of a master computer that can direct and ascertain more rapidly than the human brain the number of molecules in whatever, and on and on. So you find satisfaction. It doesn't sustain you, but it sustains you sufficiently until what? Until death. It sustains you within your time framework until your demise.

Well, many of you, and certainly I did very early in my life, questioned the notation that my existence or my life here on this planet was based on my annihilation, was based on the eventual succumbing. It always seemed very strange to me, it seemed crazy to me. And you could give me a "well you'll know later on" or "that's the will of God", perhaps, or "we don't know that" or "that's a door you can go through," or "you're going to be in a different place," or whatever reasons you gave me. It never satisfied me. I felt the frustration of my existence in relationship with pain. The question very early for me, for those of you who may not know who I am, it doesn't really make any

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difference, you won't be right, anyway. But hopefully, you'll be able to see that I am speaking to you from what could be termed a lucid or Light mind. I've been through some very dramatic experiences. You guys smile, because many of you know of my experiences and indeed are having these experiences yourself. We are going to arrive finally at the statement that the whole process that has ever been taught in the idea of a gaining of knowledge and advanced associations of perception, will involve inevitably what you would term Christian mysticism or transformation of the mind to a new range of consciousness.

We are jumping the gun here. I'd rather give you the premises by which you will seek this conclusion. It was very obvious to me, and this came very early in my philosophy of life, perhaps because of my early witnesses to mass death with the bomb and the incredible holocaust and all the things that went with the annihilation of individual consciousnesses. But it became obvious to me that there was no solution to the meaning of life if finally it was going to be associated with annihilation. But when I examined that, I found in my mind a statement – perhaps you would call it a statement of inevitability – of a wholeness, or a truth, or a God, or Love, or finally a single purpose of Love and understanding – an ontological, primordial realization of wholeness that is in all of us that could not be satisfied by associate evil-ness or associate separateness simply because finally my mind would not draw the conclusion of pain and death and sickness and greed and hatred and possession in association with love. The manners in which I saw consciousnesses love and lose seemed frustrating and unjust to me. I questioned very early why it is I always, and everyone here, loses the things they love, so that their reality finally has to be based on what? Pain and death, darn it!

Now I understand that the human condition of existence – the Master Teacher, Jesus, in the *Course in Miracles* calls this

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fear. He has simple statements that need examining in the *Course in Miracles* like “love is letting go of fear”– The condition of perceptual mind, I saw very early, was fearful. And this is taken for granted by the perceptual mind that identifies itself in a lack or in an existent situation. But finally somewhere within that framework, many of you began to feel the frustration of the inevitability of your own annihilation, either moment by moment, or in subsequent aging process – the process of getting old, wrinkled and ending up in the nursing home or run over by a beer truck or having your children desert you – all the things that you really don’t like to look at, but all the things that must inevitably be true.

Now to the direct extent that you begin to question yourself in that association, you will seek, and did seek, an answer to the dilemma. You found somewhere along the line that there isn’t any answer here. This is a big step, isn’t it? Now this can manifest itself in everything from adolescent schizophrenia, where the consciousness becomes aware very early that the purpose in life is death, so he cuts his wrist and dies. But the conclusion in your own mind and the dilemma was that you can see reasonably that annihilation is not a solution, because no matter how much you can ascribe to it, you cannot but venture to declare a continuing consciousness at some state within the framework of yourself. Isn’t it so? Let me hear you say yes. Now, on this then, we will formulate what? Religions. We are going to have a heaven, we’re going to have reincarnation where we’ll all return. And this seems very reasonable to me. But it didn’t solve my dilemma. You know why? Because the question that persisted with me at that point was this: What is the reason then still for life? Why is it that if there is this love and this understanding and this kindness, and in my heartfelt certainty, this compassion for my brother, why is it that we didn’t have it? Why couldn’t we find it? Where was it?

This is the beginning of a real spiritual search now. Where is that satiated? Where did you individually find a relief for

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your existence in association with pain and death? All earth consciousnesses within the framework of time, each moment, find a relief within their perception for their existence. This is fundamental teaching. If they did not, if they stopped for just a moment and acknowledged the impossibility of their situation, I teach you that you would begin the transformative process. This is the whole teaching of the *Course in Miracles* – it is indeed the whole teaching of all processes to enlightenment, the absolute notation that there is a consciousness beyond perception.

The dilemma that arises then, is that if there is a consciousness beyond this perception that is beneficent and good and loving, how does it make allowances for the pain and death that I am experiencing? Now there literally is no solution to this question. Very basically, if you begin with the premise – and this is really fundamental, but here is the core of the problem – if you begin with the fundamental assertion that there is an all powerful, all good, force, call it God or call it Wholeness, call it Unity, call it non-conflictual Reality, call it anything you want, you are left with the dilemma that:

-If it is all good and allows the pain and death of earth to exist within its awareness, it is not all powerful and must therefore be beset by a force that can be in conflict with it.

-If it is all powerful in wholeness and recognition and allows for the terrible injustices and inevitable demise of the consciousness in association with the earth and doesn't do anything about it, it is not all good.

What you have formulated here within your own perception is a God. But in the long run you must consider your God to be unjust, because if He is true and whole, why does He allow these things to exist? This is the exact condition that Aquinas would arrive at in a discussion with another brother; that Augustine, that all religions and philosophies have faced in the dilemma of the confrontation of good and evil.