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Illumination

Discourses With Master Teacher

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CHAPTER SIX

Mrs. Brown, Red Rock and Rover



s it true that all subjective associations are also objective? In other words, if you make application of your psychology of yourself, you'll be talking about yourself in association with yourself. If you project it out from you, you will be talking about your objective association either between two objects or between yourself and the other object. So, that is the way you think, isn't it? Why? That is the way what you constitute as a human mind thinks. It is a self conceptual association.

I want you to enter into this discussion with me, those of you who are undergoing this process, because if we are allowed to get out of the religious and philosophical connotations of the necessity for a definition of the process which you are now undergoing in your mind, our progress to the realization of singular mind can be very, very rapid indeed. Just as obviously

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it is going to have to include the objections that you have utilized to formulate a correspondence with yourself in the limitation of your mind association. I am going to use the *Course In Miracles* for a minute, because we need some very fundamental associations here. This is my declaration to you: First, the universe is mind and that it is singular mind extending eternally forever. Second, the definition of you as a human being: You are an objective perceptual association of self-identity contained within a temporal frame of reference. Is that all right?

Let's try some very simple sentences that will correspond with this: Reality is a single, whole mind. All of the universe is based on ideas. All ideas are contained within the human mind. Since you are a human mind, all ideas of any nature, whether in correspondence or the release of correspondence, or in subsequent correlations of associations are contained in *your* human mind. For some of you, that can start to be a lot of fun if you will not take offense at the simple idea that you are mind. You are that mind.

Here's the difficulty. As soon as I give you objective associations in correspondence with yourself, you begin to formulate them in a form of a constriction of your necessity for a definition of your own cause and effect relationship. I know that you do this. I know it is impossible that you do not do this, because fundamentally, conceptual or objective reality is conclusionary. Listen. It is impossible for you not to reach conclusions in the correspondence with yourself. It has literally nothing to do with whether they are true or not, it is a process that is inherent in an objective association. I can't take that away from you. That's what you are. I am not trying to attempt to take you away from that. What I am attempting to do is get you to see that any linear correspondence of your associations with your own thought forms will always be over and gone. And, if they are over and gone, it will always be limited to the aspect of your definition of yourself. It literally cannot *not* be. Isn't that

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CHAPTER SIX: *Mrs. Brown, Red Rock and Rover*

so? You may then depend on them to formulate your reality which is what the human condition does. It depends on those forms of thought, then. It finds a correspondence in that thought form that literally gives it an existent momentary association with itself. It then passes and it gathers these moments of existent form and lives within the association of the limitation between its own cause and effect relationship. That's a fact of the matter.

Here's the secret to it: Creative mind is an eternal extension, not in a projection nor in any objective correspondence whatsoever. Since you are obviously in an objective correspondence with your thoughts, we are teaching you to practice non-conclusionary thinking. This is the whole teaching. This is what this Workbook does. What it says to you, literally, is: *The world I see has nothing to do with reality. It is of my own making, and it does not exist.* (Lesson 14) That's a conceptual thought on which you can depend! If you are going to have some dependence on conceptual thought, then depend on that one. *God is the Mind with which I think* is another one (Lesson 45), because they do not contain elements of the comparison of your association with yourself.

There is no way that I can degrade the manner in which you correspond in your own mind with your own self-identity except to tell you that it is always over and gone. Not only is it always over and gone, but it will be limited by the factors that you correspond with in your own memory association of what you are. Is that so? I am going to read you this; these are important things. What have we said? We said that you are idea. God is an idea. God has an idea of you that extends forever. We have said that your conceptual associations, while not real, can be brought in, through the power of your mind, to the realization of single wholeness because nothing prevents it from doing that. In other words, we are not concerned about what you think *about*, but only that you think. Remember that? Remember that old saying, "Before you louse it up, think" – T-H-I-M-K!