

# Sample Pages

## THE PARADOX *of* ETERNAL LIFE

*Discourses with Master Teacher*



ENDEAVOR ACADEMY  
*Certum Est Quia Impossibile Est*

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The Paradox of Eternal Life - Discourses With Master Teacher

International Standard Book Number (ISBN-10): 1-890648-07-8

(ISBN-13): 978-1-890648-07-7

Published By:

Endeavor Academy

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# Sample Pages

## Contents

Introduction .....	7
The Integral Philosophy of Your Being.....	9
The Substitute Reality .....	95
The Paradox of Eternal Life.....	125
The Reality Of Physical Resurrection.....	167
Jesus Christ of Nazareth, The Third Patriarch of Zen, and You .....	205
Emerson .....	243
The Church of Christian Science .....	281

# Sample Pages

# Sample Pages

## Introduction

In these enlightening discourses given through the revelatory mind of The Master Teacher of A Course In Miracles, you are directed to your own inescapable self-inclusion in the singular reality of Eternal Life, revealed through the illumination of your conceptual thought forms.

You are individually verified as the entire cause of this apparent separation from reality, and presented with the manner of your personal escape from this world of pain and death through the unqualified affirmation of the resurrection of our Brother and Savior Jesus Christ, who reminds you that this nightmare of separation is yours alone, and vividly describes and explains His own physical resurrection.

# Sample Pages

*Atonement remedies the strange idea  
that it is possible to doubt yourself,  
and be unsure of what you really are.*

*This is the depth of madness.*

*Yet it is the universal question of the world.*

*What does this mean except the world is mad?*

*Why share its madness in the sad belief  
that what is universal here is true?*

*Nothing the world believes is true.*

*It is a place whose purpose is to be a home  
where those who claim they do not know themselves  
can come to question what it is they are.*

*And they will come again*

*until the time Atonement is accepted,  
and they learn it is impossible to doubt yourself,  
and not to be aware of what you are.*

*Only acceptance can be asked of you,  
for what you are is certain.*

*It is set forever in the holy Mind of God, and in your own.*

*It is so far beyond all doubt and question  
that to ask what it must be is all the proof you need  
to show that you believe the contradiction  
that you know not what you cannot fail to know.*

## The Integral Philosophy of Your Being

**T**he *Course In Miracles* is an integration of a philosophical endeavor based on Greek philosophy, or the meaning of life, which is what all philosophies are. If you want to come up close to me and exchange with me — I'll use the word *Socratic*. We'll talk about Socrates for a minute. And we'd have to get into Plato, and we would get into Aristotle, and we would get into the great *Philosophia Perennis*. We would do all sorts of things in the philosophy of us in the relationship with the Universe. In that sense, the human condition is nothing but a philosophical animal. He has one very fundamental question. What is it? He says: "*What am I?*" "What is the purpose of me?" "Who am I?" That's the condition of the human being, isn't it? And if he asks the question, he must answer it somewhere within his association because he is in a consciousness association. Of course!

The whole basis of every philosophical association you will find in so-called higher forms of learning, in any condition, are nothing but an attempt to determine what you are. Why are you here? What is the purpose of life? You asked those questions from the time you were two years old. You were looking for something heavy. This is heavy — you are a manifestation of consciousness. You've got a name, haven't

# Sample Pages

*THE PARADOX OF ETERNAL LIFE: Discourses With Master Teacher*

you? Here you are stuck with a name; you have, apparently, a purpose for being here; everything you see is an existent form of your reality. You have a philosophy by the time you're four years old if it's only "I've got to obey my teacher and go to school." That's a philosophy.

I know it's complicated because you need six years of Philosophy to determine this. That is crap. It's basically and fundamentally crap because the only purpose of a consciousness state of awareness would be to determine what he is. How would I handle that? I would begin to teach why in hell wouldn't you know who you are? Certainly you have a right to say "Who am I?" "What am I doing here?" Somewhere within your discernment of yourself, you have tried to struggle with a process of recognition of your condition that must fundamentally be based on the alternative. In other words, you know that there has got to be an answer somewhere to be found. If you don't know what your problem is, that must be an alternative. Yes or no? If you don't know who you are, you have to have an alternative. We call that religion. We're not concerned about what the religion of your philosophy is, but only what? This is *A Course In Miracles*, only what? You have asked the fundamental question: "What Am I?" That's what a human being is.

Say to me, "What am I." That's your problem. And also the solution to that is you sitting here doing the things that you are to justify what you are. And you like that. Next question. You've answered what you are. You are that. That's what I declare.

Now there's nothing unique about what you've accepted. You guys think that somehow you're unique. You're only unique in one regard. Class? Who knows why you are unique? Tell me. Who knows? *You haven't been able to find the answer!!* Yes or no? Talk to me. Or what the hell are you doing here? I'm not denying whatever you think you are in the association; but if you've got the answer, why the hell are you coming to me? I never had the answer. Can you hear that?

# Sample Pages

## *The Integral Philosophy of Your Being*

I didn't have the answer. I couldn't accept the answers that I was offered in association with what I was told I was. That's not hard. There's no analyzation involved in it. Do you hear what I'm saying?

The philosophy of Homo Sapiens is an existent association in an environment that sets the terms for his existence. It doesn't solve the problem of what you are in the entirety of your relationship, but certainly it gives you a purpose for occupation of your own existence. Do you hear that? "My purpose in life, my philosophy in life, is to be a human." Talk to me. Isn't that so? What's wrong with that? I have no idea what's wrong with it. Obviously you must be answering the question "What am I" somewhere in your mind, and are not satisfied with it. You have to be answering it somewhere in your mind because the question "What am I" must be answered somewhere. Listen to me.

Don't you wonder who you are? You have to wonder who you are, don't you. Try music, take Mozart. Listening to Mozart helped me because I feel the genius of the human mind and it indicates to me that whatever a human being is, he must be more than that. Otherwise, the human would just be satisfied with what he is. If you think "well that's certainly a philosophy or psychology," no, it's the *condition* of the human being. It's the invention of the human. Not only that, it is impossible for there to be a civilization that doesn't have at least a sacred tree. It is not possible! It's asking the purpose for its association that somewhere — and I hate to use the word "transcends" — but gives a meaning to life; that at a minimum it doesn't know what it is, and constructs a theology or a mythology in regard to it's own purpose. That's called God.

This is not complicated. There's nothing complicated about what the *Course In Miracles* actually says. Now, if you want to say to me, "I want to study about the philosophy of *A Course In Miracles*." Why not? *A Course In Miracles* should be taught in the philosophy department of all the universities

# Sample Pages

*THE PARADOX OF ETERNAL LIFE: Discourses With Master Teacher*

because in the sense that you subtract yourself from the association, it is a philosophy and it is a psychology of that philosophy. Now, let me say this: Since there is nothing new under the sun, there is nothing in *A Course In Miracles* that I cannot, as a philosopher, compare with other philosophical associations. So when I went to school, I rejected all the various philosophies and said I'm going to take a class that integrates the philosophies, that shows me a way of life, perhaps, that will make me more happy in the conclusions that I am reaching about myself. You can call it the philosophy of life. Everything that you do indicates a fundamental acceptance of some condition that you've got in association with the consciousness of yourself, your consciousness mind. And that is your dilemma.

The question, once more, is what? First: What am I? Then: What is the meaning of life? Who am I? Why am I here? When am I here? You guys think I'm going to trick you into something. Those are the questions you said you asked in association with yourself, aren't they? And you answer them. It would be impossible for you to have a question without an answer somewhere in your mind. You may end up, of course, saying "I don't know." That does not preclude your existence on earth. You simply have a question, presuming that you do. You are still going to have to get up and exist in your association with the applications that command your attention to consuming food, screwing, doing whatever you do in your life. And you are saying to me: "I don't know the answer" aren't you? That's a human philosophy, a human condition.

The acceptance of that condition: "I don't know who I am, but I know that I must do this" is the conclusion of an alternative that would be transcendent to the association in order to define himself. Do you understand that? In other words, if you are in the philosophy of human being whose meaning of life is his existence in his association, that's what it will be. Class? Good morning! Talk to me! It's impossible that

# Sample Pages

## *The Integral Philosophy of Your Being*

you haven't got a meaning to your life. You can say, "Well, I don't know what the real meaning is, but in the meantime, I have to exist and eat and have an occupation, don't I? I have to study, take on a vocation, be a drop out, be a hippie — I have to do something." And that would be what? What my life is. So now the meaning of my life is to exist and try to be happy in a place where I know and consent to die and lose the things that I love. Will you just look at it with me? Are you afraid to look at it with me? I'm not offering you anything you don't know perfectly well. You know that's true. All humans know that's true, don't they? Of course! All humans exist in the association of their consciousness identity.

Then you say, "What about it?" I don't know. What about it? It pisses me off. If not knowing who you are doesn't piss you off, then you are gratified by the philosophy of your own existence. Ask me questions. You better start asking me questions if you don't hear this. All this is is what you say — you've been here six years, ten years, a hundred million years. All you would end up with is the determination of objective philosophy that gratifies you more — don't avoid the word "reason" — in your association with the reason of what you are to the ultimate purpose of the Universe, and that may include passion, faith, determination — all of the attributes of your self identity. You call that psychology. Psychology is nothing but the acting out of the philosophy of who you think you are. Raise your hand if you can hear that. We have the philosophy of the *Text* of the *Course* and we have the psychology of the *Workbook*. That's what it is. The psychology is to teach you a new way to view yourself in relationship with the philosophy of Neo-Platoism, which is what the *Course In Miracles* is. If you read *A Course In Miracles*, you'll see it's Neo-Platoism. I knew that.

I used to have little sessions with some what we call mindful associations — guys who can think. I always needed to integrate my own process with thinkers — and sometimes passionately. That is, I demanded to know, like most of you

# Sample Pages

*THE PARADOX OF ETERNAL LIFE: Discourses With Master Teacher*

in this room: What the hell is the meaning of this? We were gratifying the meaning of life into philosophies that made what they do in the universities look like nothing. I can guarantee you that the new philosophy and the psychology of the emergence of your mind is a provision or a reasoning that's so beautiful I don't know what to do, because my mind is reasonable. There is absolutely no question that the meaning of life in my life had to have reason. And the solution that I was offered was always what? Unreasonable! Never mind that it was unreasonable that I didn't know who I was. I had to assume that that was the nature of my consciousness condition. Could you hear that? In other words, the question "What am I?" has to be initially a legitimate question, because that's the condition in which you find yourself. There's no sense in philosophizing what doesn't know what it is. It doesn't have any meaning. It can't go anywhere. The question still remains: What am I?

Questioner: "But there's no answer to that." You aren't listening to me. I'm trying to give you the answer. You don't want to hear it. You are so determined that you are going to organize it in association with this because you... now you've got me in Plato. You've trapped me in Plato which is the Greek philosophy that says because I am a perceptual association of myself, I can reason to the answer of the meaning of life. That is perfectly sensible, and it's perfectly possible. Here's the difficulty, this is Platoism, actually it's Socrates, the idea of the reasoning process by any what you would call acute discernment must involve the use of a power of the mind — any reasonable association can see the unreasonableness of separate existence. This is Plato. Therefore, all I may have in me, the reasoning determination of finding out who I am, I must be employing a single entirety of association that may or may not offer the terms for what I am, but certainly is an admission of the use of that mind. That's Platoism. Have you got it? Do you understand me?

Socrates, who was a step above that, was more of an inquirer. He said that I can determine my relationship with

# Sample Pages

## *The Integral Philosophy of Your Being*

myself by us confronting each other in the purpose of our lives. But to pursue that confrontation you could admit that you don't know. And that admission that you don't know, which is called ignorance, is the whole *Course In Miracles*. The beginning of salvation is simply the reasoning more and more to wondering why I'm here. That's the beginning of salvation. The continuing assertion by a reasoning process is that you can't arrive at the conclusion of what you are — that's what a miracle is. But you still require the process of reasoning to the determination of what you are. The reason that there aren't a million people here very simply is because they are gratified in their existent association. They have the religion of existence. Who heard that? Their religion is their boss. Their religion is a weekend in the country. Their religion is being a family. Their philosophy of life is being in a body occupation and dying. It's not ultimately reasonable to them, but they're not concerned about that. They have evolved a vocabulary of communication symbolically to which they have given meaning and purpose to their relationship with themselves. This is the reasoning process in the entire *Course In Miracles*. The *Course In Miracles* does not avoid a single thing in the elements of your reasoning process.

So we have a philosophy of life that is Platoistic in that it says that my mind, by the process of reason or discernment, can arrive at conclusions that will justify me in my relationship with my environment. They will give me a broader range — should we use “self recognition?” Certainly the philosophy of Plato is going to be involved in self recognition. Here we have a dilemma. This is the dilemma that is expressed by all reasoning human beings. The dilemma is that I have reason in my association with myself, and the factors of geometry, history, science — I see spatial references in regard to man, I have intellectual capacities to determine the result of my own mind. I may or may not be happy with that, this is pure Platoism, but that's the way that it is. Okay.