

A Course of Love



COMBINED VOLUME

Mari Perron, First Receiver

CHAPTER 11

The Return to Unity and the End of Thought As You Know It

- 11.1 We haven't, here, been talking of the *art* of thought, but of the *use* of thought. You use thought to solve problems, apply thought to intellectual puzzles, focus your thoughts in order to make up your mind. You make lists of your thoughts so you don't forget what they remind you to do, you order your thoughts to communicate effectively, you take note of your thoughts and you take notes on the thoughts of others.
- 11.2 You might even consider this Dialogue the written notes of *my* thoughts. In this one example can you not see the fallacy inherent in all the others? To think of these Dialogues in this way, dear brothers and sisters, is insane. To think of the thought or idea of God by which you were created as the same type of thought I have just described would be insane. Are you willing any longer to see me as a lecturer, or even as a great teacher? Am I but a giver of information from whom another is capable of taking notes? You think it is only the content of your thoughts that differentiate you from others. Do you think the same is true of you and me? It is *that* you think that differentiates you from me, not our content, which is one and the same.
- 11.3 You might imagine that the *way* you think is so different from the *way* I think that they are incomparable. But thinking is not an accurate description of what I do, or of what occurs in unity. I *am* and I extend what I am. This dialogue is that extension. God's idea of you extended and became you and me and all the sons and daughters of creation.
- 11.4 In the opening page of this Dialogue I said that you give and you receive from the well of spirit. True giving and receiving is of unity. True giving and receiving is not of the separated thought of the separated thought system of the separated self. Your acceptance of the concepts in A Treatise on the

Art of Thought was but a beginning to the total rejection of thought as you know it that must now occur in order to go on to creation of the new. You create the new from, and in, unity.

- 11.5 Your thoughts are the last bastion of your separated self, the fertile ground, still, of your individuality, your testimony that you believe you are still *on your own*, and that you still desire to be, for only here, in this area of your individuality, do you believe you make your contributions to the world. Your desire to make a contribution—to help to make new the world that you have known—has been enhanced and amplified by what you have learned. You know you have been called and that a contribution has been asked of you. And so your mighty thoughts have turned their focus on this *problem* and attacked it as they attack all problems to be solved. The idea of making a contribution has begun to receive the attention of your thoughts. The hope of answering your call and fulfilling your promise has lit a bonfire in your heart and begun a stampede of thoughts within your mind. Again, is this not what we spoke of in the beginning of this Dialogue? What was spoken of as your desire to prepare?
- 11.6 Let me ask you a question. Do you think desire will still be with you when you have achieved what you have desired? Is it not possible to conceive of a time in which desire will no longer serve you, just as learning now no longer serves you? If you reach a state of full acceptance of who you are, and in that state, fully accept that your contribution is being made, will desire still be with you?
- 11.7 The way to achieve this state is through acceptance that it is already accomplished. And yet, as soon as your thoughts begin to accept this, many of you reverse the direction of your thoughts and turn to ideas of what you still need to do to accomplish your calling, to make your contribution. Such is the way of the mind, the way of the thoughts of the mind.
- 11.8 Now I return you to your idea of how these words have come to you, for if you can fully accept the *way* in which these words have been given and received, you will see that you can fully accept the *way* of unity.
- 11.9 You have been told you give and you receive from the well of spirit. What might this mean? How might this relate to the giving and receiving of these words? To the discussion we have been having about the body and the elevation of the self of form? How might this relate to your desire to make

a contribution and answer your calling? How does this relate to your desire to know what to do?

- 11.10 These answers lie within you, at the heart or center of your Self, as do all answers. Your desire to make of me a teacher is the same as your desire to make your thoughts into answers that will provide you with direction. As was said earlier, you dare not, as yet, turn to your own heart for answers. Yet your heart is the well of spirit from which true answers are drawn. Your heart is a full well, a wellspring from which you can continually draw with no danger of ever drawing an empty bucket. You need never thirst again when you have accepted this. You need never seek again for answers when this has been accepted. Because you will know and fully accept that the answers lie within.
- 11.11 To *believe* that you are already accomplished and not live from this belief is insane for reasons already enumerated time and time again. What prevents this belief from becoming an ability and prevents it from going from being an ability to simply being who you are, is your thoughts—thoughts that need an explanation for everything, and an explanation that makes sense in terms of the world you have always known.
- 11.12 The giving and receiving of these words will never make sense within the terms of the world you have always known. No explanation will ever be good enough for those who set limits upon the truth. But for those willing to open their minds and hearts to a new way of seeing, for those willing to suspend disbelief, the answer to the giving and receiving of these words will provide the answer to the question your thoughts cannot quite comprehend well enough to even articulate, much less to answer.
- 11.13 These words give evidence of who I am because they give evidence that I know who you are. That these words give evidence that I know who you are and that they give the same evidence to your brothers and sisters that I know who they are, will tell you something of the nature of who you are if you but let this idea dwell within you and take up residence in your heart. We are the sacred heart. As was said as we began this Dialogue, we, together, are the well of spirit. We, together, are the shared consciousness of unity. In our union we bear the sameness of the Son of God. In going forth with the vision of unity you become as I was during life. You do not *think* your way through life, but instead draw your knowing forth from the well of spirit, from the shared consciousness from which these words are given and received.

- 11.14 In other words, the elevated Self of form does not remain contained within the dot of the body but draws its sustenance from the larger circle, the circle of unity.
- 11.15 What then becomes the contribution, the unique contribution of each elevated Self of form? The contribution becomes a contribution from the well of spirit, from the shared consciousness of unity that finds its expression, its unique expression, through the elevated Self of form. Why would you retain your desire to make an *individual* contribution, when you can now make a contribution such as this? Is not your unique expression of the whole enough for you? Is it not infinitely greater than the contributions that are possible for the individual, separated self to make? Is not the history of your world filled with individual contributions of incredible scope?
- 11.16 Do you still believe that the contribution made by the man Jesus was an *individual* contribution? I tell you truthfully that the only contributions that endure, the only contributions that are truly lasting, are contributions that arise from the well of spirit. To seek importance for the personal self would be akin to placing the importance of Jesus on the man Jesus who existed in history. Some do see Jesus only as an important man among many important men. Those who do so miss the point of the life of Jesus just as they miss the point of their own lives. Those who do so seek to make individual contributions as important men and women and do not seek to give expression to what is in everyone's hearts, to what is shared in unity, to what is the truth of who we all are rather than the truth of who the individual is.
- 11.17 There is no truth inherent in the individual, separated self, but only illusion. Illusion can be described in many different ways that lead to many paths of seeking, but illusion can provide no place in which the seeking ends and the truth is found.
- 11.18 Turn now not to your thoughts, but to the mind and heart joined in unity. *In unity!* Unity is *where* the heart and mind are joined. Unity is the place from which the expression, the right-minded action of the elevated Self of form, arises. Unity is the Source of these words. So is it said. So is it the truth.