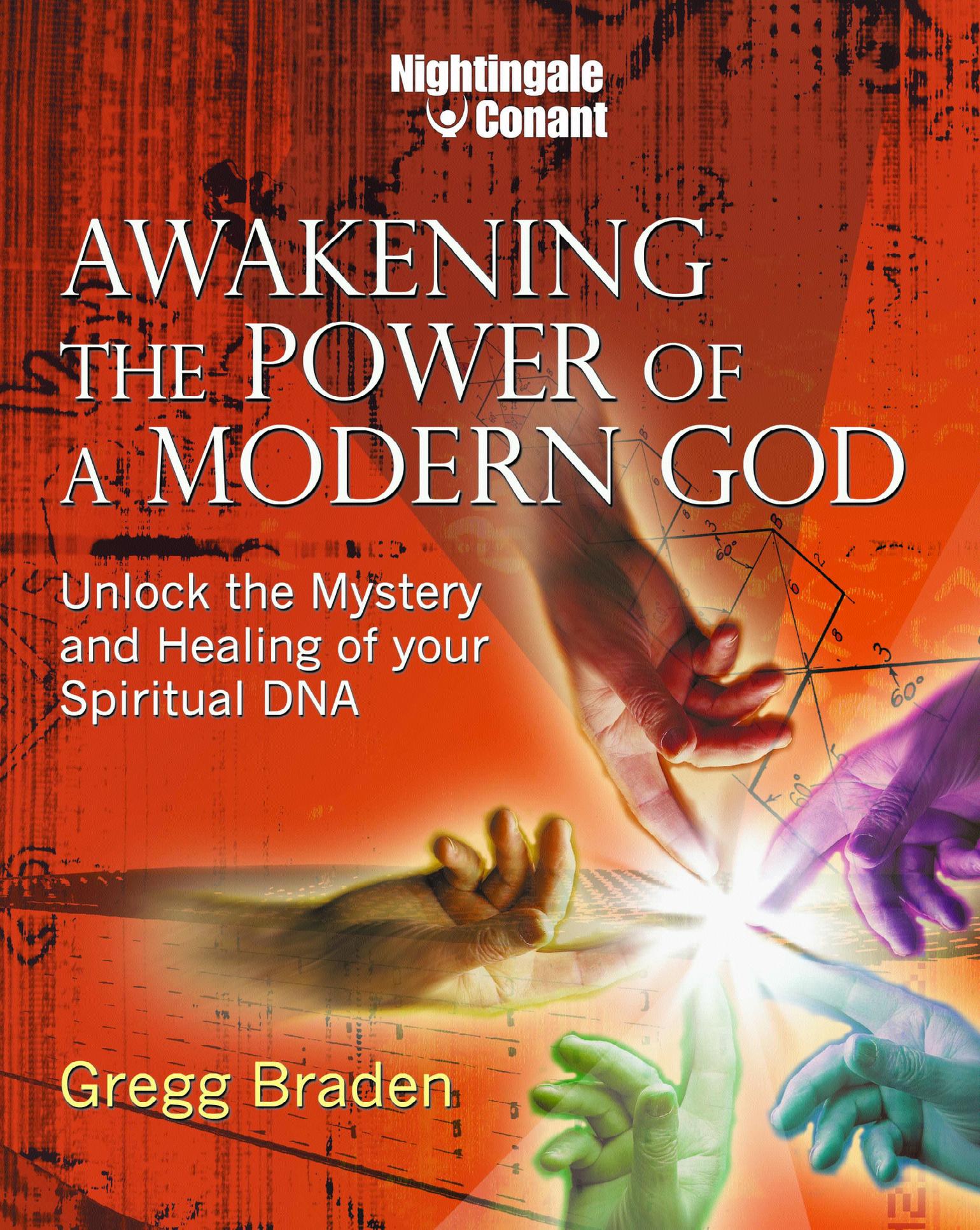


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AWAKENING THE POWER OF A MODERN GOD

Unlock the Mystery
and Healing of your
Spiritual DNA

Gregg Braden



IMPORTANT

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AWAKENING THE POWER
OF A MODERN GOD

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of Your Spiritual DNA

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How to Use This Workbook

How can you get the most out of this workbook? By using it in conjunction with the audio program. For each session, do the following:

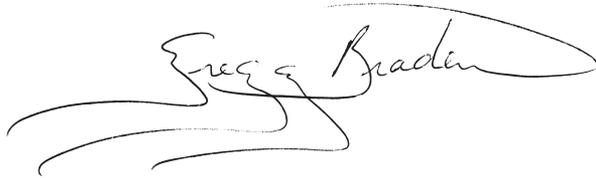
Preview the section of the workbook that goes with the audio session.

Listen to the audio session at least once.

Complete the exercises in this workbook

By taking the time to preview the exercises before you listen to each session, you are priming your subconscious to listen and absorb the material. Then, when you are actually listening to each session you'll be able to absorb the information faster — and will see faster results.

Let's get started.

A handwritten signature in cursive script that reads "Gregg Braden". The signature is fluid and stylized, with a large loop at the end of the last name.

Gregg Braden

Session 1: The Alphabet of Life

What would it mean if we discovered that each moment of our lives is part of a conversation, an ongoing dialogue with the world around us? What if the language of our conversation is without words as we know them traditionally? What if the alphabet of our lives is made of the thoughts, feelings, emotions, the perceptions and beliefs that we carry inside of us in each moment of every day?

While we might not even be aware of our deepest beliefs, they are the very blueprints for the success of our careers, our relationships, our art, our music and business. On a larger scale, our beliefs are the blueprints for the healing and the peace that we find in our families and communities and between nations.

Is it possible that all the wars, hate, disease as well as the love, optimism and hope in this world are actually us trying to get our own attention, us signaling to ourselves in the only way that we know how, wanting to be heard and acknowledged? From this perspective, our lives may not be so very different from the efforts of the youngest child in a family who longs to be heard. Just as that child tries harder and harder to get the attention of those around him or her, we should not be surprised to see our attempts to be noticed coming back to us in the world in ways that are less and less subtle.

What Is Your World Saying To You?

In this conversation without words we must ask ourselves, do we even know what's being said? Are we aware of what we convey to our world through our actions and our beliefs in each day? If life is a language, what is our world saying back to us? What is your world saying to you? What are your successes, your perceived failures, the joys, and the frustration saying to you about your deepest beliefs of yourself?

In a world that is changing so very fast, the events of life personally and collectively may now be seen as a gauge of sorts — a feedback mechanism that invites us to recognize the message we're sending to ourselves. To participate in this conversation however, we've got to understand the language. So, in this program, you're going to discover the hidden relationships between what we often believe are the coincidences, the seemingly chance events that happen every day in our lives and what those events may actually be saying to us about ourselves at a much deeper level.

Through the eyes of the ancient Essenes, the scribes of the Dead Sea Scrolls, we will identify a series of mirrors, or reflections, in the world around us of our true or the core beliefs that live within us. These mirrors will illustrate for us the beliefs that are so close to us that we're so conditioned to accept them. Sometimes we can see them only when someone else points them out to us. The Essenes say that all of us will face these mirrors at some point in our lives, somewhere along the way.

Through the reflections of business, career, family, romance and health, life itself becomes our guide to become better people and to build a better world. As we understand our own biases toward ourselves and others, the things that we judge, the things that we long for, those things that we miss in life and the things that we hold so dear, ultimately we will discover our true relationship with

something much greater. It is through these reflections that we discover our relationship with the intelligence that scientists now suggest is the very core of our universe, the intelligence that many traditions simply call God.

It Is Through Mirrors That We Discover God

To identify these ancient mirrors, we have to cross the traditional boundaries of science and spirituality that have prevented us from recognizing the mirrors in the past. Together we will weave case histories, scientific reports, and personal experience to explore how the field of energy that forms our universe plays a direct role in our personal lives every day.

In the audio program *Speaking the Lost Language of God*, I identify the first half of an ancient understanding, an equation if you will, that describes how we access and use the field that our world is made of, the intelligence that surrounds us, how we speak to the field through the qualities of thought, feeling, and emotion in healthy and life-affirming ways.

Well, that was the first half of the equation. And in *Awakening the Power of a Modern God*, we'll take that mystery even one step further, exploring the second half of the equation, how we listen to the universe responding to what we have spoken through our lives — how to hear the silent language of God.

A number of scientific experiments during the last ten years as well as very rare accounts from ancient texts are adding to a growing body of evidence that suggests that this dialogue with creation, our conversation with what some scientists now call the Mind of God, is really not so far fetched. As a matter of fact, it's a description of precisely what appears to be happening in our world today.

Well, two recent discoveries give even greater meaning to such possibilities and they offer powerful new evidence that not only are we part of all that we see in our world, but that the intelligence underlying life actually resides within us. The intelligence is encoded into our bodies as well.

The first of these discoveries is of a field of intelligent energy that connects all of creation. And the second is the discovery of an intelligent message that includes the ancient name of God that has now been found encoded into the cells of all life as we know it. When you take these two discoveries together they offer us an empowering new way of looking at life, the unprecedented and seemingly out-of-control events taking place in our world today and the undeniable speed of the change in our careers, in our health, our relationships, our families, and our communities.

A Brief Overview of *Speaking the Lost Language of God*

Between 1993 and the year 2000, scientists documented evidence of a field of energy, a previously undiscovered field of energy, and they said that this field is described in three ways. They said first of all the field is everywhere all of the time. Second is that the field apparently has been here from the time of the very beginning, a time that we call the “big bang” in the theories of physics. And the third is that this field has intelligence, the field responds to very specific qualities of human emotion. This field is so new that as of yet scientists have not come to a consensus in terms of what this field should be called. Some are calling it very technical names such as the “Quantum Hologram,” while others such as the former Apollo astronaut Dr. Edgar Mitchell called the field

“Nature’s Mind.” In some of his more recent works, Stephen Hawking is actually calling this field “the Mind of God.”

Well, the field is now recognized as a conduit. It’s this field that carries what we create within our bodies: our thoughts, feelings, emotions, beliefs, the anger, the hate, the rage, the joy, the love, the compassion, our prayers, all the things that we become from within. It is this field that carries it into the world beyond our bodies.

One of the keys to understanding why this field of intelligence, the Mind of God, is so important is because it is now being described as a holographic field. A brief definition of a hologram simply suggests that it is a pattern in nature where every piece of the pattern holds all of the information to reproduce the whole once again. We work this way in consciousness. Consciousness appears to be holographic in nature. It means that all of us are portions, little pieces, of a greater whole.

And what this says to us is that the seemingly insignificant moments in our personal lives become the collective answer to our time in history. They are a part of the language that is speaking to the field around us. Little changes in our beliefs are mirrored throughout the larger whole.

The second discovery that I’d like to share is the discovery of an intelligent message that has been found encoded as the cells of all life as we know it. It’s a message that includes the ancient name of God.

This discovery actually is part of a research project that I began when I was employed in the defense industry during the last years of the Cold War in the late 1980’s. And it was during that time, working behind the scenes, that I had the opportunity to see just how frightening that period in our world’s history really was and how close the super powers came to doing the unthinkable, unleashing the forces of nature and weapons projects upon civilian populations in ways that we could just never imagine in the minds of rational, loving people.

My thinking was that if we could find a principle of unity that transcended the differences that have separated us in the past, if we could find a single principle of unity that included every human on the face of the earth, excluded no one, regardless of their beliefs or their lifestyle, their borders, their bloodlines or their heritage, if we could find that kind of principle, then perhaps we would find a reason to become greater than the differences that led to the great wars of the 20th century, including the Cold War that I was experiencing at the time.

The bottom line to this project is that by simply following ancient clues from the three major religious traditions that today link over one half of the world’s population, the Jewish, the Christian and the Islamic traditions, by following the clues left in their writings, a mathematic link has been discovered between ancient alphabets and the DNA of all life.

What this link says to us is that when we see what we believe is the chemical code of life through the language of science, those chemical codes may be replaced with very specific letters, very precise letters of ancient alphabets through the code that was left through us in the texts. And when we do this, low and behold, the chemical codes of life begin to spell words, and the words begin to spell sentences and the sentences reveal an ancient message in our bodies including the ancient name of God, just as we see it in 2,500-year-old texts.

The implications of this kind of discovery are vast.

So the hidden key is this discovery that allows us to read our biology as a language. We must be willing to cross the traditional boundaries that have separated science and spirituality in the past. It's all about the language.

Ancient traditions describe creation in their own way through the words and numbers of another time to give meaning to what they experience in their world. What's interesting is we do precisely the same thing today. We use words and numbers to describe the language of creation through the science that we call the elements and the chemistry as we know them today. Well, the key to translating these two languages is to find a common denominator that links the two different ways of knowing.

When we look at life today, life typically is described through the images of the DNA molecule, the long twisted double helix that has become so familiar. One of the things that's so interesting about the DNA molecule is that as complex as all life appears to be is that within the strands of those DNA molecules there are a series of letters that represent the information that make us who we are today. And as complex as those letters appear to be, the four letters that are called the DNA basis — the T, the C, the G, and the A that we see in our science and textbooks — what we find is that those letters are actually symbols for something much greater, a much greater depth of information.

The T, for example, stands for the elements hydrogen, nitrogen, oxygen, and carbon — certain numbers of those atoms in the elements of life. The C and the A and the G stand for the same thing. So although it appears very complex, it's actually very simple. What the DNA molecule shows us is that on the deepest levels that all life is simply made of the four elements: hydrogen, nitrogen, oxygen, and carbon. And this is the way that western science today describes life. Modern science describes life and our universe through word and number as we arrange those elements upon a chart that we call the periodic table of elements.

Every element on our periodic table is described through numbers that describe its atomic mass and atomic weight. So, in this way, modern science describes creation as word and number. Ancient traditions appear to have done the same thing, if we have the wisdom to recognize how they went about it in the past.

Gematria

One of the surprises that came to me as I was researching this is that every language, all ancient languages, have what are called hidden or secret number equivalents assigned to every letter of the alphabet. So every letter has a unique, a precise, a specific number that gives even deeper meaning to what those letters mean when we use them in words and sentences. The numbers are precise; they're specific; they're very mysterious. Many of them have been around for 5,000 years and they never changed.

The ancient science of applying those number values to find deeper meaning in the letters is called gematria. The rules of gematria allow us to take the science of assigning numbers to letters very seriously.

Even though this is an ancient science, to many people the idea that all alphabets are linked to numbers is a new concept. Whether we're speaking about Kuni form or Sanskrit or Chinese or

Arabic, Greek, Coptic, Latin, even English, all of these languages have these very specific letters linked to them. Perhaps the best known of these languages is ancient Hebrew because so many people are studying Kabbalah. From the ancient perspective, what we're finding is those who've come before us describe their world through word and number using the numbers of the ancient alphabets and the letters to describe creation. Western science describes creation as word and number using the elements of the periodic table and the numbers linked with them. And now we are talking apples and apples. The question is can we find the common denominator that links our modern way of describing our lives? Is there a way that we can link the elements of life — carbon, oxygen, hydrogen, nitrogen — to the ancient way of knowing, to the ancient alphabets?

And the answer is that although the words have changed over time, the numbers that describe creation have not. So when we find the numbers that describe the elements of life, when we find the numbers linked to hydrogen, nitrogen, oxygen, carbon, and we can find their equivalents in the ancient alphabets, that is what allows us to replace one for the other. The bottom line to this entire discussion is now that when we substitute in the cells of our bodies, in the DNA of life, the ancient letters for the elements that give us life today, the chemical code of life becomes words and the words become sentences and the sentences carry a message. And that message reveals that literally the ancient name of God exists in every cell of life.

The Ancient Name of God Exists in Every Cell of Life

Statisticians say that there's a .00024% probability that this message in our cells including the ancient name of God is a random occurrence. It appears to be intentional.

While we have historically looked at cells as membranes that enclose the chromosomes and the long strands of DNA and the genes and the sticky gooey protoplasmic stuff that gives us life, the message in our cells now invites us to view each cell in our bodies is a library. Scientists estimate that the average human has about 50 trillion cells in a body. Every one of those cells is a library. And now we know that the chromosomes within the library may be viewed as books. And those books are made of long strands of DNA that become chapters. And those chapters are broken into shorter pieces that we call genes that may now be viewed as paragraphs and sentences. And when we begin to view life in this way, we become walking libraries, living libraries of information. It is this information that gives us a reason to think very, very differently about ourselves.

The message in our cells at the very least tells us three things.

- 1) It tells us that we're here on purpose. The fact that that message is intentional says that we're here on purpose.
- 2) It says that we're part of one another in all life that share the same message that share the ancient name of God in the cells.
- 3) Because this message exists even in the most primitive forms of life, it suggests that the intelligence that put the message there existed prior and that we are by virtue of that part of something perhaps even much greater than we've imagined in our lives.

The God Code

This message now is being called the God Code. What the God Code tells us is beyond any differences that may have separated us in the past, the message in our cells reminds us that we're a family. And the moments we doubt, we need look no further than the message in our cells.

Some of the best thinkers of our time — scientists, engineers, social architects — suggest that we're living the greatest challenges in recorded human history. Within those challenges for the first time in recorded human history, the fate of our entire species rests upon the choices that we're making in this lifetime, within the choices of a single generation. We are given the power to become better people, to participate in the events of life, to create a better world.

Early in the 20th century the physicist Max Planck, while receiving his Nobel Prize for his work in quantum theory, made a statement to his colleagues that astounded even the people of his time.

Max Planck said, "As a man who's devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about the atoms this much," he says, "there is no matter as such. Matter doesn't exist the way that we think that it does." He says, "What we see is matter originates and exists only by virtue of a force and we must assume behind this force the existence of a conscious and intelligent mind." Max Planck completed his statement by simply saying that "this mind is the matrix of all matter. This mind is what underlies the intelligence that we see as the world around us." Now this is important because we're a part of that matrix, we're part of that field.

- 1) An intelligent field exists around us
- 2) This field is holographic, that the little changes that we make in our lives are mirrored throughout the greater pattern of the field.
- 3) This field responds to the themes of our lives, to our thoughts, feelings and emotions.

So let me ask you a question. In your life do you find patterns that recur in your jobs, personal relationships, and in your family? Do you find that your cars break down frequently or very specific things within your cars break down more frequently than you would expect? Do you find yourself in times of betrayal of trust in relationships, and when you find those happening in one area of life, such as business, do you find that the same thing may be happening with your friendships or with your romance or with your families and friends? Do you find that you have an inordinate number of home maintenance repairs? Are things always going wrong with your air conditioner or your heater or your gas lines? Do your pets seem to be sick more than they should?

As insignificant and unrelated as some of these things might be, what the field says to us is that they in fact may all be related. Could the events that we've just described be the field speaking to you? Is it possible that the Mind of God is actually calling to you, patiently awaiting the day that you recognize the language of the messages that are being sent so you can create a life in a world where the pain and the hate and the suffering are a thing of the past?

Session 2: The Living Mirror

The idea that our universe and our world may be an ever evolving, ever changing living field of energy and that we communicate with that energy is gaining greater acceptance from an increasingly wider audience.

Physicist John Wheeler was a colleague of Albert Einstein. He had an illness in the year 2002 and granted a series of interviews after recovering from his illness. He said that his illness was what he considered to be a wakeup call. He said for the remainder of his life he was going to dedicate his life to solving what he considered to be the last great mystery. He said, "I want to understand who we are and I want to understand what the role of consciousness is and what consciousness plays in the universe."

In the interview, John Wheeler said we're part of a universe that is a work in progress. He said, "The universe isn't complete. It's not finished building itself yet." He goes on to say that we're tiny patches of the universe looking at itself and building itself along the way. What he's saying is that we'll never find the end of creation, for example, because every place we look, creating put something there for us to see. The act of looking is consciousness building and creating. John Wheeler's ideas add to a growing body of evidence suggesting that the universe may not exist quite the way we've always thought that it exists.

For example, recent studies now through the Hubble telescope and studies that NASA has done over the last 10 years are offering a surprising body of evidence suggesting that the universe in fact isn't very solid. The new studies are showing that only about 4% of our entire universe is made of the stuff that we call atoms. Only 4% is physical. The other 96% is made of an energy that we do not really even understand well at all. It's called dark energy, dark matter. Seventy-three percent of our universe, for example, is believed to be a dark energy. Of that, 23% is dark matter. And this is not matter as we know it.

Well, of the 4% that is physical, of the 4% of our universe that is made of atoms, most of that is made of only four elements and they're four very familiar elements. They should be familiar to you now, from our last segment. They are the elements of hydrogen, nitrogen, oxygen, and carbon. The same four elements that make up our bodies and make up life as we know it.

So when John Wheeler says that we're part of a universe building itself, he's implying that something within us, a force of some kind, is interacting with the very fabric of creation, in some way influencing the energy that leads to building those atoms. Well, that force we now know is linked to human emotion.

On a very practical level, when we change within our bodies, the change is mirrored in the world around us. For example, researchers have found that when stress is relieved within a group in a building, the effects are registered beyond the walls of the building into the community surrounding the group. The statistics are showing now that a threshold number of people in a given population is all that it takes to trigger the effects of peace, for example, by experiencing peace as a powerful intentional emotion from within.

In the very well publicized project, the International Peace Project in the Middle East published in the *Journal of Conflict Resolution* in December 1988, these relationships were actually imple-

mented during the Israeli/Lebanese conflict. People who were trained to feel peace in their bodies were strategically placed throughout the areas of conflict in the Israeli/Lebanese area for a period of time. It was called the window of the experiment, and during that window what was recorded was that terrorist activities dropped to zero, crimes against people declined, emergency hospital room visits declined. And when the people stopped feeling peace in their bodies, all of those statistics reversed. The number required to bring this result about, the number of people was actually a very small number, is the square root of 1% of the given population.

So if you'd like to apply this in your own life, if you take a given population of a room or a community or a nation or a world, and take the square root of that number, what you'll find is a very small number of people that are required to jump start these effects that begin within our hearts and in our prayers and meditations. In a city of 1 million people, for example, the number's only about 100. In a world of 6 billion people, the number's only about 8,000. So we know that this relationship exists between what is happening inside of our bodies and how it effects the world around us.

Exercise: Test It Out

Test this theory for yourself. See if you have the power to create peace in your family. For one day, from the beginning of the day to the end of the day, practice feeling peace. Don't get upset about the little things, but instead practice feeling peaceful. Observe the effect on those around you. Can you tell the difference in their feelings? Does your feeling of peace affect those around you?

Time Is on Your Side

Traditionally, the thinking has been that there is a lag time between the time we create the emotion inside of our bodies and when that emotion is reflected in our surroundings. New experiments now are showing a very compelling body of evidence that the feedback may be much quicker than anyone had previously imagined. One of the places where this kind of evidence is showing up is in an amazing series of experiments involving human emotion in droplets of water. What we know is that our world is mostly water. Water is 95% of a fertilized human embryo. Seventy percent of your body is made of water. Seventy percent of the earth's surface is water.

Well in 1994 studies performed by Dr. Lee H. Lorenzen and Masaru Emoto began exposing droplets of water to subtle energy, the energy of words that were written, the energy of feelings that were put inside of the body. So the words actually were written and taped onto vials of very specific kinds of water. And the emotions were both spoken and felt at the same time.

The water was frozen to preserve whatever pattern the emotions had placed into the water and individual droplets were then photographed under magnification between 200 and 500 times. Amazing results were discovered because what they found was that the water actually changed its properties, it changed the physical properties, the structural properties of the crystals changed in the presence of human emotion. By 1999 over 10,000 photographs of these water crystals had been produced for study.

So among these, for example, some of the most polluted water from one of the major dams in Japan was taken. The droplet was taken from behind the dam. And in the presence of words such

as the word “demon,” the water appeared very amorphous. It was dark, it was dirty, and there was no way to find crystal structure. It didn’t really look like any crystal that you would expect to see.

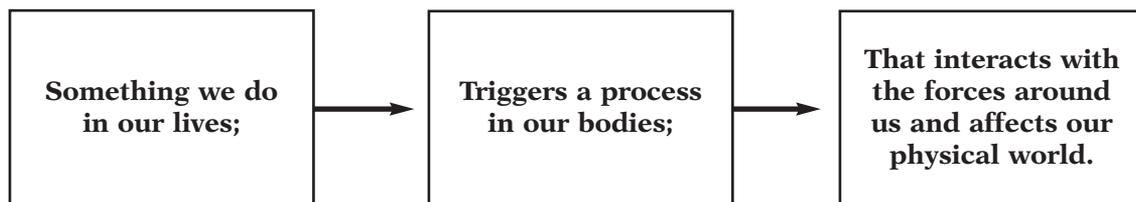
The same droplet of water, and this is key, when exposed to the word “soul,” which has a more powerful life-affirming connotation, the water began to change and the crystal and structure changed. It went from being amorphous and brown and dirty looking to the beginnings of a crystalline structure and the clarity became greater. The geometry was more pronounced. The same thing happens when a droplet of water is exposed to a word with a negative connotation, like the word “devil.” Very amorphous. Non-crystalline, dark, gloomy looking droplet of water. The same droplet of water exposed to the word “angel” begins to grow small, well defined crystals, the color begins to change, the clarity begins to change, the structure of the water crystals change in the presence of the subtle energy of the word and the way that the word is being expressed.

Now obviously this kind of research is very, very controversial. If in fact we have 50 trillion cells in every human body and every one of those cells is a droplet of water, what are the implications in terms of the way we feel in our lives and the way the water droplets of our body are responding to what we feel?

The Powerful Effects of Prayer

One of the experiments that was done was that some of the most contaminated water from the Fujiwara Dam in Japan was brought into the laboratory and after one hour of prayer from one of the local monks, the water changed completely. The crystalline structure was well defined, well formed, the geometry looked almost perfect. The water went from being murky and amorphous to a very, very beautiful structure. After one hour!

When we find these kinds of relationships happening, they add to the growing body of evidence that the ancients left us — what they call the great spiritual mystery. The great spiritual mystery simply says that something that we do within our lives triggers a process within our bodies. And that that process interacts with the forces of creation beyond our bodies and affects our physical world. And it is our physical world then that is mirroring back to us what it is that we’ve done in our bodies and our mystery comes full circle. So let me say this again, something that we do within our bodies triggers a process within our bodies that interacts with the forces of creation and affects our physical world. And as we see our world affected, we’re seeing the result of what we change in our bodies.



Scientific experiments are showing precisely the same thing; they use different language. What they're saying is that heart-based feeling and emotion changes the chemistry of our bodies producing quantum effects that extend our bodies that change our physical world. And by virtue of that, the world is mirroring to us the changes that we have felt from within. If we understand this we have the beginnings of a very empowering internal technology. It's us, speaking to the Mind of God and life is the feedback mechanism that mirrors the silent language of God back to us once again.

This feedback mechanism works because of a very powerful principle called resonance. We are in resonance with our world. We're tuned to the world around us in ways that we are perhaps only beginning to understand.

Think of it like this: just as a radio or a television station may broadcast signals throughout the airwaves and have them reflected by satellite dishes miles away, we do the same thing. We broadcast our thoughts, feelings, emotions, our beliefs, our bias, our judgments in every moment of life. The field is the antenna that reflects these patterns back to us as relationships in our lives. The difference is, however, that instead of having only one satellite dish receiving and broadcasting the signal back to the sender, the entire field, our universe, is the receiver. And it's broadcasting to us all the time, everywhere, reflecting us back to ourselves as the situations and the circumstances and the relationships that we bring into our lives. It's a very empowering and very different way to think about our world. But the mirrors, the mirrors of this field, run much deeper than simply human-to-human relationships. We are tuned to everything in our world, not just one another. We're tuned to our homes, we're tuned to our automobiles, to our pets, to our bodies.

Experiment: Your Relationship to Things

Look into your own life. Look to your world at things that frequently break down or seem to malfunction in some way and then do these three things:

- 1) Determine the role that that broken part plays in the system. So, for example, if your brakes are going out in your car or your transmission in your car, your water heater in your house, what is the general role that that part plays in the car or in the house?
- 2) Use that role as a metaphor for your life. If the brakes are going out in your car, what is it about your life that seems to be going so fast that you need to put those brakes on or apply those brakes to? If you are finding, for example, your water heater blowing up, the pipes blowing up, the radiator hose blowing up, mirroring a pressure in your home or in your automobile, if that pressure is there, where in your life do you find a similar pressure and what is your life showing to you?
- 3) Ask yourself what the metaphor means to you in this moment. What is the metaphor communicating to you? You might be surprised to see how accurately the world around you is communicating to you concepts and ideas, experiences and feelings, some conscious, perhaps some not, that are living within you in this very moment.

These are huge concepts. The implications are vast. It's also empowering. If we can recognize the language of the world around us and see life as a language communicating to us, mirroring to us the things spoken or unspoken we've become in our world, then we've opened the door to vast new possibilities of empowering ourselves, becoming better people and creating a better world.

In the space below type the things that frequently break down or seem to malfunction in some way in the your world. Then follow the three suggestions listed on the previous page.

Session 3: The Essene Mirrors

In his award acceptance speech in 1917, Nobel Prize winning physicist Max Planck reminded us that what we see as matter in the world around us originates and exists only by virtue of a force. And he goes on to say that we must assume that behind this force is the existence of a conscious and an intelligent mind — that this mind is what we call the matrix of all matter.

Well, what Max Planck called that matrix in 1917 is what physicists today are beginning to simply call “the field.” This field of intelligence is a neutral energy. When you think about this field, I’m going to invite you to think of it in its neutrality. It’s not that the field likes us or that the field doesn’t like us. The field doesn’t judge our actions or our beliefs, our thoughts, feelings, emotions, as right or wrong feelings or good or bad feelings. It is simply a mirror. You can think of it as a pulsating, shimmering, glimmering, shining, throbbing, and living substance that sends back to us in each moment of each day the energy of what we send to the field by the way we live our lives. When you think of it this way, you have a grasp, a very good metaphor for precisely how this field works. It simply returns what we have offered as the blueprint for the relationships that we bring into our lives.

The Energy of How We Live Our Lives, Rather Than the Actions, Becomes the Magnet

In other words, the integrity or the truthfulness or our violence and fear becomes the magnet that draws like energies and like experiences as situations and circumstances and people in relationships around us.

Well, while scientists now recognize the existence of the field, they’re asking the next question, they’re saying what does it mean and how do we use it?

In the words of their time, the ancients, those who’ve come before us, offer us insight into both these questions in terms of what the field means and how we use it in our lives. They offer us precise instructions describing to us how we may interpret the behavior of this field in response to choices we make in our lives and the way we live our lives, how we can read the field in each moment of each day.

In *Speaking the Lost Language of God*, I spent some time discussing the ancient Essenes, the scholars of the Dead Sea Scrolls. It is through the eyes of the Essenes that we will develop the new concepts of the mirrors describing how our world is communicating with us, what we have spoken into the field.

The Essenes

Twenty-five hundred years ago a mysterious group of scholars, mystics, and holy people set themselves apart from the world around them and they built communities outside of Jerusalem along the shores of the Dead Sea so that they could live the principles of an ancient teaching the way that they chose to live them. These people were known during their time by the Egyptians as

the therapeutae, or the healers, and chose to live a life that strictly honored the most ancient wisdom traditions that they knew of their time. Today we know this sect as the ancient Essenes.

Much of what we know about the Essenes today comes from two primary sources: the Roman Historian Josephus and from the discovery of what is now called the greatest archeological find of the 20th century, the Dead Sea Scrolls. In their text, the Essenes left us keys to understanding our relationship with the field that is everywhere all the time and they included very precise instructions describing how we use this field in our lives.

The keys were later incorporated into the Gnostic traditions of the first centuries such as those that were found in Egypt's Nag Hammadi Library. Through the eyes of the Essenes, we will identify five mirrors, describing in broad, general categories the kinds of relationships that we experience personally, professionally, and collectively — reflections from the world around us of what are perhaps our truest or what are called the core beliefs within us.

The value of having the ability to recognize these mirrors in our businesses and our careers and our families, our romance and our health is that by doing so we allow the events of our own lives to become our own spiritual guides. Our own lives lead us to understand our beliefs regarding ourselves and others without having to ask someone else or reference someone else or have someone else interpret them for us.

Learning from the Mirrors Lets Us Be Our Own Guides

These beliefs include the things that we judge, the things that we long for, the things that we miss, and the things that we hold dear in life. Sometimes beliefs that aren't so easy to see from our own personal perspectives ultimately lead us to understand our true relationship with ourselves, with the world around us, and ultimately with the force that many call God.

One of the things that makes the mirrors of life so interesting is that they are not confined to the relationships that are first recognized. They represent patterns that often spill over from one relationship of our lives into others. For example, if by going through these mirrors you identify a breach of trust that you recognized in a business or a financial relationship, that same mirror may well be playing out in your friendships, in your personal relationships, in your romance, in your experience with your siblings and vice versa. So the mirrors, they are two-way mirrors. And it's not uncommon to discover that once a pattern is recognized and addressed in one area of life, that all of the other relationships echoing that same pattern quickly find their own resolution and disappear. In other words, it's not necessary to go back and address this mirror in every single relationship. By seeing it once, what happens is that as we recognize it, the glue that pulls, the magnet that pulls other people into our lives mirroring the same conditions, once we recognize it once, all of those other patterns will very quickly fall away.

So the value of identifying the mirrors and offering examples of how they work through true accounts and case histories is that you can use these as templates in your own life and you can understand your own circumstances and make sense of what may perhaps be some of the most painful, mysterious, perhaps unexpected experiences of your life.

The Essene Mirror of Relationship

The lost gospel of Thomas from the Nag Hammadi Library, this first mirror is identified with a single sentence. It simply goes, “You read the face of the sky and of the earth but you have not recognized how to read this moment.” The author of this quote is saying that we spend our time trying to interpret the world around us, in our past and our future, and we haven’t even recognized what the very moment, the present, is saying to us. This is a reference to the most obvious of the mirrors, the mystery of the first mirror of relationships, the mirror of the moment.

What I found over the years is that when the subject of mirrors comes up in conversation, this first mirror is the one that’s commonly identified. This is the mirror that says to us when we find ourselves surrounded by people or situations or circumstances where we see a lot of anger, people are frustrated, they’re negative, they’re difficult to work with, this mirror suggests that those around us are reflecting us, our own anger, our own frustration, our own negativity, our difficulties.

This is the most direct of the mirrors. It simply suggests that if you don’t like what the world is showing you in a given moment, look to yourself because there’s a good chance that others, as individuals, groups, and situations may be reflecting back to you the very patterns that you’ve become within yourself. Sometimes these are patterns that you identify so strongly with that it’s hard to even recognize them in yourself.

For example, the need to control is a great example of this kind of mirror. When you find yourself in a situation where you need to control the conditions around you, what you’re saying is that you need to control the external factors of life to feel safe in your world. This is not right, wrong, good or bad, it simply is a pattern, we’re looking at how it’s expressed. So if you’re a person that feels the need to control your world so you are safe, there’s a good possibility you’ll find yourself in situations where others are going to try to control you in varying degrees. You’ll find yourself in a job situation with supervisors that micromanage every moment of your day.

You’ll find yourself in families with children that interpret your family rules as control upon them and they will resist them to the ‘nth degree. You’ll find yourself in friendships and surrounded by people that need to set the parameters, everywhere you go, everything you do, if you’re going to have a night out, they’re going to plan everything down to the moment socially. Perhaps even in your own family you’ll find issues where one person has to control all the finances, all the check-books, all the authority. And again, none of these is right, wrong, good or bad, they are simply ways of understanding in the world around us what we may be expressing from within us.

This first mirror is the most obvious, it’s the most direct. And it simply suggests that the quality of events surrounding you in any given moment in time may be reflecting specific beliefs that you hold in that moment of time. Often simply by recognizing the mirror, this is all that’s needed for the charge that brings that mirror to you, the magnet that draws those relationships in, to dissipate and those that control you, you’ll find will fade from your life.

Exercise: What’s in the Mirror?

Take some time to think about the relationships in your life right now. Is there a consistent pattern of behavior? Can you identify something that drives you crazy, and yet everyone in your life seems to demonstrate that behavior? Think about it, and write it here:

The people in my life consistently seem to:

Could It Be Something Else?

While it is possible that the behavior of the people around you may be mirroring your attitudes, your bias, your beliefs, it's also possible that another, more subtle mirror may be playing out. So to make this distinction you must ask yourself a simple question. When you find yourself in the situations and you're surrounded by people who are pushing every button that you have, where you find people trying to control everything that you do, as honestly and truthfully as you can, answer this one question, "Are the people around me, those pushing my buttons, showing me who I am in this moment?"

Exercise: Is It About Who You Are?

For the answer to the above exercise, ask yourself, "Are the people around me, those pushing my buttons, showing me who I am in this moment?" Regardless if the answer is "yes" or "no," write your thoughts here:

When you ask that from within, before you even have the question asked, an answer will come back to you and you'll know a yes or a no. And if the answer to that question honestly is no, if those people aren't showing you your self in the moment, then it's possible they may be showing you another, more subtle mirror. This is the second Essene mirror of judgment.

The Mirror of Judgment

In the lost gospel of Thomas in the Nag Hammadi Library, the author wrote, "Recognize what is in your sight and that which is hidden from you will become plain to you." And this is a beautiful insight into the power of this mirror.

Very often, what reflects back to us in our relationships is not something that we are right now, but is instead a judgment we are making about another's behavior as to whether it is "right" or "wrong."

When you find a way to honor people for what they do, without labeling it as “right” or “wrong,” very often the relationship will fade away.

The Judgment Is the Glue That Keeps People in Your World.

Exercise: Releasing Judgment

In the following scenarios, mentally honor the person who is “wrong,” and release any judgment of them.

Scenario One: Writer Steals Assignment

Barry and Dave have been colleagues at a newspaper for several years. While not particularly close friends, the two men have verbally supported each other in their career development over the years. They shared leads and gave each other “first dibs” on stories.

One day, Dave finds out that Barry “stole” an assignment from him. Barry had gone to the Senior Editor and had lied that he was more qualified to write the story than was Dave. When Dave finds this out, he is furious.

What is this mirror showing Dave? How can Dave honor Barry and release judgment of his actions?

Scenario Two: Husband Is Secretive About Money

Marissa and Pete have been married for five years. They each have jobs and put their money into separate bank accounts. Each person is responsible for paying certain bills in the family, and although they don’t talk much about money, Marissa is very open about the status of her finances with her husband. One day, Marissa is dusting her husband’s desk, when a bank statement falls to the floor. On it she sees that her husband has accumulated nearly \$30,000 in savings. Marissa had no idea that her husband had that kind of money in the bank. Marissa has to sit down, as she is so stunned.

What is this mirror showing Marissa? How can she honor Pete and release judgment about his actions?

Now look at the people that you have masterfully and skillfully drawn into your life, some that you may hold dear — friendships, supervisors, co-workers, boyfriends, girlfriends, husbands, wives. Now, look to the ones that irritate you the most. Look to the ones that irritate you to no end and ask yourself, “Are these people showing me myself in this moment? Are the things that they do showing me who I am in the moments that I’m with them?” If you can answer this question truthfully and honestly with the word no, then there’s a very good possibility that laying at the core of your irritation with them, all the buttons that are being pushed, you’ll find a powerful clue about yourself. Because the source of your irritation may be the mirror of those qualities of character that you’ve judged in others, that you have a charge on, as judging it within yourself. The second Essene mirror of relationship is the mirror of the things that we judge.

So identify the things that these people do in their lives and do your best to find the broad, general themes that the specifics represent. Now, ask yourself if you have a charge on these themes. Don’t be surprised if you feel a surge of emotion that wells up inside of you as you ask the question because these are the very qualities of life that your life is asking you to recognize right now without judging in others. Once we have the wisdom to recognize the mirror of the things that we judge in others, we now have a direct window into the very things we judge within ourselves.

It’s not uncommon to find that simply recognizing how the mirror works and doing nothing else, seeing first hand how it’s playing out in our lives, is enough in and of itself for the mirror to dissipate. Often the mirror of the things that we judge are all around us, the varying degrees and each moment of each day, and it’s only when they are pointed out to us and we recognize them, and the first time that we find those mirrors and we find that they are healed in our acknowledgement of their existence. So it’s the recognition of the mirror itself and our willingness to follow the mirrors to even deeper levels that leads us into the more subtle mirrors.

Session 4: Mirrors of the Three Universal Fears

In our culture we all experience fear in many different ways. Fear has many masks in our culture. When you describe your relationships to someone else or the experiences that you have in your life, if you could use words such as angry or judgmental, controlling, emotionally unavailable, physically unavailable, jealousy, hateful, critical, abusive, if those kinds of words come up in your description of your relationships with others, you are sharing in subtle and very powerful ways how the masses of fear are playing out in your life.

What's so interesting is that all of those masses of fear, from anger and rage to hate and jealousy, they all resolve to one or a combination of only three fears that we call our core or our root fears. Fears that the ancients called universal.

If we do not know our universal fears, they'll play out in our lives in what are sometimes very surprising ways — unexpected ways until the moment that we recognize what they are showing us in our relationships.

Fear One: Separation Anxiety

Our first universal fear is a fear that many characterize as separation and abandonment. This is the fear that the young girl in the grocery store supermarket was exhibiting when she screamed that deep, primal scream just because she found herself alone in that basket. Almost universally, there's a sense that we are here on this earth alone, that somewhere in our ancient past we were left here, that we were abandoned and that we were forgotten. And this fear appears to be so deep and so primal on the one hand, on the other hand that we will go to almost any length to mask that fear. So we will find this fear playing out in unexpected ways in our lives.

You know, it's interesting; we still don't even really know who we are in our world. Even our most sacred prayer in Christian traditions begins with a statement of separation. *The Lord's Prayer*, "Our Father, who art in heaven," defines us as being in one place and the creative essence that's responsible for our existence is being somewhere else. We feel that in ways now that we're only beginning to understand. If you, in your description of your relationships, can use words like devastated or crushed to describe failed or broken romances, or how you feel when jobs end before you're ready for the job to end, or friendships that come and go seemingly without rhyme or reason, if you can use those kinds of words, there's a good possibility that those relationships are showing you your deepest fears of the abandonment and the separation.

Exercise: How Do You Experience Abandonment and Separation?

Do you describe your broken relationships as feeling like someone has ripped a part of you away? Or in your relationships, are you always being left or are you the one leaving? Are you the leaver or are you the leavee?

Fear Two: I'm Not Worthy!

Almost universally, there's a sense that we're not good enough in this world. There's a sense that we don't deserve to be in this world. And then the question is why would we feel any differently in our culture, here in the west anyway, for over 2,000 years that we've been told that somehow we are lesser beings than the angels of the heavens and the angels of other worlds and that simply by being born into this world we've committed an act that we will always be trying to redeem ourselves from.

It's not that we have these conversations and we acknowledge these consciously throughout our day. These are the underlying experiences. But the ideas are reinforced. Sometimes in joking terms, sometimes very serious terms, showing our inadequacy. How many times have you attempted to do something and you shared your ideas with someone else and the people listening have said to you, "Who do you think you are, Jesus Christ?" They said it in a joking way, implying that you don't have the power within you to do the kinds of things that you're choosing to do. Or, "How would you get there? You going to walk on water?" These are the ways these fears come up in our lives — in seemingly innocent and unsuspecting ways. How deeply will you hear these kinds of fears? Do they actually penetrate your beliefs about yourself?

The second universal fear of self-worth is often expressed as issues of low self-esteem. If you find yourself creating relationships — of career, a relationship of friends or families, a romance — that never really honor the principles of your life on the one hand, and on the other hand you stay in them time after time after time, it may be that those relationships are matching your low expectations. How many times have you heard from someone else when you ask them about their job, "Do you like your job?" And they say, "No, you know, it's just a job. It pays the bills. It's not what I'd really like to do." That's settling and that is an issue of low self-esteem that says, "This is all I'm capable of doing, this is all I'm worthy of in the moment."

Exercise: How Do You Express Unworthiness?

What kinds of things are you tolerating "for now"? What areas of your life are you settling for less than your highest aspirations because, at your core, you believe that's all you are worthy of — all you are capable of creating?

Fear Three: Trust

Almost universally, there's a sense in this world that we've come to a world that's not safe. Why would we feel any different? Look at what we are shown. Every day in the images and through the media that are around us we're inundated with signals that our world is in fact a scary place, that it's a dangerous place. And if you feel that, don't be surprised if your world mirrors your fear back to you, if the mirrors promise that we will experience our suspicions because that's what we become in our lives.

The mirror of trust and surrender may play out in ways where we find ourselves incapable of surrendering our personal selves in exchange for the experience knowing a greater self. It expresses itself in the need to always be in control of the world around us. If we find ourselves in relationships that reflect the expectations, we think it's a scary world and we find people breaking into our homes and breaking into our cars and accosting us on the streets, those may be the mirrors that are meeting the expectations of precisely how we see our world, our view that our world is not safe, it's not worthy of our trust.

Exercise: How Do You Express Fear of Trust?

What areas of your life are you most afraid of trusting? How do you view the world as unsafe?

On a personal level, these three universal fears — separation and abandonment, self-worth and trust — play out in our personal lives as individuals. They also all pool together as our collective lives into the whole and there's a very good possibility then if the principles of resonance and the mirrors work the way we believe that they work, that globally events are showing us these mirrors as well — the struggle between communities and the lack of peace between nations.

Have you ever found yourself at a time in your life where everything is going well, you're happy, you're going through life and all of the sudden it happens. You find yourself mysteriously, magnetically drawn to another person in a way that makes absolutely no sense for no apparent reason? You could be perfectly happy going about your day in an airport or a bus station or a mall or a classroom when it happens. Your eyes meet as you pass on the street, and for a moment, for a heartbeat, there is a feeling, possibly a familiarity when you look into the eyes of this other person, a familiarity that says "I know you." Just for a fraction of a second there's this glimmer of recognition.

Then what happens is usually one of the two people will create some kind of distraction, almost anything to break the energy of what has happened in that moment. They'll glance at leaves blowing across the street, they'll look at a piece of gum on the sidewalk, they'll toss their hair, or adjust their glasses just to break the energy of that moment. And then the moment's gone, just like that. When those moments occur, what just happened? What was that glimmer of recognition or that sense of familiarity?

Exercise: Has It Happened to You?

Have you had the experience described above? What happened? Who broke the connection? Was it you, or the other person? Describe your experience here:

The next time you encounter someone and that feeling of familiarity comes over you, immerse yourself in the experience. It happens to all of us to some degree at some time. When this happens to you something very powerful is happening for you both and it's happening in that very moment. It's not something that you can analyze after the fact. It's something that you can analyze in the instant that it happens because you have just encountered someone who embodies something that you have been searching for, for a long time. And that's what that feeling, that magnetic attraction, and that feeling of familiarity is all about.

If you feel it's appropriate, engage them in conversation. Anything. Ask them the time, ask them for directions to a place that you're heading. And while you are in conversation with them and maintaining the eye contact, to yourself ask this question in your mind. Ask the question, "What do I see in this person that I've lost, that I've given away or had taken away from me in my life?" And immediately when you ask that question, the response will come as a sensation, as a voice, as an image, everyone works a little differently. Don't be surprised if the answer appears before you even have the question complete.

It can be as simple as their beauty, their innocence, the grace with which they move through life. Or it may be something more subtle, such as their confidence in themselves, something that you long for in yourself. Often just acknowledging what you've lost is all that it takes for the charge to go away and you'll find that you're not drawn to that person any longer.

When it does, it can disappear as mysteriously as it appeared. Sometimes this can happen in minutes; sometimes it can happen to couples who have shared their lives for 40 years. When the charge goes away that draws us together, many people believe they've fallen in or out of love. When in fact, in reality, what has happened is that they have mirrored within one another so completely the qualities that make them complete unto themselves that they have become better people and completed themselves. They no longer find themselves magnetically drawn to one another and the choice to stay in the relationship rather than being compelled by a mysterious force is simply the honoring of the history that they share together.

This mirror exists to different degrees for different people — to the degree that you've compromised yourself to get where you are today, in your jobs, in your careers, socially, politically, in your families and with your friendships. For every piece of you that you've lost, there remains an emptiness to be filled. Every time you give something away you create a void within you. You can think of that void as a charge in a good way. This is a good kind of charge. That void is looking to be filled. When we have that mysterious feeling or the attraction when we meet someone else, that is

us as we encounter someone that compliments the very portions of us that had been lost, taken away or given away. We found in another person what we lost in ourselves.

It feels good when we find those things. What we say is that we are complete. We hear people say this often couples in relationships. One completes the other, one is the other half. And you also hear in long-term relationships, people who've been married 40, 50, 60 years, when a spouse passes away, the one who survives says, "I feel as if a part of me has been lost," or "I feel as if something has been ripped away." And in very accurate terms they are describing through their voice what they're feeling on a physical and a physiological and an emotional level.

Consciously or subconsciously we're always searching for that feeling. Each of us in our own ways has skillfully given away portions of ourselves to a greater or a lesser degree. Portions that we believed were necessary for our survival just to get to where we are today.

Well, after giving ourselves away for so long, what happens is we find ourselves in a time where we choose to love, we choose to share, we choose to give of ourselves to someone else. And what we find is that when we go to love, there's nothing left. Calling back the pieces of ourselves that we've lost may be one of our most compelling experiences in mastery.

Exercise: What Have You Given Away?

In this exercise, identify the people in your life (past or present) with whom you shared that powerful feeling of familiarity. What part of you did/does that person represent?

Person

What You've Lost That They Represent

Session 5: The Dark Night of the Soul

The first three mirrors are “direct” mirrors, as these are the mirrors of who we are in the moment, the mirrors of the things that we judge in the moment, and the mirrors of the things that we’ve lost, given away or had taken by those who have power over us.

The next mirrors are somewhat less obvious. And, subtly they touch the very core of our beliefs about one another; our beliefs about ourselves and ultimately our relationship to a higher power.

Sometimes the events of life seem to push us to the very edge of who we believe we are. Sometimes we feel as though life has pushed us right over the edge. Many people describe this as a feeling of being tested, as though life is testing something within them. Well, that certainly may be possible. Let’s look at another perspective. We live in a world where we’ve been conditioned to believe that our achievements in life may be measured. And in those measurements we’re either successful or we fail. The belief that life tests us falls right in line with that either/or kind of thinking and allows us to succeed and fail many, many times in our lives.

This Is Not a Test

What if the challenges of life are not tests at all? What if our greatest challenges are simply opportunities to demonstrate our mastery of a particular skill or relationship? In an opportunity, it is impossible to fail or to succeed for that matter. In an opportunity, all that we can do is to meet our challenge and become the best people that we can be in the presence of that challenge. To meet our challenge while honoring our personal principles of integrity and trust and in those around us.

An opportunity from this perspective feels very different from a test that we can pass or fail. In this next mirror, it’s a mirror that shows us our greatest levels of personal mastery by presenting us with our deepest experience of personal fear.

The Dark Night of the Soul

Once again, referencing from the lost gospel of Thomas in Nag Hammadi Library we’re reminded, and this is a quote, “that all are born and must walk in the two spirits that the one has created in humankind, spirit of light and spirit of darkness.” A second part of this quote goes on to say, “If you bring forth that which you have within you, it will save you. If however, you do not bring forth that which you have within you, it can destroy you.” And this is a reference to the power that lives within us, the power that must be expressed in some way in our lives.

If we reach into the deepest part of who we are and what we have available to us as people it will carry us through what we see as the darkest experiences of our lives. And if we choose to retreat from that and we shy from finding those portions of ourselves, it destroys our trust and our ability to move forward in the process of life. This parable suggests that we each harbor within us a power that seeks to be shared and expressed. That’s a power that cannot be denied. To allow this force to be expressed is a life affirming experience. And to stifle this power and deny its expression can be life denying.

So What Is This Mysterious Power? How Does It Show up in Our Lives?

In the dark night of the soul we find ourselves in the position where we lose the things that we hold on to the tightest, the things that we cling to for fear of losing them. Our fear of losing them is the promise that we will find ourselves without them at some point in our lives.

Cherish What Life Has Given You By Appreciating It Without Clinging on for Fear of Losing It

Whether we're talking about financial security or our relationships to others, our husbands, wives, children, our job security or our health, the principle is the same. The key is to find a way to appreciate and cherish the blessings that life has given to us without clinging on to them for fear of losing them.

Exercise: Release the Fear

Now, this exercise might be a little scary at first. But stick with it, and you will find yourself incredibly empowered. Write down the names of the things/people you are most afraid of losing.

My Greatest Fear Would Be To Lose:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Now, for each one of these, close your eyes and really imagine that the worst has happened and you've lost this thing or person. What does it feel like? Allow yourself to feel the fear, pain, anguish, heartbreak — whatever emotions come up. Don't judge it or push it away. Really "go there" in your mind.

After you've really explored the grief and pain, mentally reach deep within yourself to find the strength to carry on. What would you do? How would you access that deep well of power that lies within you?

You could do it. Even if you experienced the dark night of the soul, you would make it through. In fact, you probably already have experienced this. Chances are, you've already had at least one dark night of the soul, and you lived to tell about it. So, in this exercise, dig deep and find that reservoir of strength that carried you through before.

Now, when you open your eyes, realize that this was just an exercise. You haven't really lost that person or thing. But, you can move forward knowing confidently that if you did lose it, you would have the strength to carry on. It's there inside you, right now.

Doesn't that make you feel safer? You don't need to cling to the thing you love to prevent it from leaving. Instead, be grateful and cherish the blessings you have right now.

Your answer to this exercise is the signpost that points the way your next dark night of the soul may come from. It's also your personal guide to how you may honor the things that you cherish and appreciate them with gratitude rather than clinging to them for the fear of losing them. And then doing so you've also honored the wisdom of this mirror without ever having to experience this mirror.

Mom Was Right

Nature has a built-in safety mechanism that promises we will never be given more hurt or more pain or more disappointment or loss in our lives than we can deal with at any given moment in time.

We know this through the words of every mother on the planet. Very simply in a single sentence we've all heard, "God will never put more on your plate than you can handle."

Kahlil Gibran, in his book *The Prophet* simply said to us, "No man can reveal to you that which already lies half asleep in the dawning of your knowledge."

In this statement, Kahlil Gibran is speaking to us about this power in our lives. He's saying that whatever happens in our life, nobody can give us the tools to find our way through the great challenges of life because they're already there. No one can teach us something that we already know.

Everyone says they're seeking balance in their lives and the truth is in absolute balance, absolutely nothing happens. In absolute balance there is no imbalance to trigger the system and move it forward. In balance there is no movement. It is the striving toward balance that drives us forward in life.

When we see this in mathematical equations for example, is that there are mathematics that can be brilliantly, beautifully represented on the screen of a computer as powerful patterns and symbols that are the result of the mathematic equation. What we find is that when those patterns find their perfect balance it is the signal for the pattern to begin to evolve and move on once again.

That's what happens in our lives. When we find ourselves in what we believe is that perfect balance, when everything looks like it is just right, just where we want it, just as we had placed it, that appears to be the signal to nature that says bring it on. Bring on the change because the balance has signaled the opportunity for change to come into our lives once again.

The First Cut Is the Deepest

Many people find that when they go through a dark night of the soul, the first one is the most difficult. The encouraging element of this mirror is the confidence that comes from surviving that first dark night of the soul, the confidence is immense. We all know people who doubted their abili-

ty to come out of the other side of a tremendous challenge of health, a condition that may take their life, or something similar to that. When they do, the confidence that is instilled within them is immeasurable. Some people have actually said, "You know, I've survived my first dark night of the soul, I'm ready for the next one. Bring them on." And they no longer fear those dark nights of the soul.

The mirror of our dark night of the soul is the mirror that shows us what we truly value in this world and leads us to understand that the deep appreciation for what we cherish is the way to continue experiencing them in their lives.

Session 6: Bodies of Earth, Cells of God

William Blake said that “God is man and exists in us and we in him.” Blake goes on to say, “God became as we are, that we may be as he is.” What a powerful statement!

God Became As We Are That We May Be As He Is

What William Blake is saying is that there’s a force. The force that is responsible for creation in our universe became as we are and lives within us so that we may use that force and strive to become the best that we can possibly be.

We do in fact have at our fingertips the power to preserve or destroy all that we cherish as a species. We’ve sent extensions of our eyes and ears through our technology. We’ve sent machines to the very edge of our solar system and now even beyond our solar system in an effort to discover more about the universe we live in and ultimately about ourselves. We now have the ability to peer into the womb of a living woman at the instant that a sperm and an egg unite. We can actually see that DNA being exchanged between those cells. Our technology gives us the power to do all of these things on the one hand. On the other hand we’re still asking the same question at the beginning of this century that we asked at the beginning of the last century: “Who are we?”

What Planet Are You From?

What the research is beginning to show and what the ancient texts say in the language of their time is that that we are the spirit of God. We are the spirit of the intelligence in these greater realms expressing through bodies of earth. Spirit of God, bodies of earth.

In session two we mentioned that only 4% of our universe as we know it is physical while the remainder is made of a form of energy that really isn’t well understood. We also said that the 4% that is physical is made of the same elements that make up our bodies — hydrogen, nitrogen, oxygen, and carbon. What makes this so interesting is that as bodies of earth, we would expect to be made of the same stuff as the world that we occupy. This is not the case, however. While we are hydrogen, nitrogen, oxygen and carbon our world, the earth, is mostly made of oxygen, iron, silicon, and magnesium. What this suggests is that our composition is actually closer to the universe in general than to the specific world that we occupy. That’s fascinating because it says what we may in fact be from the stars that so many of the ancients have suggested.

Through the ancient sciences we are shown just how deep this relationship really extends. Earlier in this program we identified the ancient study of gematria. Remember that for every letter of every ancient alphabet, including the English that we use today, there are precise, specific numbers linked to those letters. No one knows really where these numbers came from. They’ve been with us for a long time; some of them are 4,000 years. We can use this science of gematria to demonstrate a relationship that you might find surprising. Demonstrating this relationship will give us a deeper understanding into the question of who we are and perhaps how we relate to the world around us and the world within us.

While there are 32 rules of gematria, we'll talk about three very key rules and then apply them and see how this science works and see what it might be saying to us about our alliance.

The first partial rule of gematria simply says to us that **numbers and letters are interchangeable**. When we see the letter of an ancient alphabet and we see the charts where that letter is linked to a specific number, we can replace one for the other and we're talking about the same thing. Numbers and letters are interchangeable.

The second partial rule says that **numbers may be reduced until they exist as a single digit**. For example, if we had the number 100 we could add the one plus a zero and a zero, and the number one from this perspective and the number 100 are interchangeable. Or if we had the number 12 we could add one plus two and it would become a three. And the three and the 12 at the very, very deepest levels are related and have a similar meaning.

The third partial rule simply says that **numbers that are equal in value are equal in meaning**. For example, if you have two words that represent two very different things in our world and we assign the specific numbers to every letter of those words and we reduce those numbers and we find that both words, even though they are different in meaning, have the same numeric value then what we can say is those words and their deepest level are related in meaning.

Soul and Heaven: An Example of Gematria

Let's look at an example just to see precisely how this works. This is adapted from the work of a brilliant rabbi, Rabbi Benjamin Blech, who illustrates this power of gematria in his writings.

We're going to go into the Hebrew language because that is the language that lends itself so purely to the numbers. We'll begin with the word soul. Typically when we speak of the word soul we think of soul as being something that resides within us. In Hebrew the word for soul is NeShaMaH. When Hebrew words are written the vowels are omitted. So the Hebrew is written as a language of consonants. So in the Hebrew language, soul is represented by the letters N, Sh, M, and H.

If we go into the ancient charts and we apply the numbers from any text of Kabbalah you'll find these numbers to each of these letters that we find is that the N is represented by a 50, the SH by a 300, the M by a 40, and the H by a five. And if we add those numbers together, remember we can reduce those numbers to a single digit, they become the number 395. And a three plus a nine plus a five becomes the number eight. And from this perspective in the ancient science of gematria the number eight is soul. **Eight and soul are one in the same.**

Okay, now let's do the same thing with the word heaven. We're actually using "the heaven." In Hebrew that word is Ha-ShaMaYiM, and again the vowels are omitted. So we have the consonants, H, SH, M, Y and M because we're speaking "the" heaven. And if we apply the numbers from the Kabbalistic charts to those letters, the H becomes a five, the Sh becomes a 300, the M becomes a 40, the Y becomes a 10, and the M becomes a 40 again. These are very different numbers than we saw for the word soul. However, when we add these numbers together they result in the number 395, and a three plus a nine plus a five as we saw earlier becomes an eight. What we see is from the perspective of gematria, **the word "soul" and the word "the heaven" are one in the same.**

When we say the word heaven, people typically move their hands away from them in a gesture toward the skies above them suggesting that the heaven is something beyond our bodies, while the

soul is something within our bodies. What this examination through gematria is saying to us is that at the deepest levels, we may actually be experiencing heaven within us as well as the world around us and that the soul that we believe is confined to our bodies is part of something greater, is part of the heavens. From this perspective, heaven and soul are equal.

The Gematria of God's Name

Now, let's carry this analysis one step further and look at the ancient name of God from the same perspective. In the ancient traditions one name was held so sacred that even today it's never spoken in Orthodox Jewish traditions. There was one name that was held so sacred that it was replaced over 6,800 times in the original Hebrew Torah with a substitute name to protect its power and to honor its sacredness. When King Solomon began to build the temple of Israel he wrote this single name on a parchment and placed it under the cornerstone and it is said that this name remains there today. This is the name, the ancient name of God, the personal name of God that was revealed through the text over 3,000 years ago and it is the name that also we find in the cells of our bodies.

Because the true pronunciation of this name has been hidden throughout the ages, we are not certain today precisely how this name was actually pronounced. We are certain, however, of the letters that represent the name because they've been found in the oldest records of the original Torah, copies of the Kabbalah, and even in some of the Dead Sea Scrolls before those records were edited and replaced in later time. So read in their original form (Hebrew is read from right to left), the letters are the ancient letters YHVH, or in the Hebrew alphabet, Yod-Hey-Vav-Hey. And when we write these in English from left to right they simply become the letters YHVH.

Well, according to the Hebrew texts that link over one-half of the world's population, through the writings of the prophet Abraham (the two billion Judeo-Christian and the one billion Islam followers) this name, the name "Yah-Way," or "Yah" is the personal name given to the creator of this world. Although we do not know the precise pronunciation, the overwhelming majority of scholarly opinion believes that the name represented by YHVH is just that, "Yah-Way" or "Yah." The words are used and written interchangeably. It is this name that we also find coded as the DNA in the cells of our bodies in all life, the name yah-way.

Well, if we apply the number values that were assigned over 4,000 years ago to gematria, to these four letters, YHVH, we will derive the hidden number code for God's ancient name. So let's do this. We pull up the chart of the Hebrew letters and we see precisely which numbers correspond to the letters. What we find is that the Y or the Yod becomes a ten, the H or the Hey becomes a five, the Vav, or the V becomes a six, and the H, the final H becomes a five once again. So YHVH, the ancient name of God actually equates to the numbers ten, five, six, and five.

When we add these numbers together they give us the number 26, and in gematria, words that are equal in value are equal in meaning, and we can also reduce the numbers to a single digit. Twenty-six. Two plus six equals eight. And now what we see is that **the ancient name of God has the value of eight, precisely the same value as soul, precisely the same value as heaven.**

So from the perspective of this ancient science of looking deeper into the meaning of the world and the mysteries around us, God, soul, and heaven are equal in value. The heaven that surrounds us is within us. The soul within us is part of all that we see, and God, the creative force or the intel-

ligence that is responsible for all is within us as well as around us. The message in our cells reminds us that God's ancient name lives within each of us in the most intimate way imaginable, at the very core of life itself.

Clearly these number codes don't imply that we are God. What they say is that we share in the power and the intelligence that is responsible and underlies existence of our world. The texts so eloquently state that **we share in these qualities of God**. We are, however, left to choose how we apply our God-like attributes to fulfill our greatest potential in life in this world, and the choice is up to us.

What the Ancient Texts Say

Ancient texts specifically state that our bodies are specially made to contain this spark described as God's spirit. One of the first texts we'll explore is a text from the ancient Mandaeans. They are the only Gnostic sect to have survived from ancient into modern times. Interestingly, they're found today only in the remote areas of southern Iraq and Iran. They have a number of documents that clearly describe the creation of humankind, the first of our species and the creation of the soul that was placed into humankind and what had to happen for that marriage to occur.

From *The Gnostic Book of the Mandaeans*

The Creation of the World and the Alien Man begins by describing how Adam was created first as a body and how his soul was placed into him secondarily. And this is a direct quote, "They created Adam and they laid him down. But there was no soul in him. When they created Adam they were unable to cast a soul into him." The text described how Adam's body had to be modified and changed from its original form, finding the precise recipe so that it could house the power or the spark or the light of God's spirit. And the text goes on to say it was only after what they call the radiance of life, Adam's soul spoke in him that Adam opened his eyes in the bodily trunk.

In *Speaking the Lost Language of God* I described how our most cherished traditions had been edited in the year 325 AD by the Catholic church. We know that at least 45 documents were either changed or removed from those original texts. Well this is with the Christian traditions. What I did not mention at that time was that the same kinds of edits happened in other traditions including the Hebrew traditions. There are a number of books and documents that were excluded from the Hebrew bible that were never canonized on the one hand, while on the other hand they're important documents. They tell us about our world and about our relationship with one another and God.

One of those is the ancient Hebrew book of the Haggadah. In the Haggadah there is a section that is entitled *The Soul of Man*. And it's in this section where the book begins to give details describing what sets humankind soul apart from the souls of other forms of life. In all other forms of life the texts say that through the word of God those souls were formed. However, and this is a direct quote from the Haggadah, "when it comes to fashioning Adam's soul and the first soul of humankind it said that God fashioned Adam's soul with particular care." God fashioned Adam's soul with particular care.

I mentioned earlier that if there were any questions about the gender of who God is that we would address that momentarily. And this is the place where that happens, because the next portion of this statement suggests something very, very different from what we've been led to believe in the past.

“God fashioned Adam’s soul with particular care, she is the image of God.” This is suggesting that while Adam’s body was certainly male, this soul is feminine and that his feminine soul mirrors the image of God.

The text goes on to say that “As God fills this world, so the soul fills the human body.” This is a fascinating, fascinating statement because we’re led to believe that God is everywhere and all things and the world around us. And in a similar fashion, our soul is everywhere all the time within our bodies.

The book of Haggadah goes on to say that the soul of man was created on the first day of creation for the soul is the spirit of God and there we have it. The soul is the spirit of God moving upon the face of the waters. Thus, instead of being the last act of creation, humankind is really the first work of creation because the very first work was the spirit of God moving upon the face of the earth.

Certainly these texts are open to interpretation and they’re very controversial. However, they give insights that we do not often see in other traditions, suggesting, number one, that our souls and our bodies were formed separately from one another. They are also suggesting that, number two, our body had to be changed a number of times. And the texts are never really clear on precisely how many times that happened. Number three, the soul that lives within us in this refined recipe that holds that soul is actually the spirit of God, that within us the spirit of God expresses in our world.

So these texts are suggesting our bodies are the union of the heaven and the earth and they appear to be the precise recipe required for us to contain the qualities that set us apart from all other life. We mentioned in the first segment now that a message has been found within our bodies that actually echoes precisely these understandings going so far as to actually have the ancient name of God within every cell. So, our bodies are the union of heaven and earth. Now science is beginning to tell us precisely how that union has come together.

Session 7: Bodies of Earth, Cells of God (cont'd)

In the year 2000 scientists completed the first map of the human genome. Many people were upset by this discovery for a couple different reasons. One of the reasons is that scientists had believed that between 100,000 and 140,000 genes were required to make us who we are today as a species to give us our uniqueness.

However, what the studies found and what the genome map showed is that we only have about 30,000 genes. What really upset some people was that of those 30,000 genes, there were fewer than 300 that separate us from a field mouse or a fruit fly or a worm in the earth. Fewer than 300 genes set us apart from all other life. So the question is, what is it that makes us so different? What is it that really sets us apart from other life?

We can trace our lineage and our ancestry back through the DNA itself, and even those studies are offering surprising and to some people very unexpected results. For example, if we have, as many scientists believe, descended from earlier forms of primates, when we find the DNA of earlier primates and it's preserved it should closely resemble ours and we should be able to trace that lineage.

In 1987 scientists discovered the body of a very well preserved infant, a Neanderthal infant in a limestone cave in northern Europe. It was preserved so well they were able to carbon date her remains and found that this infant, this young Neanderthal girl was 30,000 years old. 30,000 years old and she was in such good condition that even her DNA was preserved. So for the first time in modern times scientists could take samples of DNA from the 30,000-year-old Neanderthal infant and compare them to our modern DNA today.

Well, in the year 2000 scientists at the University of Glasgow's Human Identification Center tested that Neanderthal DNA against modern human DNA. The bottom line, this is a direct quote from the study that was released in the very prestigious journal *Nature* in March of 2000. The bottom line says, "The results suggest that modern human was not in fact descended from Neanderthals."

In 2004 further studies in London obtained an additional 24 samples from Neanderthals of our past and compared those samples to the DNA of 40 early humans that are recognized as humans today and they found the same thing. This is a quote, "None of the five DNA samples taken from early modern humans contain sequences corresponding to those of Neanderthals." This was released in *Science News*, March 2004.

So what are these studies saying to us? Well, while they answer some questions in some respects, in other respects they're raising additional questions. If we did not descend from those Neanderthals that we believed were part of our lineage, where did we come from? How did we get to be the way we are today?

Many scientists refer to the fossil record. And even the fossil record as of 2003 was beginning to show new discoveries that are asking more questions perhaps than they're answering. It is believed that evolution is responsible and has led to the changes in life that have allowed humankind to become the unique species that we are today, the *homo sapiens*. Does evolution alone explain the changes that have led to our uniqueness?

In July of 2003, fossilized remains of what are for all intents and purposes fully-modern, fully-developed humans have now been found in the rock strata between 154,000 and 160,000 years old. We found fossils of ourselves 160,000 years old. This is important because if, as we have suspected in the past, this evolution is ongoing, the question is why didn't we change over those last 160,000 years? It appears that what may have happened is that we have changed very little from the time that we first appeared in our world.

So scientists now are looking at two possibilities. The first possibility simply suggests that we all come from a common DNA, we have a common ancestor, and that somewhere along the evolutionary ladder other primates separated from us or we separated from them, so the gorillas and the chimps went on their way and we began to climb this long evolutionary ladder that led to humankind as we know it today. And if this is true, then along that ladder we should be able to find fossilized remains of the different stages that we went through. Now this is the search for the missing link.

Possibility number two suggests that we came from a common genetic ancestor and almost immediately something happened. Some mysterious process happened and we became as we are a long time ago and really haven't changed much between now and then. That the other primates became as they are, we became as we are and we really haven't changed much between now and then.

We don't know the answer to these two questions. We don't know precisely where we came from or who we are. But this is what the evidence is showing us: while we may have evolved separately from other forms of life, we do share a genetic history with them. So the question is, what happened to us? What happened in our ancient past to produce the changes in the code of life that make us who we are today?

Science can only tell us the what. They cannot tell us the why. What science says is that the physical evidence that we now have in our hands states that humankind underwent a mysterious process in our past and that our bodies have in fact changed very little in the last 160,000 years. If you were to walk this earth 100,000 years ago you would see people that look almost like you and me, certainly dressed differently, but their bodies would be very, very similar to what we see today.

The why in terms of what caused this to happen, science cannot say. We gain insight from the ancient texts and the traditions. And what those texts and traditions say almost universally, whether we're talking about the indigenous people of the Andes, of Peru or Bolivia or South America, or Australia or in the traditions of the Chinese and Tibetans and Native American traditions of North America, they all say something very similar. The insight from the ancient text and traditions says that we were created by a greater intelligence specifically for the purpose of holding what is called the spark or the light or the spirit or the essence of God's soul in this world. We appear to be precisely that, the genetic recipe, what the ancients called the vessels or the temples, required for our soul to live in our bodies. And it shows we use the power of God within our bodies that separates us from other forms of life.

The Ancient Texts Say That We Were Specifically Created To Hold the Soul or the Spirit in Our World

There is another kind of evidence, a certainly very controversial piece of evidence, when taken by itself. However, when taken within the context of other discoveries, this piece of evidence may give even greater insight into who we are and how we work in our world. It is from a study that is best known under the umbrella that is called the Bible Code. The Bible Code is a very mysterious set of codes based upon the Hebrew Torah. These five books, the Torah, we don't really know precisely even where they come from. They are believed to have been received by Moses approximately 3,200 to maybe 3,800 years ago, sometime during that timeframe.

What makes these codes so interesting is that researchers now suggest that in the original form the original Torah was a continuous string of characters — a continuous string of precisely 304,805 Hebrew letters with no punctuation, no space between the words, a continuous string. The Torah is a very stable document. It has changed very, very little over the last 4,000 years or so. So when we see the ancient versions of the Torah it's very, very similar to what we see today.

Statisticians and researchers began working with the Torah from the perspective that perhaps it is a code of sorts that was left to us a long time ago. There are many stories in the traditions of the ancient scholars where they searched through a manual process — there were no computers hundreds of years ago — looking for sequences of letters and hidden sequences in codes within the Torah itself. It was in the 1990's, because of high-speed computers that researchers could take these ideas and test them even a little further. And what they did was they took the Torah, the 304,805 letters and placed them into rows, 64 rows of exactly 4,772 letters each to create a matrix that is called the Torah matrix. And it's within this matrix that the scientists wrote the programs that would allow computers to search forward, backward, left to right, right to left, up and down and diagonally; in this matrix were very, very precise sequences of letters.

It was believed that the ancient Torah was a map, if you will, of all of the possibilities that could play out in creation from the moment it was given to the people of the earth until what the ancients called end of days on the earth. That “all that was, all that would ever be and all that had ever been,” to quote the text itself, was contained as a map within the Torah.

For those who were uninitiated in the codes, and when they would read the text themselves, what is called the plain texts, they would have the outer words. However, for those who understood the gematria and the codes as they were hidden within the Torah, they would have access to even deeper layers or hidden layers of text.

For example, there is a theory that is called the skip code where every X number of letters reveals a hidden word or a sequence. So for example, if you go into the book of Genesis, in the Hebrew language, this only works in the Hebrew language, and you go through the letters until you find the first letter T and you pull that out. And then you go another 50 letters and you take that letter and pull it out. And another 50 letters and take that letter and pull it out and so on, what you'll find is that every 50 letters, when you pull them out, they actually spell the word Torah. This is a code in the book of Genesis. The same code works in the book of Exodus. It works in the book of Numbers. It works in the book of Deuteronomy. It does not work in Leviticus, there's another story happening with Leviticus.

And the way that scientists now and statisticians are researching the Torah is by building the computer programs that can skip many different kinds of letters from 10 letters to maybe 100 letters and everything in between, revealing the separate and the secret words in the sequences.

If you're interested in finding more about this, here is where to look:

Equal Distant Letter Sequences in the Book of Genesis, Witztum, Rips, Rosenberg, published in *Statistical Science* 1994, Volume 9, Number 3, Pages 429 to 438.

It is from these skip codes now that scientists have begun to reveal the hidden message and the hidden language within the Torah itself. All these codes work only in the Torah. In the Bible Code there's information about who we are, about our relationship to a greater power and about the DNA code within our bodies that lends even greater credence to the suggestion that we are built to house the power of God in this world and that we have the ability within us to participate.

So I'd like to share with you two of the sequences that were found in the Bible Code regarding DNA and who we are in this world.

In the first sequence from the book entitled *The Bible Code II*, by Michael Drosnin, this is on page 132, there is a sequence that literally says in Adam is the template or the model for our bodies. Perpendicular to that, the Bible Code literally says "DNA code." Those are the words that are in the code. Statistically, the chances of these two statements being so close together suggests that they are placed there intentionally, that the DNA code of life is within Adam, the template or the model.

The second example is perhaps even more compelling because when the researchers entered into the software the query, "the creation of man," it came up in a vertical sequence. Crossing, actually intersecting that sequence are the following words, "I gave it to you as an inheritance. I am God. I gave it to you as an inheritance. I am God."

Taken within the context of all the other things we've spoken of, it is yet another suggestion, another indication that something within us sets us apart from all other life. It is that difference that gives us the power, that gives us the ability to make a difference in our world, both personally individually, collectively, through our families, our communities, and between nations.

"Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of a universe.

A spirit vastly superior to that of man."

Albert Einstein

A spirit vastly superior to that of man. It's the way we use the power of our spirit, supported by the knowledge that God's name is literally written in the message of our cells, it sets us apart from all other forms of life. Well, it seems that we are actually coded for this divinity, if you will, on the one hand. At the same time, on the other hand, we are each given a choice as to whether or not and to what degree we exercise our powers of creation. So it's in the uniqueness of these two qualities, one, the power of God and bodies of earth and number two, our ability to choose how we use our power. These are the things that seem to set us apart from all other life.

Session 8: The Mirror of Self-Acceptance

The Essene mirrors of relationship remind us that what we become from within, our thoughts, feelings, emotions, our beliefs, judgments, and biases are mirrored through our bodies as well as in the world around us.

In the language of their time, ancient traditions left this empowering message to the people of their future. This final Essene mirror of relationship is perhaps the most subtle as well as the most powerful. It's the mirror that invites us to look at ourselves with a single question in mind. "When we choose to act in our world and we measure ourselves against the standards of the world around us, what is the standard by which I measure myself? My success? My failures? My perfection and my flaws?"

Exercise: How Do You Compare?

In this exercise, rate yourself in the following categories. How do you think you measure up in these areas? You have 30 seconds to complete this (don't cheat!). Go!

	Poor		Average		Strong
Health	1	2	3	4	5
Body Image	1	2	3	4	5
Education	1	2	3	4	5
Career	1	2	3	4	5
Status/Fame	1	2	3	4	5
Relationships	1	2	3	4	5
Success	1	2	3	4	5
Wealth	1	2	3	4	5
Spiritual	1	2	3	4	5

How To Score The Test:

This is a trick test. The real test was to see how much you are comparing yourself to some standard outside yourself. If your responses for every category were anything other than the highest rating it means that you have compared yourself to something else or someone else. It means that you are in judgment of ourselves. The only way to rate ourselves is to compare ourselves to an external reference. Until we compare ourselves to others, we're perfect on all counts. So the question becomes what are you comparing yourself to? What is your point of reference? Is it realistic?

Exercise: To Whom Do You Compare Yourself?

To whom do you compare yourself? Do you look at a supermodel's body and think, "If I only had abs like that..." Or, do you read about Donald Trump and think, "I wish I had that kind of power and money." Maybe your comparison is closer to home. Maybe you look in the past and think, "When I was 25 I had it all..." Who are your "role models?"

List here the people you compare yourself to, and what comparison you make:

Person	Attribute
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

How many times have you been in a crowd of people and you heard the comments of those around you toward others who are passing by, comments that were supposed to be made under the breath, on the one hand. On the other hand you know the other people heard them. Comments such as, "Hey, look at that. He should be ashamed of himself." Or, "Why doesn't she do something about her weight? Doesn't she care?"

In our own way, we each have to come to terms with the same question. Do we love enough to allow for absolute perfection in what we often see as the imperfections of life. What if all the little things that we think are wrong are actually perfect in and of themselves until we compare them to some external reference?

This final mirror is the one that shows us acceptance of ourselves.

How Would You Feel If You Accepted That You Are Perfect?

In the gospel of Thomas, once again from the Nag Hammadi Library, this mirror is summarized with a single, powerful statement. It's a statement once again from the master teacher to his disciples. And they're asking him about the perfection of the stones that are being created to build this home and which stones are good and which stones are bad and the teacher is using the metaphor, the analogy of the stones to describe the perfection in our lives. Listen to the eloquence of this statement. He simply says, "Show to me the stone which the builders have rejected, that one is the cornerstone." Show to me the stone which the builders have rejected, that one is the cornerstone.

The cornerstone is the first stone laid in the project of a building, whether large or small. And it's the stone upon which all other stones will hinge. And what the master is saying is what we see as the imperfection that the builders have rejected is in fact the perfect stone and is suitable to become the cornerstone of this building. This statement, powerful statement, leads us into understanding the fifth mirror of relationship, the mirror self-acceptance.

Exercise: What Would You Change?

In this exercise, take the concepts of the mirror of self-acceptance in the consideration. In your life list three things that you'd like to improve upon or change. And while you're making your list, ask yourself the question, what motivates you to make those kinds of changes? What is the standard that you hold yourself accountable to? What is it within your world that says change is even necessary?

Change	Why I Want To Change This
1) _____	_____
2) _____	_____
3) _____	_____

If you're motivated because you know within your heart that you simply have not applied yourself or done your very best to maintain your body for example, or your living habits or your creations, your music, your art, your career, if you know these things then your changes are driven by a healthy choice to do your very best. If, however, your changes are motivated by something else, by images of what others say that your body should look like or the way that your business should be performing, or what your music or your art or your creations or your relationships should be like, if your changes are motivated by comparing yourself with the Joneses all around you, then you may in fact be in a self-defeating spiral that leads you into greater and greater degrees of unhappiness simply because it's driven by something around you rather than something within you.

Ask yourself, in these areas of my life, have I done the best that I could possibly do? Your answer to this question determines your next step in the workshop of life and it leads us into our next segment describing how we may actually listen when we hear the silent language of God around us.

Session 9: The Ancient Blueprint for Powerful Prayer

In the dialogue that we're having with the world around us, the mirrors are a way of knowing if our part of the conversation is what we really intended to say. If we believe for example that we are living in a tolerant, peaceful, life affirming way on the one hand, yet we find ourselves in a world of war and suffering on the other hand, then the mirrors are a way for us to gauge and refine both the quality and the content of our conversation with the field that surrounds us.

The way that we live our lives day in and day out is a language unto itself. Ancient traditions invite us yet another step deeper into the mystery of our understanding of how this conversation works. Through their text and traditions they describe how we may consciously address this field, the ancient Mind of God, at any time that we choose by focusing from within, by focusing our thoughts, feelings, and emotions and the way that is meaningful and understood by the field. We know that process today simply as prayer.

In our previous Nightingale-Conant program, *Speaking the Lost Language of God*, we identified the four modes of prayer that researchers recognize today.

Four Modes of Prayer

- Colloquial Prayer
- Petitionary Prayer
- Ritualistic Prayer
- Meditation

The first mode that researchers recognize is what is called colloquial prayer, or an informal prayer. For example, this is someone who, on a Friday evening coming home from night shift who says, "Dear God, if this one night you will let me get to the next Texaco station before my gas tank runs to empty I promise I'll never let my tank get this low again." This is an example of an informal colloquial prayer. It's something that we all do in our lives.

The second form of prayer is what is called petitionary prayer, where we petition the forces of creation, the powers of God to bring good into our lives. For example, one might say, "Mighty God, perfect healing now and in all past, present and future manifestations." This is an example of that petitionary prayer.

Ritualistic prayer is the third modality of prayer. It's interesting how many people in our society believe that we don't do ritualistic prayer. When we use the same words at the same period of time on a specific day or a specific time of year, time and time again, that by definition is, is a ritual. "God is great, God is good," is a ritualistic prayer. "Now I lay me down to sleep, I pray the Lord my soul to keep..." is another example of the ritualistic prayers.

The fourth modality of prayer some researchers argue as to whether or not it is even a mode of prayer at all. It's what we call meditation. Meditation often has no words at all. It's simply an aware-

ness, a deep, sacred awareness of our relationship with the space around us and our relationship to ourselves from within.

All of these prayers more or less are prayers that are called prayers of supplication (with the exception of the meditative prayer). Supplication is where we feel powerless in a situation and in our powerless state of awareness we invite the intervention of a higher power or greater force.

In addition to the four modalities of prayer recognized by prayer researchers today, there's always been a fifth mode. It is used in many ancient texts in the indigenous traditions alive today. It is a mode of prayer where rather than feeling powerless in a situation, we recognize ourselves as part of the world around us and in that recognition we are given the power to participate in the events of our lives as they unfold. This is the fifth mode of prayer, the prayer that may best be described as "feeling-based prayer." We're invited to feel the feeling in this mode of prayer as if our prayers have already been answered rather than feeling powerless in a given situation, asking for the intervention from a greater force. It's in this way that we participate in the processes of creation.

By Feeling As If Our Prayers Have Already Been Answered We Participate in the Process of Creation

Feeling-based prayer is perhaps one of the oldest and best-kept secrets that illustrates our direct relationship with this field of intelligence that bathes all of creation — the field that the ancients called the Mind of God.

The Computer Analogy

To illustrate why the ancient instructions for prayer work, we can draw a parallel between the way it works in our lives and the way that computers work in our lives today. In the computers of our world today, regardless of how seemingly complex those computers are, there are only three general components to every computing operation. There's the hardware that sits on your desk or underneath your desk, the keyboard, the monitors, the CPU, the disk drives, etc. There's the operating system, the language that interfaces with the hardware and you. And there are the programs through which we offer our instructions to the hardware itself.

Many researchers now are actually calling life a "consciousness computer" because the parallels are striking. For example, in our electronic computer we have hardware, in our consciousness computer we have our physical world.

In our electronic computer, the way that we access the hardware is through the operating system. In our physical world, the way that we access our world is through consciousness. Consciousness may literally be thought of as a form of an operating system.

In our electronic computer, the way that we access the operating system is through the programs on your computer, things like Word, Excel, Power Point, etc. These are programs through which you may interface with the hardware of your machine. Well, in our consciousness computer, the way that we access our physical world through consciousness is through thought, feeling, and

emotion. And when we combine these together in very specific ways, we create what we call today prayer.

Prayer As a “Computer Program”

Prayer is the program that allows us to access our physical world through consciousness. The interesting parallel that many researchers now are drawing between these two ways of viewing our world is that in an electronic computer, the operating system is essentially fixed. If you have a computer in your home, the chances are very good that your operating system is maybe an IBM operating system or a Macintosh operating system. For all intents and purposes, that operating system is fixed. You are not changing the operating system itself. You change the programs that speak through that system to output in the hardware.

Well, in much the same way, consciousness appears to be fixed. This may be in direct conflict with what many people believe we’re trying to do today. People share with me how they’d like to change our consciousness. The consciousness is the operating system — the conduit to our physical world. *What we’re changing is what’s within us: our thoughts, feelings, emotions, and our prayers.*

So, if we want to change the output, what comes out of your printer, what comes on to your screen in a computer, the way we do it is to change the programs, we change the Word or we change the Excel. We’d like to change our physical world rather than trying to impose our changes upon consciousness, we may access our physical world through consciousness, through our feelings and our prayers.

A way to summarize and think about this is simply that *prayer is to consciousness is what a program is to a computer operating system.* I think this simple metaphor is a very powerful tool in helping us to understand what comes next.

How to Receive Benefit from Prayer

Today we find ourselves in a world where we are often inundated with visual and verbal images that challenge our sensibilities and evoke the emotions of anger and judgment within us, emotions sometimes that surprise even the most spiritually minded people. The question comes up again and again: if in the lost mode of prayer we are invited to pray as if the prayer has already been answered, to feel the feeling of peace and healing as if it has already come to pass, then how are we to pray positive prayers in the presence of the powerful emotions evoked within us by the world around us?

In the language of their time, ancient traditions answer this question for us. They describe not only how to offer prayer, but in the highest orders of the most ancient traditions, we’re left very precise instructions that describe how we may prepare ourselves for prayer before the prayer ever begins. This is something that we seldom think about in our traditions today. We find ourselves in a tough spot in life, we immediately reach for the prayer.

While every prayer has its place and every prayer works for everyone and prayers are very deep and personal experiences, seldom in our western experience have we ever been offered the insight in terms of how to prepare our minds to receive the benefit of the prayer. How do we receive, how do we prepare our hearts to find a place where we’re no longer in the judgment or the anger or the

hate or the rage of what life is showing us? How do we prepare our bodies to receive the gift and the benefit that prayer can bring into our lives?

The instructions left by the ancients are very precise. They remind us before our prayers ever begin: we must find a way to clear the anger from our bodies and our minds, to clear our judgments and our bias and our hate before we may effectively enter into the dialogue with prayer with the field around us.

Through words that are both eloquent and simple, the Sufi poet Rumi alludes to this condition of peace and non-judgment of our bodies through his work and we invite you to listen to the single statement, feel the power of the statement in your body as Rumi simply observes the place from which we may most effectively begin our prayer. In his own words he begins, "Out beyond ideas of wrongdoing and right-doing, there's a field. I will meet you there."

**"Out beyond the ideas of wrongdoing and right-doing there is a field.
I will meet you there."**

Rumi

What is Rumi referencing when he speaks about this field beyond right-doing and wrongdoing? Well, in the traditions of the Sufi, he's talking about a place that is beyond judgment, a place where we may go in our minds and our hearts where the rightness and the wrongness of whatever the world has shown us simply take on much less significance. While they still exist, we don't give them the same meaning. Place beyond judgment. So the question is, how do we get there? How do we get to that place beyond judgment when the world has seemingly shown us reasons to hate and judge and often very good reasons?

This is where our computer analogy becomes so powerful. Because just as the memory of a computer must be cleared before a new program can be started, in a very similar fashion our programs in the consciousness computer must be cleared of the charge, of the anger, the rage, and the hate before we may effectively begin our prayers. And the key to doing this in the traditions of those who have come before us is called the ancient gift of the blessing.

The Ancient Gift of the Blessing.

Of the many ways that we can describe the role of blessing in our lives, one way that it may be defined is simply as a quality of thought, feeling, and emotion that allows us to clear our judgments and our anger and our hate and our rage regarding a specific event in our lives. It does so, and this is important, it does so without condoning, agreeing with, or encouraging the action that has caused the rage within us. It simply acknowledges that it has occurred.

When we bless the things that hurt us in life, in our blessing we are simply acknowledging their existence.

By doing so, we are allowing them to move through our bodies. We are not condoning the events. We're not agreeing with them or encouraging them ever to happen again.

Blessing may be thought of as an emotional lubricant; a lubricant that frees us from the emotions of the actions that we have witnessed of the things that have hurt us in the past. To be effective, the gift of the blessing must address all parties involved. Not only those who suffer, but those who inflict the suffering, and perhaps most importantly, those who witness the suffering. Because we are the ones left behind when we see the events of the world unfolding before our eyes.

Before accepting the gift of the blessing in your life you've got to ask yourself a simple question, you've got to be very honest about the way you answer this question. You must ask yourself, *"Am I ready to move beyond my gut response of an old belief that says that when something is wrong there must be retribution for an injustice, or that someone must pay or that somehow we must get even to right a wrong?"* You must ask yourself this question.

As you are ready to move beyond these old responses, it is the idea of retribution, it's the idea that someone must pay or someone must get even that locks us into the vicious cycle of the suffering and the hurt within our bodies to begin with. If we can find a way to move to a neutral place, a place beyond these emotions that have held us in the past, it is from that place of clarity and strength then that we make the choices in terms of where we move in our lives.

Acknowledging the experience that causes the hurt or the suffering by blessing is a key that frees that emotion, it frees the charge, it frees the chemistry in our bodies to move through our bodies, to clear from our bodies rather than remain stuck in our bodies. This is the life denying experience of frustration or anger or hate or rage.

Well, for the ancient gift of the blessing, once again we'll return to the Nag Hammadi Library and the lost gospel of Thomas. In verse 22, very, very powerful, powerful statement where the teacher when addressing the students once again offers precise instructions in terms of how we find that place in our lives. So I'll invite you to listen to these instructions carefully, bear in mind that these are 2,000 year old instructions and I am in awe of how well the instructions will place them and how much sense they still make to us today, because although they're obviously ancient, they are by no means obsolete.

"When you make the two things into one, and when you make the inside like the outside and the outside like the inside, and the above like the below and when you make the male and the female one in the same, it is then that you will enter the kingdom of my father."

What has just been said? When we can stop seeing the differences, when we stop seeing the inside and the outside and the male and the female and the right and the wrong, it's from that place where we can observe and recognize the existence from a neutral position to acknowledge their existence without buying in to the charge of the goodness or the badness or the rightness or the wrongness. That, he says, is when you'll enter the kingdom of his father, the kingdom of his father, the heaven. As we mentioned earlier in this program, is equal to the soul, is equal to the ancient name of God. The soul within us is the kingdom of heaven, as much as the heavens around us, and the name of God that lives in the cells of our bodies reminds us that we are part of both in all that we see.

When we can move beyond the right the wrong and the good and the bad of what the world has shown to us, it's in that moment that we are empowered to break the cycle that has led to the suffering in the first place. It is then that we're empowered to make our choices in place of strength and clarity rather than the weakness that comes from our anger and our rage and our hurt.

The reason the blessing works is this: it is impossible to judge a person or an event or an experience in the presence of the blessing. You cannot do both at the same time. It simply will not work.

Exercise: Experience the Power of the Blessing

Bring to mind something that has hurt you in the past and feel all the anger and the rage and the hate and the frustration or the injustice around. Pick something and write it here:

Event/Person/Thing:

Now, begin blessing the experience. When we experience something in our life that hurts us, in that experience there are always three components that must be addressed for the gift of the blessing to be effective.

The first component is *those who suffer*. Sometimes it's others, sometimes it might be you. Those who suffer are the first element that must be blessed in the gift of the blessing. And this is relatively easy, it's easy to bless ourselves or bless others when we see them having a hard time.

The second element is the one that often challenges us to the core of our deepest beliefs about ourselves and our world and one another. Because for the blessing to be effective we must also *bless those who inflict the suffering*. This is the greatest challenge of this exercise.

The third and the final component to get to the blessing, and this is one that we often forget, is that we are invited to *bless those who witness the suffering*.

Write your blessing here, and make sure to include all three components. Don't just write the words, but really feel the blessing!

What you'll find is that in the instant that you are blessing, you cannot judge and bless simultaneously. Read your blessing aloud again and again and again until you feel a warmth in your body. Sometimes from the pit of your stomach it radiates up through your chest and out through your body. And that warmth is you transcending the limitation of the judgment in your body. That is your body chemistry changing what that experience has meant to you. Don't be surprised if that warmth wells up into your face and your eyes begin to tear and you begin to have memories of all the times that these kinds of things have happened to you before. That's part of the healing

The Egyptian master Thoth says to us, "When unto thee there comes a feeling drawing thee nearer to the dark gate, a feeling of anger, hate and rage, examine thine heart to know if the feeling has come from within." So he's saying when we feel that feeling well up in our bodies, look at ourselves and try to understand if it's our feeling or if it's someone else's feeling that we are mirroring or that we're interpreting. If it is our feeling he begins the instructions and listen, if you will, to how eloquent these instructions are. These are the exact words, the translation from Thoth's message. He says, "Sin through the body a wave of vibration irregular at first and then regular at second, repeating time after time until free. Start the wave force in thy brain center, direct in waves from thine head to thy foot."

Sin through the body a wave of vibration that begins in our brain. He's inviting us to have a thought, and from that thought to marry it into our feeling world and allow the waves of the feeling to permeate our bodies from thine head to thy foot. What is this wave that he's talking about? It is the wave of the blessing that allows us to move beyond a judgment, to move beyond the judgments that have hurt us in the past.

Perhaps the gift of the blessing may be a way to empower you so that you can look at the events of the world, you can see what's unfolding head on. Looking away doesn't make them go away. We truly choose to change our world. We must be a part of that solution and acknowledging what's happened and changing the way we feel about it within our bodies, as we mentioned earlier, is literally the language that speaks to the intelligent field that surrounds us giving way to the possibility that we are outgrowing the time of the war and the suffering and that we no longer have to experience those things. We must find that belief and that feeling inside of our bodies before it's mirrored in the world around us.

When you bless again and again and again, and you give names and specifics to the people and the places and the experiences that have hurt you, you will feel that emotion well up from inside of you. And when the experience is complete you will feel different about what it is that has hurt you in the past and what it is that you've seen; that difference is the first step in your healing. That difference is the beginning of you allowing yourself to experience and view your world from a new and empowering way. Next morning you may wake up and have the hurt once again. Only it will hurt a little differently. And this is your opportunity to apply the gift of the blessing yet another time.

Exercise: Bless the World Events

In this exercise, you are to watch the television news or read a newspaper. Find an article that covers a current event.

Through our magazine articles and news media, it's not uncommon to see the faces of people who have been affected by war in many countries throughout the world. The faces of women and children who are simply trying to live their lives and suddenly have no homes, no families, no place to go, and may not even have a country to live in any longer. When you look into their eyes, is it easy for you to offer the gift of the blessing to them? Most people find that it is. It's easy to bless those who appear to be helpless and in need. First, practice blessing the victims of the current event you chose:

Now at the same time we are inundated with images of angry people, the foreign capitals throughout the world, holding banners and signs of those that we believe dislike our country and our way of life. They dislike us personally and have vowed to take everything that we love and hold dear. When you see those angry faces in the streets of those capitals come into your living room and your television screen, is it easy for you to bless them as well? This is where your power begins. Because for the gift of the blessing to be effective, we must bless all who are involved in the experience, those who suffer and those who inflict the suffering. Practice blessing those that inflicted the pain in the current event you chose:

Finally, bless yourself and the others who witnessed the suffering:

In summary, our ancient gift of the blessing doesn't condone or make excuses for any act of atrocity or suffering that we see in our lives. What the blessing does is act as an emotional lubricant for the actions that we've witnessed in our lives. It must address all involved — those who inflict the suffering and those who witness as well as those who suffer. Blessing is simply a way to clear the memory from our bodies, our minds and our hearts of the anger, the rage, the hate, the judgment, the charge that holds us captive in our own anger, in our own rage, and prevents us from having our most effective forms of prayer. Following the gift of the blessing, we are now prepared to receive the benefit of the ancient gift of prayer.

Session 10: Listening for the Silent Language of God

How are we to pray positive prayers in the presence of the power of negative emotions that we're inundated with in each moment, each day of our lives through the media and often the world around us? Well, the ancient gift of the blessing paves the way for our prayers to come from a place of power and clarity rather than hurt and uncertainty.

Everyone listening to this program knows how to pray. Prayer is something that is very personal and very deep for every individual. While every form of prayer is effective to some degree and has its place, we were left very clear instructions from those who have come before us that describe the components of prayer.

If you ever thought about prayer as having different pieces that must come together to be effective, then you've wondered how to put your prayers together so that you may speak with this field of intelligence that permeates all of creation in a way that is meaningful to the field. Often our prayers are meaningful to us, we're expressing what we feel in our bodies. How many times have we considered as to whether or not our prayer is actually meaningful to the entity or the presence or the intelligence that we're actually praying to?

Today we recognize these ancient instructions as a template, literally the blueprint for us to create our prayers. Admittedly, for many people this is a very different way of thinking about prayers. We'll describe how it works and why it works and have the opportunity then to apply these in our lives and create our own personal prayers. We'll become our own prayer architects, if you will.

The Computer Analogy Revisited

We mentioned previously that if we'd like to change the output from a computer, we must change the program that speaks the language that creates the output. Makes tremendous sense. Well, the role of our prayers in consciousness appears to work in very much the same way. Whenever we speak of a computer program, the program is what it is that speaks directly to the hardware once again, to the printers or the screens or the games. And no matter how complex a computer program appears to be, even very large, very complex programs have only three parts. They are essentially the input, the functions, and the output. Those are the three portions of a computer program.

The input is what starts the program to work. The function is the work that we're asking the program to do. And the output is the closure or the finish. So our computer program has three parts: start, work, and finish.

Well, in our consciousness program of life, prayer works the same way. Our prayers have input statements, function statements, and completion statements. These were left to us in very, very ancient traditions if we have the wisdom to understand precisely how they work.

The input or the declaration statements of our prayers address the field of intelligence, they open the field, they get the field's attention. They say, "Hey, field, we're here and we're about to say something meaningful to you." The function statement is where we feel the feeling as if the prayer has already come to pass. So these are the words of our prayer that create the feeling within us that

invoke the feeling as if the prayer's already come to pass. Then there are the completion words. These words say to the field, "I'm done."

So often in western traditions when we read the words of a prayer in a text, we believe that the words are the prayer. Instead, it's that the words are designed to invoke a feeling in the reader. *And it is the feeling that is the prayer.* The words are what create the feeling in our bodies.

In a prayer, then, we open the field, that's the start. We feel the feeling as if the prayer has already been answered. That's the work of the program. And then we have a completion of closure where we give appreciation and gratitude and thanks for the prayer that has already been answered. Start, work, complete. Open the field, feel the feeling and closure, thanks and gratitude.

An Example

Let's apply these ideas in what is perhaps one of the best known prayers in the west today, the original version of the New Testament text, *The Lord's Prayer*.

In the book of Matthew, the great teacher, Jesus, is describing to his students when asked, "How do we address God?" What he said is, "After this manner therefore, pray ye. After this manner, therefore, pray ye. He did not say pray the words that I'm about to share with you. He didn't say pray these exact words. He said, "after this manner." In this way, he's showing us how as an example these three components of prayer begin to work. He's showing us the blueprint for prayer.

This is the traditional King James version, and we're going to reference this version initially. Then we're going to look at some other versions. Let's read the statements as they were left to us in the New Testament for this ancient program of prayer.

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil.

For thine is the kingdom, the power and the glory forever.

Amen.

In your mind identify the place where the tone of these statements change — where the intent changes. Here are the three parts of *The Lord's Prayer*.

- 1) "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven." These are the declaration statements. They're addressing the field, the intelligence, our Father. This is the opening of the field.
- 2) The next statement is a shift in intent. It begins a command. "Give us this day our daily bread, forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil." You see how this is a different form, different intent in the words of the prayer. These are the statements that are inviting us to feel as if these things have already

happened — to feel as if we already have the things that we need, the sustenance in our lives. It leads us to feel as if we are balanced in our relationships and to find the way to see the light even in the darkest situations. These are the function statements, feeling the feeling of the prayer itself. This is the body of the prayer.

- 3) In the last part, we move from the function statements to the closure or the completion. Listen closely. “For thine is the kingdom, the power and the glory forever. Amen.” This is the completion or the closure of thanks and gratitude.

This template holds up in nearly every prayer tradition anywhere in the world past or present — from Native American prayers, some of them are over 2,000 years old, to Aboriginal prayers, to the prayers of the monks and the nuns and in Nepal and India and Tibet, to the Islamic prayers throughout the Middle East. The template remains the same.

The Muslim Prayer of Peace

Let’s look at another example. This is from the Islamic tradition, it’s *The Muslim Prayer of Peace*. First we’ll read through this prayer in its entirety and then we will quickly go through and identify how the template of prayer works for *The Muslim Prayer of Peace* as well.

The Muslim Prayer of Peace

In the name of Allah, the beneficent, the merciful, praise be to the lord of the universe who’s created us and made us into tribes and nations that we may know each other, not that we may despise each other.

If the enemy incline toward peace, do thou also incline toward peace and trust god.

For the lord is the one that heareth and knoweth all things. And the servants of god, most gracious are those who walk on the earth in humility. And when we address them, we say to them, peace be unto thee.

Isn’t that a beautiful prayer? When we look at this prayer closely we find that it follows the same general blueprint, the same template as our *Lord’s Prayer*. It begins with a declaration statement. We are addressing the field, the opening. “In the name of Allah, the beneficent, the merciful, praise be to the lord of the universe who’s created us and made us into tribes and nations that we may know each other, not that we may despise each other.” Admittedly that’s a long declaration.

Then it begins the work where we’re invited to feel the feeling. “If the enemy inclined toward peace, do thou also incline toward peace. and trust God. For the Lord is the one that heareth and knoweth all things.” Can you feel the feeling of how that changes?

And in the closure, “And the servants of God, most gracious are those who walk on the earth in humility. And when we address them, we say peace unto thee.”

In this way, *The Muslim Prayer of Peace* illustrates the three portions of our blueprint, the start, the work and the completion, just as *The Lord’s Prayer* and many, many other prayers do as well.

When we look at *The Lord's Prayer* in the King James version, within *The Lord's Prayer* in its entirety there is another prayer that is also called *The Great Prayer*. And it is simply the first sentence of *The Lord's Prayer*. It simply says, "Our Father who art in heaven, hallowed be thy name."

Apparently this is a kind of prayer when people would find themselves in great peril and they didn't have time to formulate an entire prayer. They felt that if they could say this part of the prayer that it would be effective in whatever their situation was.

When we look at the first sentence of *The Great Prayer* in the New Jerusalem version, although it reads similarly, it's a little different. The New Jerusalem version reads: "Our Father in heaven, may your name be held holy." It's a very subtle difference but an important one. When the King James version says, "Our Father who art in heaven," it identifies that the Father is in heaven. In this second version, with the absence of the "who art," we're identifying that our Father is in heaven, but we're not saying that is the only place our father exists. This simply says, "Our Father in heaven." It doesn't prevent our Father from being everywhere else.

Even with that revised version, though it may be closer to the original intent, there's a problem with both of these. The problem is that when we look at the original Aramaic translation, these words translate very, very differently. The original Aramaic translation, the first sentence of *The Lord's Prayer*, *The Great Prayer*, "Ah-bwoon d'bwash-maya, Neeta-kadasha shmach." This is the phonetic pronunciation in Aramaic for this first sentence.

In the first sentence of this text, the word "Ah-bwoon" does not equal "Our Father." As a matter of fact, the word "Ah-bwoon" has no gender at all. It's not about a father or a mother or anything that any way relates to father and mother. A more accurate translation literally is the genderless word "birther." So when we look at a close translation of the original Aramaic, the translation could just as easily read, "Oh birther of the cosmos, may your name be held holy." The English language does not translate well. It wasn't written to convey many of the concepts that we find in other traditions today, in the same way Aramaic does not translate precisely into English.

When we look at our *Lord's Prayer*, when we're looking at the declarations, the opening and then the work or the feeling and then the closure, something very interesting happens when we look at the last statements of the King James version. The last statements in some texts simply say, "For thine is the kingdom and the power and the glory forever. Amen." Apparently these words were not part of the original prayer. Someone put them in after.

When we look in the Aramaic, what we find is that simply the prayer ended with the words, the Aramaic words "La-alahm, all-meen, ah-men." Now, listen to the English translation of what these words mean, the intent. It is so powerful and it is so beautiful. "La-alahm, all-meen, ah-men" means "We seal this prayer in faith and in trust and in truth. Amen." That is very different than the words, "For thine is the kingdom and the power and the glory forever. Amen." You feel how different the intent is. You'll feel it in your heart when you read those words.

Exercise: Write Your Own Prayer

Now you'll have a chance to use the prayer template shown in this session. Remember, these are the three keys:

- 1) Address the field.

- 2) State the body of the prayer in words that are meaningful to you. It's not about saying the words that someone left to you 2,000 years ago. It's about the feeling that those words create in your body. State in words the feeling as if your prayer's already answered, always to the positive rather than asking that it come to pass. State as if it has already happened.
- 3) Create the closure for your prayer by giving appreciation and gratitude and thanks for the prayer as if the result has already come to pass.

Write your prayer here:

1)

2)

3)

The important thing here is to have fun with your prayers. You are the prayer architect. Enjoy your ability to communicate with this field, the field of intelligence that underlies all of existence. You can have a personal conversation with that intelligence, with the field.

Session 11: The Shroud of Turin

The underlying theme of this program is that through our thoughts, feelings, emotions and beliefs from within us we communicate with our world and our bodies in what for some people are surprising and unexpected ways. Well, today many in the scientific community now acknowledge this very relationship largely because of the following discoveries. These are facts that were unheard of in the world of science as recently as 25 years ago. Here are three things we know now that we didn't know then.

First, we know that we are bathed in a field of intelligent energy. And while the field may have different names and we are still struggling to understand what it means, scientists for the large part acknowledge the existence of this field.

Second, we know that the DNA within every cell of our bodies communicates directly with this field. While we may not understand precisely how far this relationship exists, the research in the laboratories and the credited scientific and academic institutions has shown beyond doubt that this phenomenon exists; DNA directly influences the field of energy.

Third, we know that the energy directly responds to the language of human emotion. Although our actions may be very well intended, it's the thought, feeling, and emotion underlying the actions that are the actual field that is being responded to.

It's within the context of these understandings that the unsolved mystery of what is called the Shroud of Turin begins to take on new meaning and give even greater significance in our effort to answer the lingering question of who we are.

Studies were conducted in the late 20th century and are ongoing. Many of them were in fact published, however they were published in obscure technical journals. We'll both update the studies done on the shroud as well as use the shroud as an example of how the mirror of life may respond to the power within our body.

What Is the Shroud of Turin?

The Shroud of Turin is a single sheet of linen measuring about 14.5 feet long by about 3.5 feet wide. On this sheet of linen is emblazoned the image of a man both front and back. This man had been crucified in ancient times and is a man that many people believe to be the body of Jesus of Nazareth. While the existence of the shroud can be traced back many centuries, it is only in the 20th century that the Catholic church in Turin, Italy, where the shroud resides today, granted permission for a team of scientists to begin an extensive study of the shroud itself.

We may never know precisely who the man in the shroud really was because there simply is no test for Jesus, per se. It's not like we can find a certain number of parameters, add them together and the test says plus it's Jesus or minus it's not. What we will see, however, is that from the results of the studies there has been no evidence to date that prevents the shroud from being the burial cloth that covered the body of Jesus 2,000 years ago.

Of the six criteria that were evaluated by the scientific teams, the test results are all consistent with the historical information described in the Roman courts. This information described the condition of his body before, during, and after his crucifixion. So whether this is in fact an image of the man we know as the historical Jesus or not, on the one hand while it is important to many of us from our spiritual and religious beliefs, on the other hand it may be less important from the perspective of our program today.

Whether the man in the shroud was Jesus or not, he was a human, and something happened to that man. Something happened to one of us, one of our species in the past that is so mysterious that on the one hand we cannot explain it today with the traditional science and the explanations that had been used to explain things in the past. While on the other hand if it happened to one person, it means that there's a power that lives within each of us and that may in fact, as we'll see, be the message in the shroud.

The Six Criteria

One of the criteria on the authenticity of the shroud is whether or not there is any blood on the shroud. And if there is blood, is it human blood?

Another criterion is how old is the cloth itself? Can it be dated to the time of Jesus or even perhaps the time before Jesus? Could have it have been 100 or so years old by the time of Jesus crucifixion?

The third criterion is the description of the wounds from the man in the shroud and how closely they parallel those described in historic texts.

The fourth criterion is relatively recent and is the study of the pollen grains within the fibers of the shroud itself. What we know is that on a microscopic level, when cloth or any material travels from one location of the world to another, if it's been exposed to nature it will pick up and carry evidence of that nature with it wherever it goes, including the grains of pollen from plants that lived during the time that the object was in a certain location.

The fifth is the burial customs of the time. Does the body match the description of the way that people of Jesus' faith were buried at the time of the crucifixion and conformed to the standards of those Hebrew traditions?

The sixth and final piece of information that we will look at is the looming question: How is the image on the shroud even formed? What is it that would cause the image of the man to be emblazoned upon a shroud in a way that is controversial even today?

The images of the shroud being associated with the body of Jesus were first seen in illustrations, biblical illustrations during the 13th and 14th century. There are colored sheets in the illuminated texts of the ancient Bibles that show Jesus being taken down from the cross and covered with a sheet of linen from head to toe, a continuous sheet that is open at his feet and it moves underneath his body, comes over the top of his head and then is laid gently across the front of his body down to his feet, covering his feet once again. And in the same page, after the crucifixion, that shroud is being shown unfolded by the angels of the heavens. After the resurrection the angels are holding the shroud and the shroud is very clearly depicting the image of a man both from the front of his body and the back of his body being emblazoned upon the shroud.

Well, in modern times, the mystery of the shroud first surfaced in 1898 with the invention of some of the first cameras. Because the shroud, when you look at it with the naked eye, while you can see the image of the man both front and back on the shroud, he is portrayed as lying with his hands crossed in front of his lower abdomen, his feet together, his face is upright, and he is facing forward. And when the cameras first took this picture in 1898 the shroud itself appears to be a negative. It looks like the reverse of an image.

Well, to the surprise of the photographers in 1898, when they photographed the shroud for the very first time and they developed the image, the image that resulted was a positive image as if the shroud were in fact a negative on film, just the way we would use it today. And with this positive image, all the values were reversed. What had been dark became light, what had been light became dark. And all of the sudden tremendous detail could be discerned from the image and the man in the shroud and this began the studies that are leading to the controversies today.

Four Possible Explanations

The way that the shroud has been created, what scientists and researchers are saying to us now is that there are essentially four possibilities in terms of how the shroud could have come about.

One is that perhaps it is a medieval work of art, an extraordinary work of a master artisan in medieval times and that there was no body within the shroud. That's one possibility you must consider.

The second possibility is that this may in fact be the body of a man who has been crucified, although it was not Jesus. Jesus' followers might have done it. We must consider that theory as well.

The third possibility is that it is in fact a random crucifixion of a first century man. It wasn't done necessarily by followers of Jesus; it just happened to be a crucifixion of a man in general. One of the things that makes it so interesting is according to the text and the traditions, many, many hundreds if not thousands of people were crucified during about a 200 year period of the Roman rule. And to the best of our knowledge, none of those crucifixions has produced the effects on their burial shrouds that we see in the Shroud of Turin. So, if this is a random crucifixion we've got to address and answer that question.

The last possibility is the one that obviously is the most controversial. It's the possibility that we may actually be looking at the burial shroud of Christ, of Jesus of Nazareth. And when we see the face in the shroud for the first time we may actually be seeing the actual face of the man who was the historical Jesus.

There are many points of controversy, as you can imagine, regarding the authenticity of the shroud — the age of the cloth, the blood on the cloth, how the image was formed. Historically in recent times in the 20th century there have been only two major studies that the church has allowed upon this shroud. The first of those studies was in 1978. It was called the Shroud of Turin Research Project.

Forty scientists from around the world representing 11 different fields of biology, nine fields of chemistry, eight fields of physics, convened in Turin, Italy for this study. They were given unprecedented access to the shroud. The church had never granted this kind of access before, five non-stop

days, and 24 hours over a day, over five days to gather the data amounted to over 122 continuous hours of the study.

The Bottom Line

The summary from the 1978 study concludes several things:

- 1) There is no significant trace of any paint, ink, dye, pigment, or stains on the shroud.
- 2) The image is not the product of an artist.
- 3) There is human blood on the shroud.
- 4) The dating of the shroud does not account for the contamination that distorts the results of those tests, for the newer cloths that were sewn in, for the carbon from the fire, and from the living mold that was found on the shroud itself.

So this is what we now know about the shroud. The question that everyone always asks is that if all of these things happened, if that image isn't painted, and if it was a real man and there's real blood and that man was actually crucified, then what is it that formed the image on the shroud of Turin?

What Formed the Image on the Shroud?

Over the years a number of theories have been formed and they include body oils from the body naturally or anointing oils from those who took the body of the man and cared for him after his crucifixion. Someone suggested the process of biological decay that for some reason happened differently than any other case that we have on record.

There have been suggestions of painting or smudging and there's even been the suggestion that someone in the medieval times created a very detailed, masterfully done bronze statue of this man, heated the statue to a red hot temperature and placed the cloth over the statue to create the image that we see as the shroud. Well, all of these are possibilities. However, each of these image-formation theories has been systematically ruled out by the studies.

The key that is going to really tell us whether or not this shroud image is an authentic image of a man or not is whether or not it contains what scientists call living information. The question is, is the shroud image holographic? An image that an artist produces is a flat two-dimensional image. It is found upon the surface of the medium where it is created.

However, when something living is covered with a cloth it leaves what we call a three-dimensional image. One of the ways we can determine this is through a piece of equipment that NASA developed for the space program called the VP8 analyzer.

If you take an X-ray for example, it is a flat two-dimensional image in black and white. But, if you take an X-ray of something found in nature and put it in the VP8 analyzer, it becomes very three-dimensional. It looks alive, as if it's going to jump out from the screen.

In the same way for the Shroud of Turin — if it is simply an artist's rendering and it's placed in the VP8 analyzer, the shroud will look very distorted on the one hand. On the other hand, if it is actually encoded with living information, if the shroud is of nature and not an artist's render-

ing, then it will become three-dimensional, it will show depth. And this is precisely what the researchers were able to do.

They took the image of the Shroud of Turin and they ran it through the VP8 analyzer and lo and behold, the image carries so much information and it is so lifelike, it is almost more than three-dimensional. Everything on the cloth, the creases in the cloth become three-dimensional. The man's face, his body, all become three-dimensional. It is such an accurate representation of who the man in the shroud was that from this 3D image scientists have been able to actually estimate the height and the weight of the man in the shroud. His height was about 5' 11" tall and he weighed approximately 178 pounds.

The scientists from the Shroud of Turin Research team in their findings say of this 3D analysis, they say, and this is a quote, "Immediately we recognize that the image must have been generated by some principle whereby body structure became encoded into the varying shades of intensity on the cloth." (*Advances in Chemistry Journal*, 1984, Volume 205, page 447)

What are they saying here? They're saying that whoever the man in the shroud was, there was a man, he produced that image, and the shroud image is produced as a holographic image. How was it that the image was not distorted?

Experts have said that to create the image with no distortion as we see on the shroud, one of two things would have had to have happened. Either the body would have had to pass through the cloth itself to avoid distortion of the image, or the cloth passed through the body. And they leave it at that. They say they're not going to go any further because to do so is speculation. They're simply stating on a physical basis that is what happened in the shroud.

So we've got to ask ourselves, what could create such a process? Well, a growing body of evidence suggests that the man within the Shroud of Turin had both knowledge and access to the wisdom of our relationship to the forces of creation.

What does the image on the shroud say to us today? We know what it is. It was produced by a man, there is blood, there is human blood, it's AB positive. We know how tall the man was, we know what he weighed. We know perhaps what he died from. We still don't know who he is. However, his message may become clear to us now. The evidence suggests that the image in the shroud, the formation, was deliberate and intentional. **The evidence suggests that that image illustrates a deeper relationship between the forces of nature, physical matter, and human experience.**

If one of us can tap the forces of nature and create the phenomenon that we see in the shroud, what it says is that we all have access to the forces of nature perhaps in a way we're only beginning to understand.

The shroud demonstrates the magnitude of that power within each of us. If one of us can do it, we all can do it. If one of us has the ability to access the forces of nature in that way, then we certainly can become greater than the suffering that we see in our world today.

Perhaps the message of the shroud is that to understand its mystery, however, we must look beyond the cloth itself. Western science today identifies all the events in our universe as being the result of only four forces of nature. And they say that these four forces of nature interact with one another in such a way as to create all the creation in the universe as we know it. What's important

Session 12: Reflecting the World Within

From the traditions described in 2,500-year-old text, to the experiments in modern laboratories, we're reminded that we are a part of all that we see and experience in our world. Consciously or unconsciously, the beliefs, the judgments, the emotions that begin within our bodies are literally the blueprints for the situations and the relationships that we skillfully, masterfully draw into our lives as a result of our beliefs.

You're Not Just a Fan; You're in the Game!

The experiments have shown as well that it is impossible, absolutely impossible for us to simply be on the sidelines of life as a passive observer. If we are alive, if we witness and experience life, then by definition, we are part of our world. The world is the mirror of our lives.

While we speak to the field using the subtle language of thought, feeling and emotion, the experiments are also confirming that the message is returned to us in ways that are sometimes much less subtle. So through this subtle energy that scientists now acknowledge that connects to all of creation, this intelligence that we've been speaking about, what we know is that the relationship of our lives, the healing of our bodies, the condition of our world, as different as they appear from one another, they're all related. What we can say, very specifically, is that the language of creation may be spoken as thought, feeling, and emotion. While the messages that come back to us from creation, the result of what we have said may be read as the events of life in the world around us.

The messages that come back to us from creation can be seen as an image that is reflecting off the surface of water. It's a metaphor for the visible relationships in our lives, for our health, our career, our romance, the ability to communicate and share our creations with one another. All of these things are said to be the mirrors of an invisible world that we cannot see, the creative unseen world that lives within us and surrounds us. The unseen and the unspoken relationships. The ancients suggest that with equal certainty, we may know that there is another world that is perhaps even more real than this one. We simply can't see it from our vantage point right now.

What We Become in Our Beliefs Is What We Experience As Our Lives in This World

We live our lives every day; if it's based in honesty, trust, integrity and truth in the unseen world, then we may full well expect that in this world that many call the illusion that we will live supportive lives, rich, healthy relationships and careers of abundance because they are simply mirroring what we have already created in the unseen world.

And by the same token, if what we see in this world is illness or lack and broken relationships, failed careers, if we see a pattern, a preponderance of those things happening in this world, what these relationships invite us to do is to look at what it is that they are mirroring. What is the reality that we've created in the unseen world? What is the code of conduct by which we have lived our lives in that unseen world that invites such experiences into our lives?

The following sentence comes from the Essenes and is approximately 2,300 years old. The sentence simply comes from the master who is speaking to those around him who are asking him the question of why things happen in our world for no apparent reason, the mysteries of why things unfold the way they unfold, and what the relationship is between our world and the unseen world of the heavens.

The master answers his students with this following statement, *“My children, know you not that the earth and all that dwells therein is but a reflection of the kingdom of the heavenly Father.”*

Without the understandings of the field of intelligence and quantum physics and the mirroring of relationships, this statement may have much less significance than it is offering to us right now. In this moment it is a validation, it's a verification of everything that we've just mentioned coming from the 2,300-year-old text. The word reflection is actually in the sentence, suggesting that what we see as the world that we call reality is in fact simply a mirror, as the Buddha was being mirrored in the water of something that we can not see yet exists and perhaps is even more real than the world that we're experiencing right now. What a beautiful, beautiful metaphor.

Now what's important for us to remember about this relationship between our visible and our unseen worlds is that our world apparently mirrors back the general themes of what we have become rather than the specifics of the unseen world. In other words, it reflects in the events of our lives, our careers, our health and our relationships the general themes of the way that we conduct our lives in our world.

What's Going on with These Kids Today?

Let's apply this principle to something even broader and more general and also something that may be more apparent as we have seen an alarming increase in violence in our communities and especially with our young people in recent years. For the purposes of our discussion, we'll talk about school shootings. Understand, though, that these ideas can generalize to other issues.

Do we really believe that school shootings are happening as a result of weapons being available to our children? In other words, if we lock up all of our guns and all of our ammunition do we think school shootings are going to end, or could there be something else playing out here? Is there another principle at work?

In many of the communities where school shootings have been documented, very often you find well-off middle-class families where the parents are involved in competition in the corporations and the children experience that competition as pressure to succeed in the schools where condoned violence (through certain kinds of sports, as well as the entertainment that these children are watching) all are part of their lives. On the unseen level, these things are accepted in their lives.

It's not that it's right, wrong, good or bad, it's that we shouldn't be surprised when we see this kind of violence, as an example. Pressure to succeed, fierce competition happening within our young people on the unseen levels. We shouldn't be surprised to see those patterns reflected back to us in our world. School shootings may be one way that it comes about, teenage rape is another example that comes from the violence and the aggression that we see against children before and after school.

Why are these things happening? Why does it seem these kinds of experiences are on the rise?

The Maharishi Mahesh Yogi stated a single sentence regarding violence in our societies, "All occurrences of violence, negativity, conflict, crisis, or problems in any society are the expression of stress, of tension in the collective consciousness." The collective consciousness is the result of our individual experiences pooled into a collective statement into the field in the world around us.

In our families, the unseen world, the tension that is expressed so often in seemingly insignificant and innocent ways may in fact be the blueprint that comes back in the ways that that are frightening us and causing the suffering in our society.

From this perspective, localized tension in one area of life translates to global tension. The wars, the oppression, the tension that we see in other parts of the world are reflections of our collective consciousness. If we are to break the cycles that we're choosing to change now, one of the keys is that we must understand there is no them and us.

There Is No "Them" and "Us." There Is a "We."

There's a field of consciousness, one field of consciousness that we all are part of in this life. And some are tuned to some areas and some are tuned to other areas and we all are locked in that field of consciousness as we choose to become in our hearts and our minds and our prayers the things that we like to experience in our world. To some degree everyone experiences those choices.

To answer violence with even greater amounts of violence, while it may be a short-term answer, it is not a long-term solution. In the long term we must pave the way and create the kind of thinking and feeling, create the consciousness that says we've outgrown that kind of violence. If the tension in our outer world results in the violence in our outer world, then by the same principle, the honoring of the diversity of peoples, the raising of our standards of excellence, finding that peace can be just as much an industry as war can be an industry. When we mirror these principles in our families and our corporations on a local level, we can full well expect that those principles will be mirrored to us as peace in our global level as well.

An "EGGstraordinary" Discovery

In the mid-1990's researchers at Princeton University discovered that consciousness is such a real field, that it is so tangible, so palpable that certain kinds of electronics will actually respond to shifts in the consciousness. Based on these understandings, they designed a series of devices, 40 small devices that were called eggs (E.G.Gs). They placed these 40 devices at locations throughout the world to monitor human consciousness in those areas. All 40 report back, they feed into a single computer, on server, at Princeton University.

In any moment of time the consciousness of our world may be monitored to some degree telling us where we are in terms of global consciousness. When an event such as 9/11 or the death of Princess Diana or even good things such as the Super Bowl here in North America, when those things are happening there are big blips in the monitors of the consciousness because we have shifted our focus from going about our daily activities and we are now focused on a single activity.

I had the opportunity with a number of other authors and speakers to interface with this project as we conducted global prayers during certain windows of time, coordinated by the worldwide web. Prayers of peace for example. And during the time that our prayers of peace were being shared

on a global level, people at Princeton University picked up the blips on their computer screens. They actually called the organization that was conducting the prayers and they said, “Hey, what are you doing? We’re picking up a blip on our screen.” And the organizer simply said, “We are having a mass prayer, a global prayer. “

There is a direct effect between the quality of consciousness in the emotion that we hold as individuals and pooled together collectively, and this field that surrounds our world. Because we are all part of that field, we have an opportunity to share our perspective and our viewpoint, to share the peace, the honoring, the love, compassion, and the understanding that we’d like to see mirrored back to us in our world.

These and additional studies add to a growing body of evidence suggesting that the mirrors are in fact real and that the mirrors appear to work because of this field or because some aspect of this field is at play. The key is to look beyond the immediate experiences themselves, look beyond what someone has done to you or how someone has dishonored you. Look to the general themes underlying the experience to understand what they may be saying to you.

They invite us to examine our own lives to see how we may be unknowingly contributing to precisely the kinds of conditions that we choose to avoid, on a local as well as a global basis.

Exercise: How Is the World Mirroring You?

In this exercise, we invite you to look into your own life experience. Look at the way you live your life and look for any parallels you can see between the way that you and the members of your family, your neighbors, and your community think and the things you’d like to see changed in the world. Look at what you accept as entertainment on television, in the theaters and with the games that your children play after hours in their rooms. How do those experiences relate to the things that you’d like to see change in your world?

Thing I’d Most Like to Change About the World:

How Is This Mirrored in My Personal Life?

What can you do differently? What can you do today? What can you do right now to begin that change? You may be pleasantly surprised at just how quickly the little changes in your life translate into change on a much broader scale, bigger change in your workplace, your classroom, even at the family dinner table.

In the very first sentence of this program, we asked the question, “What would it mean if we discovered that each moment of our lives is part of a conversation, an ongoing dialogue with the world around us?” Now that the program is complete, the question becomes, “What does it mean?” Now that we have discovered that each moment of our lives is in fact a part of that conversation, on more of a personal level, what does it mean to you to know that in each moment of your life you’re speaking with a force that is literally the stuff that our universe is made of? Do you know what you’re saying to the world around you? Do you know what your world is saying right back to you?

How long has your life been offering clues to you in ways that perhaps you’re only beginning to understand? Clues that tell you of your deepest beliefs, your greatest fears, a conversation that reminds you of your deepest longing for your most forgotten love. Through our mirrors of relationship we understand that they are powerful tools, however, they work only if we apply them in our lives.

Though the circumstances of the 20th century are certainly very different than those of 2,500 years ago, the principles that underlie our greatest joy and our deepest hurts as humans may not have really changed all that much. We still search for ways to bring greater meaning to our existence, to become better people, to be better for our families and friends and to create the abundance that helps others in our lives to create a better world for themselves as well.

When you find yourself searching for meaning in a situation that seems to make very little sense in terms of what you’ve believed in the past, consider the mirrors that we’ve shared together in this program. Every relationship of career, of romance, friendship and adversary is telling you something about yourself.

What we have shared here today is admittedly a very different way of thinking about our world and our lives in general. Sometimes different is good. Albert Einstein once said that the significant problems we face today cannot be solved at the same level of thinking we were at when we created

them. Through this statement, Albert Einstein invites us to think beyond the boundaries, out of the box that created the great challenges of our lives today.

The goal in this program is certainly not to convince or persuade you of anything. Marrying the wisdom of ancient and time-honored traditions with what our science is discovering today, will, hopefully, reveal greater, richer, life-affirming possibilities and be an empowering tool to add to your toolbox of life. The quality that sets us apart from all other life is our ability to recognize our role in this universe, our mirrors, to accept what life is showing to us and then make the changes in our personal code of conduct that reflects those changes, what we'd like to experience in our world.

Ultimately what we'll probably discover is that as individuals and collectively, that while we may attempt to hammer our world into submission through pure force and might, ultimate lasting change will come only from within. We must become the very change that we choose to experience in our world. And this is the power of learning to listen to the mirrors, to the silent knowledge of God.

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