

Preludes to Dialogue and Creation of the New

Learning/unlearning

T2:6.9 **This is what is happening as you unlearn and learn in unison.** You are creating the state of unity as a new reality for your Self even though it is actually a return to what has always been. You are changing the world you perceive by perceiving a new world. You are changing from who you have thought yourself to be to who you are.

T4:8.17 Learning, dear brothers and sisters, does come to an end, and that end is fast approaching. Coming to know through learning will be of the past as soon as Christ-consciousness is sustainable and you begin to come to know through constant revelation of what is. True learning has had only one purpose—the purpose of returning you to awareness of your true identity. Be done with learning now as you accept who you truly are.

T4:9.21 Learning is not meant to last. This is why even this coursework comes to an end. It comes to an end here and now as we move past study and learning to observation, vision, and revelation.

T4.10.11 Learning has had to do with what is perceived. No longer learning has to do with what is revealed. Learning has had to do with what is unknown. No longer learning has to do with what *is* and can only be known through revelation. Learning has had to do with supplying a lack. No longer learning has to do with the realization that there is no lack. Learning was what was necessary in order to allow you to fulfill the desired experience of expressing the Self of love in form. No longer learning is the revelation that the time of accomplishment is upon you and the *expression of the Self of love in form is what you are now ready to do*. Learning was what was necessary in order to know who you are and how to express who you are. No longer learning, or being accomplished, is synonymous with knowing who you are and the ability to express who you are in truth.

T4:12.5 Two changes of enormous proportions are upon you. The first is the end of learning, the ramifications of which will only slowly occur to your mind and be surprising revelations there. The second is the beginning of sharing in unity, a change that your heart will gladly accept but that your mind, once again, will be continuously surprised to encounter.

T4:12.10 *All you must remember now is that the time of learning is past.* While you are still encountering concerns and questions, you will be prone to continue to think of yourself as a learning being. While these dialogues continue to address these same questions and concerns, you will be prone to think of them as teaching dialogues and to consider yourself still a student. Considering yourself thus is simply a condition of the old for which you will need to be vigilant. You will be again surprised, however, to find what an enormous difference the release of this idea will make in your capacity to express who you are. As long as you continue to invite learning, you will continue to invite the conditions of learning. These are the conditions you have experienced throughout your lifetime and have expressed a willingness to leave behind. Only you can leave these conditions behind. The only way to do so is to, for a short while, be vigilant of your thought patterns so that you eradicate the idea of learning in separation and replace

it with the idea of sharing in unity. Learning is a condition of the separated self, which is why it is no longer needed. You will not fully realize unity while you continue to hang on to this condition of the separation.

T4:12.30 What will help you to remain doubt-free and thus fear-free and continually able to sustain Christ-consciousness, is coming to know the new design, and the new patterns that reveal the design. *This new design, and the new patterns that will be helpful to you in its sustainability, are what must be created through our sharing in unity and be communicated through our continuing dialogues with one another.*

T4:12.31 This is a prelude to but one form of these dialogues. Sharing in unity is automatic. It is the nature of Christ-consciousness. Once you have adapted to this nature you will realize that what is communicated through our dialogues and those you share with your brothers and sisters, is simply communication of what already is. This will help you to adapt to the revelations that replace learning. This will help you to adapt to the truth of a sharing you will have received even before it is communicated through the means to which you are accustomed. It will help us together to establish the new patterns by which you and those who come after you, will more fully come to awareness of all they have inherited and all it is within their power to create.

D:10.2 Learning is about the transfer of knowledge that was gained in the time of learning, through the process of learning. Notice the inability of teaching or learning to call forth talents, ideas, imagination, inspiration, instinct, intuition, vision, or calling. You may believe that teaching and learning appropriately work with and enable the use of abilities such as these, but you also know that these means are limited in what they can do and that they can hinder as well as enhance the creative expression of these givens.

10.3 You think that the use you put these givens to, what you do with them, how you express them in the world, is your unique and individual accomplishment. Such it is. But when you also think that it is your hard work and diligence, your effort and struggle, that bring the expression of these givens forward, you think in error and limit your expression in much the same ways that the effort of teaching and learning limits them. It is your joyous acceptance of the already accomplished state of these givens that allows expression of what is given to truly come through you and express the Self, because joyous expression expresses the Self of unity rather than the self of separation, the Self of elevated form rather than the personal self.

D:Day20.2 This first transition, is the transition in which you really “get it” that the unknown cannot be taught, laid out on a map, or shown to you by another.

D:Day20.3 You have realized now your relationship with the unknown and ceased to fear it. You are, perhaps, even eager now, to move beyond the known to the unknown. You are perhaps eager without fully realizing that this eagerness symbolizes a true ending—an ending within you and within your reality—an ending within your conscious awareness. A true end of learning.

D:Day21.7 Teacher and learner are equal and thus neither are needed any longer. The “transfer” of knowledge is now an act of giving and receiving as one. No intermediary is needed when you exist in union. It is recognized that the knowledge, wisdom, guidance, or information that is needed in each moment is available within each moment and that the interaction, rather than being one of taking

something from an outside source into the self where it is learned and then regurgitated or even applied, has given way to an interaction *that begins within and extends outward*.

D:Day21.9 You began your mountain top experience with a companion who had offered himself as a teacher in order to bring you to the place of being willing to accept that a teacher was not needed. He joined you on the mountain top in order to prepare you for his departure, a departure from reliance upon him that would allow you to arrive at reliance upon yourself. This reliance upon yourself has been expressed as a dialogue taking place within Christ-consciousness, the consciousness you share in union and relationship with all. You have now been told to own this dialogue and to realize that its wisdom is your own. Are you accepting this? Are you beginning to ready yourself to hear this voice as your own? To express the voice of Christ-consciousness as only you can express it?

Creation of the New

T4:12.34 Creation of the new has begun. We are an interactive part of this creative act of a loving Creator. *Creation is a dialogue*. Creation—which is God and us in unity—will respond to our responses. Will respond to what we envision, imagine and desire. Creation of the new could not begin without you. Your willingness for the new, a willingness that included the leaving behind of the old, a willingness that included the leaving behind of fear and judgment and a separate will, was necessary to begin creation of the new. Your former willingness to accept the old but kept creation's power harnessed to the old. Does this not make perfect sense when you realize that creation, like God, is not “other than” who you are? How could creation proceed on to the new without you?

T4:12.35 What will the future hold? It is up to us dear brothers and sisters. It is up to us acting as one body, one mind, one heart. It is up to us creating as one body, one mind, one heart. Because it is the new future of a new form joined in unity and relationship, the only guarantees that are known to us is that it will be a future of love, a future without fear, a future with unlimited freedom. For what more could we ask? And what more could be asked of us?

T4.36 Make no mistake that what is asked of us is everything. What is asked is our total willingness to abandon the old, our total willingness to embrace the new. But also make no mistake that what is given to us is everything. All the power of creation is released onto us. Let us begin.

Dialogue: Entering

D:Day 14.14 Entering the dialogue is the means of sustaining the one voice within the many, the means of sharing your access to unity, the manifestation, in form, of the healed and whole and thus spacious Self.

D:Day15.1 When you fully realize that sharing is necessary you will have entered the dialogue. When you have fully surrendered to the fact that you can't come to know on your own you will have entered the dialogue. When you fully accept that the voice of the one can be heard in the voice of the many you

will have entered the dialogue. When you fully realize that you are in-formed by everything and everyone in creation, you will have entered the dialogue.

15.13 The first step is to access your own readiness. Are you able to be a clear pool? If not, what prevents you?

15.14 (If not) enter the dialogue with the purpose of your final preparations in mind. Bring your fears into the light of oneness and see how the light dispels the darkness. This is what we are here for. There is no time to waste and no protracted length of time will be required if your willingness is true.

15.15 You are here to make one another known and in so doing to know oneness.

15.18 Entering the dialogue keeps you in constant contact with the unknown and with unceasing coming to know.

Dialogue: Informing

15.2 To inform is to make known. Thus you can be made known by everything and everyone in creation just as everything and everyone in creation can be made known by you.

15.3 As you are more fully able to maintain Christ-consciousness you begin the movement away from being observed to being in-formed by the spirit which animates all things. You begin the movement away from observing to informing.

15.7 The difference between simply bringing spirit into form and making spirit known through form is the difference for which the time has come.

15.8 It is not about life and making form alive but about spirit and informing spirit. **It is about making spirit known through the form of physicality.**

15.10 This is the new realm of power that few in physical form have practiced and that has never been practiced by many at one time. It is a major shift because it is not neutral but creative. It is of creation and can only flow through those who have **mastered neutral observation*** because the intent of creation, rather than the intent of the observer, is the creative force, the animator and informer.

15.12 **What does it mean to practice informing and being informed? It means to join together with others who have the ability to maintain Christ-consciousness** in your company. This creates the joining together of spacious Selves. It is a joining without boundaries. You become clear pools flowing into each other. You make your spirits known.

15.16 This is a very "individual" stage in the creative process. "Group think" does not replace the consciousness of the One Self with the "one group self." This is not a time of being judged or of adopting the beliefs of others but one of finally conquering judgment with neutrality or acceptance. Allowing others to accept you as you are is a gift that releases them from judgment and any notion that may have remained within them that Christ-consciousness is a form of "group think." Never will you feel more like an individual than when you are made known through the informing of spirit!

Dialogue: Engaging

D:Day15.11 **Engaging in dialogue with those who join you on the mountain top is necessary** to this next step. This greater level of neutrality will not be reached until those who are the forerunners have practiced and mastered this interaction with the creative force long enough to realize their oneness with it. While there is division remaining between the self and the spacious Self, the self and the creative force, you remain in the state of maintenance rather than sustenance of Christ-consciousness.

D:Day15.25 [E]ngaging in dialogue with some and entering the dialogue with all . . . is a demonstration of levels of consciousness at work. It is important to be able to hold the spacious consciousness of the One Self and also to be able to focus—to not exclude while also making choices about where your attention is given. Just as you respect the boundaries of those who are still in need of boundaries, you also must respect your own boundary-less space.

15.26 As you engage in dialogue as the spacious Self and are made known, your purpose here will become more clear. Thus your ability to embrace all while focusing on your own purpose in being here, will begin a new process of individuation. The distinctness of your own path will be made visible.

15.28 Remember that this journey has not been about becoming self-less but about realizing your true identity. We have now debunked your myths about your true identity being an idealized form of the self. Now are you ready, through your ability to view your own Self as well as that which you observe with a neutrality that embraces the unknown as well as the known, to reclaim your Self and your purpose here.

Dialogue and Movement

D:Day15.3 As you are more fully able to maintain Christ-consciousness you begin the movement away from being observed to being in-formed by the spirit which animates all things. You begin the movement away from observing to informing.

15.17 **Realize how necessary dialogue is.** ... Movement is necessary to know the self. ... To cease to accept the unknown is to cease to come to know.

15.19 You dialogue about the unknown, not the known. By keeping in constant contact with the unknown you stay in constant dialogue for you have not claimed a knowing that disallows coming to know. You are in dialogue because in dialogue, coming to know is a fluid exchange.

15.20 [M]ovement will always be needed for the clear pool to not become a stagnant pond.

Dialogue in Practice

D:Day15.21 [Y]ou are asked to promote wholeness and the sustainability of Christ-consciousness with others sharing this specific means of coming to know with you. . .

15.22 [P]ractice among those who are ready to be boundary-less and spacious selves is appropriate and acceptable. . . . You must respect the boundaries of those who are still in need of them and not offer more than can be received.

15.23 To practice, as to inform, is to make known. To practice, as to inform, does not mean, however, that you know nothing. Practice is the merging of the known and the unknown through experience, action, expression, and exchange.

Creation is a Dialogue

a.46 What continues of this Course is its dialogue. It is on-going.

e.19 Leave these words behind now, and bring only the dialogue with you.

a.36 Creation is a dialogue.

a.37 Creation is an unending act of giving and receiving as one. So too is dialogue.

a.38 It is time to realize that you are a creator.

What Dialogue Reveals

a.40 This is what dialogue, particularly the dialogue that is an exchange between “two or more gathered together” reveals. It reveals Who You Are.

a.41 This relationship between Self and Other, Self and Life, Self and God, Humanity and Divinity, is the dialogue of which we speak. It may seem to suggest duality but it suggests relationship. The idea of unity and relationship must fully enter you now.

a.42 You are...a full participant in the dialogues.

a.42 When Who You Are is fully revealed you will realize that it is time to leave the classroom and live as Who You Are in the world. You will realize that your participation in the world as Who You Are is part of an on-going dialogue, and that it is an on-going aspect of creation by which the new will be created.

a.47 This dialogue is going on all around you.

Dialogue: What is asked/What continues

T4.36 Make no mistake that what is asked of us is everything. What is asked is our total willingness to abandon the old, our total willingness to embrace the new. But also make no mistake that what is given to us is everything. All the power of creation is released onto us. Let us begin.

D:Day15.21 [Y]ou are asked to promote wholeness and the sustainability of Christ-consciousness with others sharing this specific means of coming to know with you. . .

a.43 What now will be your relationship to this work that has returned you to Who You Are? Your relationship to this work continues as you live and express Who You Are being in the world. For some of you this may mean continued involvement with this coursework and a direct sharing of it with others. For many more of you it will not.

a.44 For each, being Who You Are will be an expression of unity and oneness that only you are able to express. As each expresses who they are being in unity and relationship, creation of the new will proceed and wholeness and healing renew the world in which you live.

a.45 This Course becomes a beloved alma mater, honored and returned to as a giver of new life. It offers no walls to confine you. It becomes not dogma to restrict you. It is new life come to extend the way of creation, the way of love, the way of living, the new way. It will be with you in every dialogue and will not leave you comfortless. It has no end point in its benefits and associations.

a.46 What continues of this Course is its dialogue. It is on-going.

a.47 Gather still with those with whom you learned and grew and became new, but gather in ever-wider configurations. This dialogue is going on all around you. I am with you and will never leave you comfortless. Call on me, for I am here. Talk to me, and I will hear you. Listen, and I will respond. I am in each voice that responds to you and your voice is mine as you respond to others.

a.49 **Bring your voice to this continuing dialogue. This is all that is asked of you.** This is the gift you have been given and the gift you bring the world: your own voice, the voice of Who You Are. This is not a voice of separation or of the separated self but a voice of union and of the One Self. It is how union is expressed and made recognizable in form. **It is what will usher in the new and change the world.** It cannot be accomplished without you— without your ability to stand in unity and relationship as The Accomplished.

a.50 Beloved brothers and sisters, You are The Accomplished.

Observation* (A review)

C:10.17 [O]bservation will help to put the responsibility of your life back into your hands, where it belongs. You are not helpless, nor are you at the whim of forces beyond your control. The only force beyond your control is your own mind, and this need not be.

C:13.1 You will never fully understand what unity means, but you will come to feel what unity means, and this I promise you. This is what we work toward in this Course, for once you have experienced the feeling of unity, you will need no understanding of it. This is all the exercises that call you to observe your body are for. They are the preparation for what is to come: the preparation for feeling that which is not of your body.

13.2 As you observe, always with your heart and not your mind, and begin to include others in your observation, I ask you to concentrate on one thing only. This is a simple exercise, and enjoyable too. It but calls for you to ask one thing: Ask yourself what you already know of the spirit of the person you observe. You will be amazed at the knowledge you already have and the joy it brings you to remember it.

13.3 These are but exercises in memory recollection, and the more you practice them the more true memory will return to you. Do not apply any effort to these exercises, particularly not that of recalling spirit. Just let impressions come to you, and when they make you feel like smiling know that you are feeling memory return.

T3:17.2 Now your science is proving to you the relationship between the observer and the observed, the effect that one cannot help but have upon the other. Science still has a long way to go in determining, through its processes, what this says about the nature of humankind but it is closer every day to understanding the unity and interconnectedness of all things.

T3:18.2 Observation, the ability to observe what the Self expresses, was part of the original choice for physical form. The word observance has rightly been linked with divine worship and devotion. Minds that have been unwilling to accept or learn an unobservable truth, will now accept and learn from observable truth. This is why *you must become that observable truth*.

18.3 *Observance happens in relationship*, the very relationship that disallowed the making of a separate self. Observance is linked to cause and effect being one. What is observed is in relationship with the observer and this relationship causes an effect. Because this was part of the original choice for the physical experience, it is a natural choice to serve our new purpose of the miracle that will allow you to exist as who you are in human form. See what perfect sense this makes as your human form is an observable form. *It is thus from observable form that the final learning will take place*. This is the perfect example of using what you have made for a new purpose. It is the perfect ending for the desired experience, as it was the goal of the desired experience.

18.4 Expressing who you are in physical form will return remembrance to the minds of those who observe your expression. Further, your observance of your brothers and sisters will return remembrance

to their minds and hearts. It is, in fact, your observance of the truth of your brothers and sisters that is the miracle we have stated as our new goal.

18.5 I repeat, your observance of the truth of your brothers and sisters is the miracle.

T3:22.7 Observation is the active state of reception, a state not confined to receiving, but a state of giving and receiving as one. *Observation, as I am speaking of it and teaching it, makes you one with what you observe.* Being one with what you observe causes you to know the proper response. It is in responding properly that you will know what to do.

22.8 Plans will only interfere with your response to what you are given to observe. The act of observation that you are able to do with your eyes closed is the observation of what is. This will relate to the future pattern of creating...

22.14 Observation of what you desire, what we have referred to as “closed eyes” observation, can be likened to prayer and thus to the miracle. This is the very miracle that closes the door of duality, and seals out the world where what is, is separated from what will be by your effort and the time that it will take you to, through your effort, create the desired outcome. Observation of what you desire is observation of what is, for your desire is of God and what you desire now, contrary to what you would have desired in the early stages of this Course, is the Will of God. What you desire now is the Will of God because it is your true desire, your will and God’s joined as one.

22.15 Thus the creative tension can be taken from the creative act of observation without a loss of any kind. The creative tension existed not only as a product of the duality of time, but also as a product of distrust. It was a tension that existed between desire and accomplishment, the tension that told you that you might be able to achieve what you desire but that you also might not. Realize that this game of chance is a pattern of the old thought system that needs to be replaced by certainty. If you have enjoyed the game of chance, play a real game and have fun doing it. Do not bring this attitude into your new thought system or your new life. If you are tired of the old, be willing to be done with the old.

22.16 And so we conclude with this note of impatience with the old and the observation, the final observation, of the personal self. You have created your personal self, and only you can look upon this personal self with the vision of creation, creating the personal self anew, seeing within it all that will serve the new, and only what will serve the new.

22.17 Observe the personal self with one last act of love and devotion, and in so doing transform the personal self into a representation of the truth. Realize that what we have called “closed eyes” observation is really the observation of a Self beyond the personal self. To call forth observance is to call forth the sight of your true Self. To call forth the sight of your true Self is to call your true Self into observable form. Calling the true Self forth into observable form is the end of the old and the beginning of the new.

22.18 Embrace the new as the new embraces you. The new is but the truth that has always existed. Go forth and live the truth with impatience only for the truth. Hold this impatience to your Self as eagerness for the final lessons, lessons on creation of the new.

D:15.9 In practicing observation without judgment, you learned to be neutral observers.

D:Day6.11 You have been told you are in the final stage of becoming. You have committed to completion of the becoming that will create oneness between Creator and created. You have developed the creative relationship that is union. You are in and within the movement of the creative process where there is no distinction between Creator and created. You are being who you are right now and eliciting the expression that will take you to the final stage of being who you will be in oneness. 6.12 You are not separate now from who you will be when you reach completion! You are in and within the relationship of creation in which created and Creator become one.

D:Day37.32 Glimpses of the being you are being when you are in unity and relationship have been offered to everyone. They have been afforded by willingness. They come from observation of self and they come from observation of others. They come from what you are willing to observe. They become more than glimpses only when they become what you are willing to be.