

## DOWNLOAD PDF GOD, CREATION, AND TOOLS FOR LIFE (BOOK 1 (JOURNEY OF THE SOUL SERIES)

### Chapter 1 : Lists That Contain God, Creation, and Tools for Life (Journey of the Soul, #1) by Sylvia Browne

*God, Creation, and Tools for Life (Journey of the Soul Series: Book 1) [Sylvia Browne] on calendrierdelascience.com*  
*\*FREE\* shipping on qualifying offers. The best-selling author of Adventures of a Psychic discusses such topics as reincarnation, healing and nutrition.*

The second and third books in the original trilogy deal with political and social issues. We are all one. Ours is not a better way, ours is merely another way. God is a collective, that is, there are many Gods and Goddesses who have been delegated some work each, respectively. Existence is essentially non-dual in nature. At the highest level there is no separation between anything and there is only one of us; there is only God, and everything is God. The second statement, following from the first, means that we, in this seeming existence, lack nothing and if we choose to realize it, we have enough of whatever we think we need or the means to create it within us. The third statement combines the first two to conclude that God, being all there is and is thus always sufficient unto Itself, has no need of anything and therefore has no requirements of humanity. The final concept puts an end to our need to always be right. According to the books, God recommends many economic and social changes if people want to make a more functional, adaptable, and sustainable world, it recommends that more attention should focus on the environment. The conversations also speak of reincarnation and the existence of life on other planets. Before creation, there was only That-Which-Is, which cannot know or experience itself fully, without something it is not. It cannot know itself as love, since nothing exists but love. It cannot know itself as giving since nothing else exists to give to. It cannot experience itself in myriad ways because everything is one. Split into infinite forms, all life can live, experience, and recreate its nature as God, rather than just "know" itself as the creator in theory. It is essentially a game, entered into by agreement, to remember who and what we are and enjoy and create, knowing that ultimately there is no finish line that some will not reach, no understanding that is not without value, no act that does not add meaning to the future or for others. Walsch claims that God says that we have a common interest in keeping the game going, for there is nothing else to do except to experience our existence and then experience more of it, to uncover deeper layers of truth and understanding. There are no external rules, because all experience is subjective, and is chosen. But within this, there are ways that it is stated and implied people will gradually come to see their thoughts, words, actions are either working or they are not working. A thing is either functional or dysfunctional, not right or wrong. These rememberings take place over "time" and can take hundreds and thousands of lifetimes. Nature of the dialogue[ edit ] Book 1 page 4 argues that words are not the ultimate truth, rather words are symbols, and are open to interpretations. Thus the readers are advised to consult their own inner knowing or intuition to determine their own truth while reading the book, or any other book. The question, according to Neale, is not to whom does God talk, but who listens. All these avenues are open to me. I will speak to you if you invite me. Jesus is said to have sought to lead by example, which is why he said, "I am the way and the life, follow me". Jesus is supposed to have said, "I and the Father God are one and you are my brethren". This means that living things are all one particles of the collective God Book 3, Chapter20, pgs. Jesus is said to have said, "without the father God, I am nothing". The father of all is pure thought which is the energy of life Book 3, Chapter11, pg. In Book 3 of Conversations with God, by Neale Donald Walsch, it is mentioned that Mahavatar Babaji may at one time have resurrected himself from the dead, just like Lazarus, Jesus and other humans. Neale then asks why some religions do not know the truth about something so basic. In response, God says that we must understand that humans have many fear based religions whose teachings surround the doctrine of a God who is to be worshipped and feared. It was through fear that the entire Earth society reformed itself from a matriarchy into a patriarchy. It was through fear that the holy priests got people to mend their wicked ways and heed the word of the Lord. It was through fear that the churches gained and controlled their membership. Churches even insisted that God will punish you if you did not go to church every Sunday, not going to church was declared a sin - and not just any church. One had

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to attend one particular church - if you went to a church of a different denomination that too was a sin. That was an attempt at control, pure and simple, using fear. The amazing thing is it worked. People will always believe in hell and in a God who would send them there as long as we believe that God is like man "ruthless, self-serving, unforgiving and vengeful. In the past, most people could not imagine a God who might rise above all of that so they accepted the teachings of many churches to fear the terrible vengeance of the Lord. It was as if people could not trust themselves to be good and act appropriately, on their own by their own built in reasons. So they had to create a religion that taught the doctrine of an angry, retributive God in order to keep themselves in line. The idea of reincarnation threw a monkey wrench into all of that. Do the best you can. Promise yourself to do better and get on with it. First, it denounced the doctrine of reincarnation as heretical, then it created the sacrament of confession. Confession could do for the Church what reincarnation promised. That is, give him another chance. There was a catch however - this absolution could not come directly from God, it had to flow through the church whose priests pronounced penances which had to be performed. These were usually prayers which were required of the sinner. So now you had two reasons to keep up church membership. The church found confession to be such a good drawing card that soon it declared to be a sin not to go to confession. Everybody had to do it at least once a year. That led to another problem. People figured out that this must mean they could do anything as long as they confessed it. The church was in a quandary. Fear had left the hearts of the people. Church attendance and membership dropped. People came to confess once a year, said their penances, were absolved of their sins and went on with their lives. There was no question about it. A way had to be found to strike fear into the heart again, so purgatory was invented. Purgatory was described as a place something like hell, but not eternal. This new doctrine declared that God would make you suffer for your sins even if you confessed them. Under the doctrine, a certain amount of suffering was decreed by God for each nonperfect soul, based on the number and type of sins committed. There were mortal sins and venial sins. Mortal sins would send you right to hell if not confessed before death. These special indulgences freed one from the suffering in purgatory which they had earned with their sins or at least part of it. These reprieves were granted to very few like those who made a huge contribution to the church. For a really huge sum, one could obtain a plenary indulgence. This meant no time in purgatory at all - it was a non-stop ticket straight to heaven. This special favor from God was available for even fewer. Royalty, perhaps and the super rich. The amount of money, jewels and land given to the church in exchange for these plenary indulgences was enormous. The exclusivity of this brought great frustration and resentment to the masses. Then they brought in the novena candles. People could come to the church and light a novena candle for the poor souls in purgatory and by saying a novena a series of prayers in a particular order that took some time to complete, they could reduce by many years the sentence of the dearly departed, extricating them from purgatory sooner than God would otherwise have allowed. Of course, it would be helpful if a coin or two were dropped through the slot for each candle lit. A lot of little candles were flickering behind a lot of red glass and a lot of pesos and pennies were being dropped into a lot of tin boxes in an attempt to get God to ease up on the suffering being inflicted on the souls in purgatory Book 3, Chapter 7, pgs. Parallels in other belief systems[ edit ] In the dialogue many philosophical ideas are presented that had already been advanced earlier by major Eastern and Western thinkers, but Walsch presents the information in language for modern readers and does not specifically cite any of these philosophers. In fact, Walsch claims that he had never known most of these ideas before his revelatory experiences. Since the beginning of the series, and especially in the latter volumes, Walsch and "God" acknowledge that most of the concepts presented are previously known to humanity, but are profound enough to warrant being explored repeatedly, and put into this cohesive unified form. Since humanity is still mired in strife and conflict, there is value in their restatement. All things are one, there is no polarity, no right or wrong, no disharmony, but only identity. One cannot understand one thing unless he or she understands its opposite Tao Te Ching. God is self-experiential, in that it is the nature of the Universe to experience itself. Sikhism Fear or love are the two basic alternative perspectives on life.

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