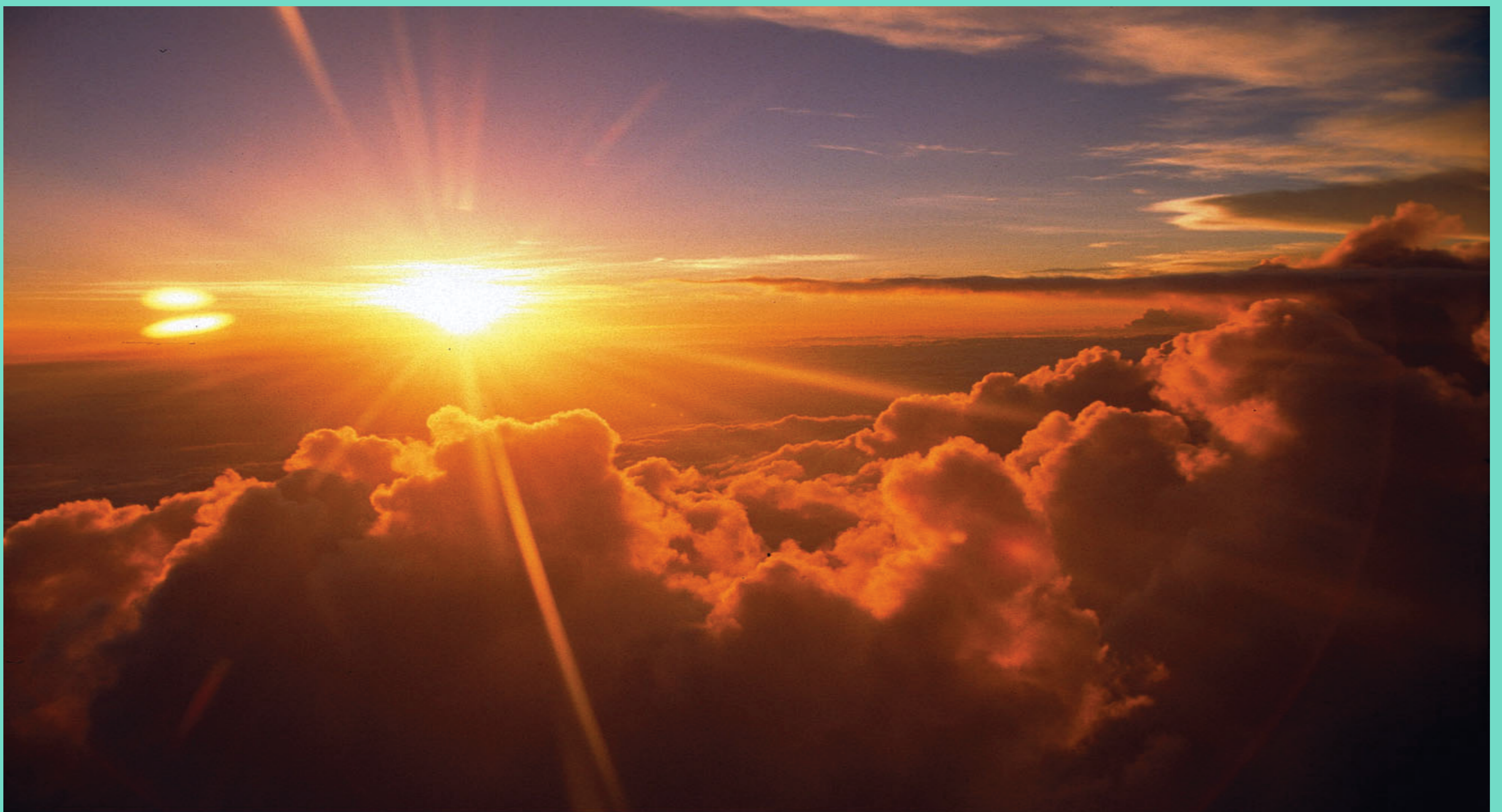


The Truth Will Set You Free
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The Human Soul:
The Gift Of Free Will



by Jesus & Mary Magdalene

Part 1

Discover how to use your free will in a loving manner

The Human Soul

The Gift of Free Will

Part 1

*This document is a transcript of a seminar
delivered by Jesus (aka AJ Miller)
and Mary Magdalene (aka Mary Luck)
from the Human Soul series of talks,
describing the implications of using our will in
a loving or unloving manner.*

Delivered By **Jesus and Mary**

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A message from Jesus and Mary about Divine Truth



My name is Alan John Miller, many of my friends call me AJ. The beautiful woman you see with me is Mary Suzanne Luck.

Just a little over 2000 years ago, we arrived on the earth for the first time. My name then was Yeshua ben Yosef, or the Jesus of the Bible, the son of Joseph and Mary. Mary's name then was Mary of Magdala, the woman identified in the Bible as Mary Magdalene. Mary was my wife then, and the first person I appeared to after I was crucified.

Because of my personal desire and passion for God, as I grew, I recognized not only that I was the Messiah that was foretold by ancient prophets, but also that I was in a process designed by God that all humans could follow, if they so desired. I called this process becoming "Born Again". It is the process of the human soul being transformed into the Divine, the process of becoming At-One with God. Many persons who were connected with me in the 1st century came to know and follow this path while on earth, the most notable person being Mary Magdalene, who is my soulmate, and who was actually married to me in the 1st century, and was pregnant with our daughter when I died.

Shortly after the time of my crucifixion, most of the Divine Truths that I taught my followers were distorted so much so as to not retain much of the Divine Truth. By the time of the 3rd century, large amounts of error had been introduced into my teachings from all forms of religious studies that occurred over the time period, with power being the main object for the distortions.

During the intervening time from the 1st century until the 20th century, I led, from the heavens, the process of discovery of even more spiritual Divine Truth, and this was fueled by my personal desire and passion to become ever closer to God. Mary Magdalene, being my soulmate, also had a very similar desire, and, as Mary, and other followers passed into the spirit world, they also continued to exercise a desire to follow me in this process of discovery of Divine Truth, and receiving Divine Love from God through prayer.

During these 1900 years or so, many more dimensional spaces (or as the spirits call them - Spheres) were added to the universe by the progression of those on the Divine Love path. Attempts, mostly unsuccessful, were made to reverse the untruth taught on earth associated with beliefs attached to the Bible, by connecting to people on earth who had received Divine Love.

In the early 20th century, myself and many other Celestial Angels, and spirits on other paths of spiritual progression, managed to convey many of the Truths to a man named James Padgett. We expected that these Truths would grow on earth once Padgett received these Truths, but unfortunately, no-one really fully understood the message that was given. In addition, Mary, myself, and some other spirits by the late 20th century had found a way to return to earth to demonstrate these Truths, along with many more Truths obtained over 2000 years of spiritual progression. So, in the later half of the 20th century, 7 soul pairs, or 14 people, made plans to return to earth and teach the Divine Truth again.

This booklet, along with our website – www.divinetruth.com has been prepared by myself and Mary, and a team of people dedicated to delivering these Divine Truths to the world to freely provide these Truths to anyone who wishes to discover them. Please enjoy what these pages have to offer you. If you have been a seeker of Truth, and are open-minded and open-hearted, you will be surprised to have many, if not all, of your questions about life, God, and the universe, answered in a straight forward and honest manner, and the answers shall make your soul sing, just as our soul has sung with the discovery of each new Divine Truth.

But even more importantly, if you exercise your own Free Will and choose to put these Truths into practice, Divine Love will enter your soul and transform you into the creature God designed you to become. Divine Love will transform you into the person that God created you to be.

With my Love,

Jesus

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END OF PART 1 PART 2 FOLLOWS IN ANOTHER BOOK

1. Introduction

AJ: So the subject today is part of the Human Soul series of talks and the title of the talk is “The Gift of Free Will”. The reality is that if we all knew how to use our free will in a loving manner, right at the moment this planet would be peaceful all of the time. There would be no violence, there would be no wars, there would be no conflicts, there would be no anger, there would be no resentment, or any projecting at other people. And it is because of our inability to understand the gift of free will that the majority of these things happen in our lives. And so it is a very, very important topic actually to understand; this topic of the gift of your free will.

So what we are going to do is: Mary is going to engage me in more of an interview process.

Mary: A discussion perhaps.

AJ: Sort of like a discussion, and the reason why we are going to do it this way is we would like to make sure that we cover quite a lot of information. We also would like to make sure that the information is given to you in a relatively concise manner. The other thing is that we have typed up five pages of notes for you in the seminar outline, and that is going to be placed on the website so that when somebody, i.e. AJ (smiles) gets around to actually changing the website, which he has not done for four months now. It will be uploaded onto the website so that you can download it and consider the points for yourself.

So you do not have to make a lot of notes today. The key is to try and be involved as much as you can even though we are not involving you as an audience as much, but note down the questions you have as we go through the discussion, that is our recommendation. So that way we can include many of your questions tomorrow. [00:04:53.08]

The gift of free will involves every single area of your life; every single area of your life. It also involves every single area in society, this gift. So if you think of the area of politics, religion, medical profession, any area that you can think of, education, the gift of free will exercised appropriately can vastly change every single area of our existence and this is why it is such an important topic to get right and understand how it works. So let's get started shall we?

2. Free will is a gift automatically given to us by God

Mary: Okay so you have already introduced the topic as The Gift of Free Will. Can you talk to us about why we are calling it The Gift of Free Will and not The Law of Free Will?

AJ: Well it is very important for everyone to understand that free will is not a right. This is probably the very first and most important thing to understand. The reason why mankind has a tendency to cause a lot of trouble on the planet is because they all believe that free will is a right, and unfortunately they do not see it as a gift. The reality is that God gave lots and lots of gifts to humanity and these gifts include the gift of life, the gift of sexuality and those kinds of gifts, but the gift of free will is one of the primary gifts that God gave humanity. God gave this gift to every single soul ever created.

Mary: Yes, okay so it is something that we all have whether we like it or not?

AJ: It is a gift that God gave to us without us asking for it. There are a whole class of gifts that God only gives when we ask and then there is a whole class of gifts that God gives whether we ask or not. The gift of free will is given to all souls ever created and that was immaterial of whether the person asked for the gift or not. Then there is a series of gifts that are all related to Divine Love, which God gives to people when they ask for it. [00:07:07.10]

So for instance the gift of Divine Love is one of those gifts, but the gift of forgiveness is another gift that God gives, and when you ask for it, you are open to receiving it. And so there are classes of gifts that are automatic and then on the other side there are the gifts that we have to ask for.

Mary: So those gifts are more gifts that we have once we engage a personal relationship with God, whereas things like free will and self-awareness, and the gift of life itself are just given to us by God.

AJ: Given by God as a gift without any strings attached. So God has no strings attached to our free will, if you like. That being said though; every one of these gifts has laws controlling them or controlling their exercise but they are gifts that are given to humanity, they are not rights and they are also not things that we can demand. And also they are not things we can give to ourselves either. God, in the way She has created us, has given us these gifts. So we need to understand this very, very important thing that free will is not a right, it is a gift.

Mary: And it is not a law either?

AJ: It is not a law either.

Mary: That is something, just in preparation, I was talking to our spirit friends and they said, free will is not a law; it is a gift that God has given us in order to understand all of the laws, His other laws.

AJ: Exactly. So free will, if we exercise our free will appropriately or even inappropriately, we will finish up discovering lots of laws in the process. But there is no such thing as the law of free will.

Mary: It is not something we can demand; or that we should be able to do whatever we want.

AJ: Correct, very important to understand.

3. Understanding free will cannot be achieved with the mind alone

Mary: So now, just before we launch into really understanding free will, there are a couple of points that we thought would be good to just cover about the entire discussion that we are going to have. The first thing we have noted here is understanding free will cannot be achieved with the mind alone. [00:09:17.14]

AJ: Yes this is one of the most important things we need to understand at the beginning and it is the same that applies to many of the things once you understand love, that it is impossible to actually understand free will with the mind. You cannot work out how to use your free will with your mind. Many people try of course, and fail usually. But even when they try they don't realise that there is a different emotion coming from their soul than often what they think is coming from them, or what they hope is coming from them. In terms of what they are thinking or intellectually hoping will happen; there is often a different feeling coming from their soul. And free will applies to the soul not to the mind. So, therefore free will and all of the different associated principles associated with free will, can only be embraced by the soul.

Perhaps we can maybe give some examples of that in the process but it is very important to understand that this free will is a gift given to the soul not the mind and therefore it is the way the soul exercises free will that causes either the degradation of the soul or the elevation of the soul. It is not the way the mind uses free will.

So what I see many people doing in an average day-to-day process, is they go, “I am going to try and be loving here and I am going to try to do that, and I am going to try and exercise my free will and I am going to try to understand.” And so then when a situation comes to them, they are using their mind to work out, “Now what should I do here, what should I do there? Okay I think I will do that because there are all these laws of love and free will needs to be exercised in harmony with all of these laws of love. So I need to work it all out in my mind.” And the opportunity to exercise free will has passed by the time you have actually worked out what to do - the opportunity has gone. [00:11:23.02]

The reality is when the exercise of free will is built into our soul and we understand free will in our soul, we can instantly respond to any given situation totally in harmony with love, every single time.

Mary: When would that point occur?

AJ: Well of course that point occurs when you become at-one with God; now you are exercising your free will in harmony with love every single moment of your life. However before then there are things that even engaging the principles of free will does for you in terms of helping you reach that condition. So it teaches you how to actually love through this process of engaging your will.

Mary: Because that is the way God has designed for us to understand His whole universe; is by engaging our free will.

AJ: So if you look at the mind trying to understand free will, it is a major problem that I see on the planet, where people try to intellectualise and philosophise about what they would do in what particular situation or circumstance, and the problem with doing that is that the soul will do what it does as soon as the circumstance comes. Whether your mind is on a different planet or not is immaterial, the soul will do what it does.

Mary: That is what I'm thinking of as you are talking about this. God has given this gift to my soul and my mind is just an apparatus that my soul uses, so when I am trying to use my mind to regulate this will, it is not going to work very well.

No.

Mary: And I was having a discussion with Robin and Helene on the way here and I was saying that the soul language is the loudest language that we hear, isn't it? So even if I am trying to regulate this will that I can feel is not loving with my mind, you are still going to feel that louder than any verbal language that I have.

AJ: That is right. So the key thing to remember with this, is that while I am attempting to use my mind to regulate my free will, I am demonstrating instantly that I do not understand free will. When I understand free will, I will understand that actually all of these actions that I am trying to regulate with my mind actually come from my own soul, and since they come from my soul, it is my soul I need to change, if my will is going to change. [00:13:47.07]

Mary: So if I say, "I feel I have a will to do something unloving," there is no point regulating it with my mind; I will just go and do that. That is not really what we are saying either, is it?

AJ: No, definitely not. So we are not suggesting that a person recognises with their mind that their will is in an unloving direction and then they decide to give up their mind and say, "Oh well AJ said that it is pointless doing things with my mind so I might as well just go ahead and do that anyway." We are not suggesting that, we are suggesting that there will be consequences associated with those actions, as you will see in our discussion.

But we are suggesting that the reason why we cannot use our will in harmony with love right at this moment is not because of our mind, it is because of the emotions and the

belief systems in our soul that are out of harmony with love that cause us to use our will out of harmony with love.

Mary: And I guess the reason we are talking about this now is that we are going now to talk about a lot of principles of free will, aren't we? And just to keep in mind that this is not a set of rules that we are going to be able to just apply rote based from our mind.

AJ: That is the danger of writing it all out, is that we can write out all of the principles of free will and then people will be there going, "Ah, I need to get out that piece of paper to decide on the next thing I am going to do." And the reason why they are doing that is because the actual principles of love, the laws of love, are yet to be in their heart and until the laws of love are in the heart, it won't regulate your soul. And it is very important to understand that; then our will, which comes from our soul, will definitely be used in an unloving manner. [00:15:26.12]

Mary: Unless I deal with the soul.

AJ: Until I deal with my heart, until I deal with what is in my soul.

4. God's definition of free will must exist within the soul before it can act appropriately

Mary: Let's now talk about God's definition of free will, needing to exist within our soul before we can act appropriately.

AJ: Yes this is the important thing to understand; that it has to be God's definition of the principles of free will that are in our soul, not our own. Most people have a very, very heightened sense of awareness of when their own will is being thwarted in some way. However they do not understand what is God's design or what are God's principles that influence my free will because many people I feel today during this discussion are going to be quite surprised about what God's principles are about the use of their will. And in fact, there is going to be quite a large confrontation inside of their souls in terms of seeing how God expects us to use our will and then how often we are using it on a day-to-day basis. [00:16:36.19]

Mary: And I guess that is a gift; if we can have that level of confrontation because clearly none of us are at-one with God yet; so if we can understand the way God intends for all this to happen, that is what I feel when you say that - okay let's have the confrontation, I want to grow.

AJ: So we can have this intellectual conversation now, or this principle conversation based on the principles of free will, but we must always go back to this basic fact and that is until this principle is in my soul, I will not be able to act in harmony with

it. Until it is there, it is going to be very hard for me, even in day-to-day decisions, until the principles of how to use my free will are actually inside of me as a feeling. Not as a thought, but as a feeling. Because then what will happen we will have an instant situation appear and because all of the principles are inside of my soul already, I will instantly decide what to do in that particular situation and I won't have to go, "What was that other principle? That's right - this principle. I forgot about that principle." Or they're shaking because there are too many principles or whatever. But it ought to be automatic.

Mary: Yes and so I guess you are also saying it doesn't necessarily even mean that all of the love has to be inside of us but we have to emotionally accept these principles.

Yes.

Mary: So there is quite a difference between that, isn't there?

AJ: Yes and it is going to be a process that we are going to have to engage to emotionally accept the principles. On the planet today there is a huge resistance and reluctance to accept God's principles on the use of our will. That's why most people on the planet have total justification about how they use their will, often in complete disharmony with love or truth.

Mary: Yeah and I guess that's why I feel this is such a crucial discussion because we've talked generally about free will in a lot of the discussions we've had before today, and yet there are a lot of feelings on the planet still and sometimes in our group of, "Well I've got free will. That's what God gave me and so I can do what I want," when really that's not the full picture. I can do what I want but it's what's going to happen after that.

4.1. An example of a child treating a gift with disrespect

AJ: Yeah I sometimes liken it to a child being given a Christmas gift on Christmas day. You imagine as a parent you're there giving the child the gift and the child takes apart the package and gets out the baseball bat and goes bang, bang, bang with the gift. Of course you'd be then contemplating, "Well I wonder how they're going to use the next gift that I give them?" And then if the child then went and got their siblings, their brother or sister's gift, and put it on the ground and went bang, bang, bang to that, then you'd be really starting to have some problems as a parent in terms of what do you do about that particular situation because obviously this child now is not only abusing its own gift but it's now abusing the gifts of others. [00:19:32.18]

Mary: And if a parent's role is to teach a child love and how to love, just as that's God's role with us, then how would we respond as a parent?

Exactly, obviously we'd have to do something.

Mary: "There you go, son, I gave you the gift of free will. On your way."

And then say to the daughter, "It's a terrible thing he bashed up your gift, isn't it? Yeah, you're just going to have to cry about that." (Mary and AJ laugh) It's not going to work too well in the long run.

Mary: No-one's going to learn love in that situation are they?

That's right.

5. All of our pain and suffering is a result of how we use our free will

AJ: We need to understand how to exercise His gift and also understand what are the practical limitations of the gift because there are practical limitations of all gifts.

Mary: Yes and also I suppose in closing our introduction, I guess it is about seeing the consequences upon our soul when we use our will in disharmony or when we use it in harmony with love, and really this is the essence of our whole growth, isn't it? It's understanding the use of our will in harmony with love. When we do that we're going to grow towards God, we're going to reap so many benefits, it's going to be a beautiful experience. But if we misuse will or we don't understand the proper use of will, we're floundering.

AJ: Yes. Every little tiny piece of pain and suffering in our life is actually the result of our using our will in a direction that's out of harmony with love. It's not anybody else using their will, but me using my will out of harmony with love. This is something that most people do not understand I feel still on the planet and even in discussions we've had. It is me using my own will out of harmony with love that creates all of my pain and suffering, and if we understood that, then we'd usually take a lot more care about how we use our will. [00:21:28.13]

Mary: Yeah, it's pretty powerful.

AJ: Unfortunately because we have this mindset most of the time that it's what everybody else did to me that caused my pain and suffering, we then start blaming everything externally in terms of how our will is used. Once we do that we take away the power to see that it's actually myself that needs a correction on how I'm using my will.

I see this happening all the time where people are finger pointing, finger pointing, finger pointing without actually looking at themselves and going, "How am I using my will here that creates my own unhappiness and my own pain and my own suffering?" And by the way all my own diseases and all my own sicknesses and all my own things that happen to my physical body, and my own old age, my own wrinkles around the eyes, my own

wrinkled face and my own decrepit back, all of these things are created by the way I've used my will. [00:22:27.04]

Mary: So this is perhaps the most crucial truth we're going to learn on our journey to God. I just started sweating about - we've going to get this right. (Laughs) I mean we've got it right but I've got to get it right to cover the material.

But even that emotion itself, the fear of getting something right, you're automatically out of harmony with using your own will.

Mary: Yes, exactly. (Laughs)

AJ: So this is interesting and this is something that we need to understand too, which we'll discuss later; there are all sorts of emotions that tell us that we are not using our will in a pure loving manner.

Mary: Yeah, absolutely.

And of course fear is one of those emotions.

Mary: Yes that's my intent to inject humour (Laughs). Okay.

You can do it as many times as you like.

6. Loving guidelines for the use of free will

Mary: Let's talk about then the loving guidelines for the use of free will.

AJ: Yes so this topic is really - the loving guidelines for the use of free will.

6.1. We can use our free will in harmony with Divine Love and Divine Truth without having any negative consequences

Mary: Okay so the first thing that's written down is, I can use my gift of free will in any direction on any matter in harmony with Divine Love and Divine Truth without having any negative consequence upon my soul, the soul of others or the general environment.

AJ: Yes, so this first principle is the primary principle about the use of free will, and that is firstly, it acknowledges that it is a gift given to me by God. It also acknowledges that every other person on this planet and every other single person that's ever passed, we've all been given the same gift. Now notice we're not saying using the gift in harmony with natural love or natural truths. The reason why we're not is because actually people who have yet to discover or yet to fully practice Divine Love and Divine

Truth have still got limitations in the way they use their will whereas a person who discovers Divine Truth and Divine Love now has the ability to discover the real truth, God's Truth, about all subjects about how they use their will. [00:24:54.01]

So a person who's on the Natural Love Path cannot use their will as freely as a person on the Divine Love Path and we'll discover why later. But the first point is that if I use my will in harmony with Divine Love and Divine Truth, then there will never be any damage, whether other people claim there's damage or not is immaterial; there will never be any damage to my own soul, to the soul of others or to my environment actually. And it's very important for us to understand all three points of how it doesn't damage my own soul, how it doesn't damage the soul of others and how it doesn't damage my environment in which I'm living.

We also need to understand a few basic other principles too, so that's why we've put some notes along aside of that.

Mary: And all of that is from God's perspective isn't it? So someone might feel, "This is hurting me, it must be damaging me," but actually it could be exposing an error within me more.

AJ: Yes. So the first thing we need to realise with all of these statements is that it is from God's perspective not our own, that's number one. The second thing we need to understand is that when we examine things from God's perspective there is often a completely different response from when we examine them from our own perspective.

6.1.1. Using free will in harmony with Divine Truth and Divine Love always results in soul growth

AJ: So if we give a first example, how does using my free will in harmony with Divine Truth and Divine Love actually look like or how does it actually feel? Well there will be times when I use my will in harmony with Divine Love and Divine Truth and experience pain from it, that's the interesting thing. However we will always experience growth from it.

So there is an opportunity here with the use of our will that if we use it in a positive manner, in harmony with Divine Love and Divine Truth, it will always result in positive growth to my soul, always, even if I have to go through pain to get that positive result. And in fact, if I use my will in harmony with Divine Love and Divine Truth, if there is any error out of harmony with Divine Love and Divine Truth in my soul, I will experience that as pain while I'm exercising my will in harmony with Divine Love and Divine Truth.

So I'll actually feel like it's the opposite thing that I need to do and if I work my way through that emotionally, I'll clear up a lot of emotions out of harmony with love.

Mary: So it's more than actually not creating a negative consequence, it's always going to create growth.

It always creates growth. There may be pain though, and this is where most people they go, if there's pain that means there's no growth, but that's not true, it's a very false concept.

Mary: At the moment it's the opposite for all of us, isn't it? To grow we're going to have to experience pain.

We have to experience some pain.

Mary: It may not be the same, like some pain might not be helping us grow.

And it's our resistance to pain that causes us to use our free will in a negative direction in many cases. So if we understand that principle number one is really that my soul will always grow if I use my will in harmony with Divine Love and Divine Truth. It will always grow even if it causes me to feel pain during that growth process.

6.1.2. Using free will in harmony with Divine Love and Divine Truth will confront error in others

Mary: So you're saying it might cause me to feel pain. What about the people around me?

AJ: Okay well that's the second point now. The second point is if I exercise my will in harmony with Divine Love and Divine Truth as often I can, or if it matches at all times, then anything that's inside of anybody else's soul out of harmony with Divine Love and Divine Truth will automatically be confronted and therefore they may automatically feel pain. So the reality is I can be using my will completely in harmony with Divine Love and Divine Truth and yet other people are saying they feel pain from what I'm doing. But it's not from what I'm doing; it's because of the disharmony between my condition of love and truth and their condition of being out of harmony with love and truth. [00:28:59.21]

Mary: Yes and so this is where it seems we can really harness the power of the gift if we use it as God intends it, which is in harmony with love, because then we expose our error, and we help other people to expose their error. So it's very powerful.

AJ: It's a beautiful gift we give other people at the same time, that's right. It's very important that we understand though, that in the second case, where we're using our gift in harmony with love and truth, we're now also creating positive ways in which the soul of others can grow automatically. So the best way we can help them is to create positive ways for them to grow, even though they might be experiencing pain during that growth, just like we experience pain at times during our growth when we confront our own error with the truth.

Mary: And that reminds me, and I know we don't want to go deeply into examples, but when as a parent we've given the child something over a long period of time that's actually created an addiction within them, when we withdraw that and use our will more in harmony with love, that child's going to experience pain but they're actually going to come

out of it with a better understanding of what love is if they use their will to be humble to the pain.

AJ: Exactly, and there are also times when I use my will in harmony with love and truth when before I wasn't using my will in that same direction and I feel a feeling of guilt. Well that's the pain - that's associated with the pain that has to come out of me. There should be no guilt associated with using your will in harmony with love and truth. But unfortunately because of our backgrounds and so forth, that's often the case. So what we need to understand is that pain is not a good indicator as to whether we are in harmony with love or out of harmony with love. [00:30:41.27]

And this is also something we must bear in mind in our relationship with others. If I'm experiencing pain because of something you've done, I can't automatically assume that's because you've done the wrong thing because you might have done the right thing and it confronts something that's wrong inside of me, and therefore I'm feeling pain as a result of that confrontation. And so we can't judge pain as something that is out of harmony with love. Often when we're starting just about every direction we can walk is painful and that's because we're out harmony with love in a lot of areas.

Mary: So what do we hold tight to us as our compass then?

AJ: Well this is where we have to hold tight to God's principles or God's Truth and God's Love. Now that initially sometimes is quite difficult because we don't understand what God's Truth is and this is why it's so important to learn what are the qualities of God's Truth and what can demonstrate to us God's Truth. And we also need to understand how God exercises love and this is about gathering knowledge about God and how God exercises love and so forth, then we can start doing things in harmony with the way God does them.

Mary: And I guess, also, if we keep in mind that really beautiful point you made before is that when we're not humble to our pain that's when we use our will out of harmony with love, so we can even start with that. If I'm just humble to my pain then I'm going to have more of a discernment of what's a loving way to use my will.

Exactly.

6.1.3. Using free will in harmony with Divine Love and Divine Truth is beneficial to the environment

AJ: And then the third point that we'd probably like to raise is this area of how our environment is affected. The way God has created the entire universe is that everything in the entire universe is in complete harmony in its natural state with God's Love and God's Truth. So therefore when I exercise my will in complete harmony with God's Love and God's Truth, my environment is automatically positively affected by my actions - automatically. I don't have to even do anything other than that and my

environment will automatically improve.

Mary: And so here you mean the natural environment, God's creation?

All of God's creation. So for the spirits who are present with us, I'm talking about the natural environment in the spirit world, I'm also talking about the natural environment in the physical world. All of that changes as we bring our will into harmony with God's Love and God's Truth. [00:33:03.03]

Mary: Beautiful. Okay.

There are also a couple of extra points there.

Mary: Yeah let's go onto them.

6.1.4. Using free will that is not motivated by love will always have painful consequences

Mary: So this is about whether we take the action in harmony with God's Truth and God's Love, but what motivates us? What are the different impacts? So if I have a feeling of love inside of me and I use my will in accordance with that, what happens to my soul?

Alright well let's contrast if we're out of harmony with truth but in harmony with love, because that is possible to a degree. So, for example, I may have a feeling in me of love for a person and if I act in harmony with that feeling and I actually try to assist the person in the way that I believe at that point in time is helping them, the Law of Attraction will demonstrate to me whether I am out of harmony with love or not through the response of the individual generally or through the response of the situation.

There are different levels, if you like, of responsibilities associated with how I use my will. If I use my will in harmony with truth but with no love, that is still taken by God to be using your free will out of harmony with God's Laws.

Mary: Which is a very interesting point isn't it.

AJ: And if I use my will in harmony with love but out of truth that is still taken to be out of harmony with God's Laws but to a lesser degree than if I had done it in truth without any love because love has the higher priority. If it were inbuilt in my soul I, of course, would automatically look at every situation in harmony with love and truth, but when I'm progressing towards God that's not possible. So the first question I've really got to ask myself then is what is my real motivation?

Now for a lot of times we're telling the truth to a person and the real motivation isn't to love them, it isn't to give our love to them, it's actually to stop them doing what they're doing, or it's actually to try and correct their behaviour, or it's actually trying to give them some of our anger or punish them or other things and that is out of harmony with the

principles of love and truth, which will damage my soul and damage the soul of them, even though I think I'm telling them the truth.

Mary: And I feel like what you're saying is quite important for everyone to think about because when we come to know some of God's Truths in our head but it's not yet reached our heart, we have to be very careful about what's going on, don't we?

Very careful

6.1.5. An example of assisting a gamble

Mary: I was just thinking of an example to try and draw out that point that you've just made. So if you're someone that I know in my sphere who's got a gambling addiction say, and you're down on your luck and you're about to lose your house and all this stuff's happening in your world. Now from what you're saying it sounds like I could actually have a sense of love for you and compassion for you that is sincere, it's an actual real feeling inside of me going, wow AJ I can see what's happened in his life to bring you to this point I can see that he just feels really bad about himself and he's always trying to get out of this and he puts a lot of pressure on him and all of these things.

AJ: And perhaps you could see some of the reasons why he's gambling and so forth.

Mary: Yeah, it's his relationship with his dad and then there's pressure from his wife or whatever else is going on. I could notice that and feel a sense of love and compassion. Now from what you're saying I could come to you and say, "Ah, AJ here's a hundred bucks. I want to help you out because I really can feel what's happening..."

Go and buy some food with it.

Mary: Yeah, "... get some groceries for your family." Now that would be an example of me acting in harmony with love but not with truth.

Not necessarily with truth.

Mary: Yeah it depends on how I handle that situation doesn't it?

AJ: And also how they do. So if he then grabs that money and runs off and spends it on the next gamble and doesn't go home and buy food with the money and then he comes back and says, "Ah I lost that money, can I have some more?" [00:37:26.10]

Mary: So and if I gave you more?

AJ: Now you would not be acting in harmony with love or truth.

Mary: Right, because the loving thing would be to say I can't keep feeding your addiction?

AJ: Exactly. The most loving action would be to not feed the person's addiction even though you want to give to them and...

Mary: Because that feeling is inside of you.

Exactly.

Mary: Yes. So I mean I can think of an example where if I came to you and I thought, gee that AJ character is just a slacker you know.

He's a down and out gambler, he's wastes his money, what a stupid idiot...

Mary: These people annoy me so much it reminds me of my own grandfather.

Yeah he wasted all our money.

Mary: Yeah I'm going to tell him the truth. "You're in addiction you've got a lot of pain in your childhood. You've got to feel it or you know or everything's going to go badly."

Yeah and you've just damaged your own soul and the soul of the person.

Mary: Because what's motivating me is this feeling of anger and I'm saying God's Truth to you but it can't really be can it?

Not really. You're saying truth to the person but God would be delivering it with love.

Mary: Exactly.

AJ: And you're not, so it's not God's Truth, it's your own delivered to the person with your own understanding of God's Truth, without any love at all, and it's going to damage their soul. [00:38:42.18]

Mary: But I could kid myself that I'm acting in harmony with God's Truth and Love because I'm not giving him money because I know that would be feeding his addiction.

AJ: Yeah, so at the same time convincing myself that I'm actually doing something in harmony and I'm not.

Mary: So what I'm unclear on then though is when I'm acting in harmony with love, there's truth in that action isn't there?

When you did the first action certainly there was.

Mary: So I'm really not in disharmony with truth?

AJ: Not really - you were offering him the money, the proviso that you offered him was that it was to go and buy some food for his family. Now you're giving him the

choice to exercise his free will in a positive manner, actually you're giving him a gift when you think about it. You're saying here's a hundred dollars and you're giving him the gift of being able to choose to use it in a more appropriate manner. [00:39:34.14]

Mary: So in this situation...

That's a loving thing.

Mary: Yeah I'm not causing any negative consequence for anyone. But when I give him money again?

AJ: When he's already gone off and he's demonstrated to you that he's going to use the money unwisely and then you offer the money again, now you're assisting him in his process of staying in an unloving addiction.

Mary: So this is the example you were saying where I could be motivated by some sense of love inside of me, but I'm now way out of harmony with truth and so there's a penalty on my soul, but it's not as much as the second example that I gave.

AJ: Exactly, it's not as much as if you go up to the person with truth with some anger. There's a fairly large amount of penalty on your soul then, compared to if you go up in love and give them something and then it doesn't work out. And it wouldn't have worked out because you see a lot of times we are not aware, but we are able to sense and feel in our soul, once we're connected, what the person will definitely do with something. So you wouldn't even give to them the first time if you're in that space and you knew they would go and do something with it.

Mary: You might take them groceries?

AJ: You might take them some groceries instead, exactly. So you wouldn't give them the money to buy it. You would actually give them the groceries and say this is what you need to be doing with your money. [00:40:54.14]

Mary: Yeah, okay thanks.

AJ: But these actions are automatic, they're not thought of and the reason why they're not thought of is because the laws or principles of love are in your heart and so you will definitely use your free will in harmony with those principles every single time.

Mary: Yeah but it seems very important because I feel like sometimes people have spoken to me about the fact that sometimes they're squashing almost these feelings of natural love that they have for people because they want to get it right in God's eyes, and yet they're actually reversing then the process that God's designed for them to learn.

AJ: And also reversing their soul condition because the reality is if we have a feeling of love, that should be motivating our choices and decisions anyway so we act upon them. And if it turns out in the process of acting upon love that something comes

back at us where we felt like, “Wow that's showing me something's wrong with my love,” then you purify your love, you wouldn't then not act, you'd just purify your love and act again.

Mary: And that's the use of will, isn't it, and that's the process God wants us engaged in.

AJ: Yes, so what we want to do is purify our love and act again. We get the feedback, and that's showing me that I'm a bit out of harmony with love so I purify my love a bit more act again and act again. And you can see every time I act, I'm purifying my love so as I act I'm changing, my will is helping me change in a positive direction if I do that. [00:42:14.09]

Mary: Yeah and I feel like in this discussion we're definitely getting intellectual talking about intellectual points and it can feel a bit overwhelming like, "Hang on, how does that all work?" But actually if we just stay connected to our heart and ask God to show us through the use of our will to correct us, then we're going to keep going in the right direction.

AJ: Yes, mankind on the Earth has huge emotional injuries associated with their will. One of the primary reasons why is because most of us have been brought up in families where our will has been severely squashed or, conversely, you also see this in many families where the will has not been controlled at all in any direction. So people grow up thinking they're allowed to do anything they want.

Mary: That's this entitlement injury that we see often.

AJ: Yes and that's just as damaged as feeling like you can do nothing that you want. There are damages in both directions.

6.1.6. Summary

So can we revise the first point then?

Mary: Yeah let's do that. So the first point was I can use my gift of free will.

I can use my gift of free will in any direction on any matter in harmony with Divine Love and Divine Truth without having any negative consequence upon my soul, the soul of others, or the general environment.

Mary: And what we heard is actually that not only does it not have a negative consequence, it's always going to have a positive consequence upon my soul.

Exactly.

Mary: It's going to benefit the environment and it can potentially have a positive consequence for the soul of other people because it's always going to expose error.

AJ: So the statement could actually read - and always have a positive consequence upon my soul, the soul of others and the general environment.

Mary: The amount that is has a positive influence on the soul of others is going to be dependent on their use of their will isn't it once the error is exposed in them?

AJ: Yes, but the interesting fact the way that God has created the principles associated with free will is that if I exercise my will in a positive direction in harmony with truth and love, it's like an internal conflict inside of the other person's soul, so it sort of pulls the other person's soul into growth, even though they're not necessarily aware of that particular growth at the time. [00:45:35.19]

Mary: Which is pretty beautiful. And because you say here something about the environment is automatically attracted to God's loving truth, and I suppose our souls are as well. So when you enact something in harmony with God's Love and Truth, my soul starts tugging.

AJ: Your soul goes into sort of a rebelling against the error and all sorts of things start happening, and there's all this internal conflict in the soul of the person being confronted. There'll be some pain potentially and so forth, and pain comes out in the sense usually of rage and anger first and then it goes into fear and then it goes into grief, but eventually the soul of the other person will grow, they'd be pulled along by your soul's action in harmony with Divine Love and Divine Truth.

Mary: Awesome. Alright so then now we're speaking in the converse I suppose.

Yes so this is the second point of understanding about the basic principles associated with using our will.

6.2. We can use our free will in disharmony with Divine Love and Divine Truth but there will be a negative consequence

Mary: I can use my gift of free will in any direction on any matter in disharmony with Divine Truth and Love but there will be a negative consequence upon my soul, the soul of others and the general environment.

Yes so basically it's the flip side of the first point. What we're doing in this statement is we're removing "in harmony" and we're putting in "disharmony", and where it says "without any negative consequence" basically we're making it with full negative consequences upon my soul, the soul of others and the general environment. So [00:47:11.11]

Mary: And basically that's always going to happen?

It's always going to happen.

Mary: No matter what... we can't kind of talk our way around it?

AJ: You can't talk your way around it; you can't try and convince God otherwise. "I'm sorry, I tried hard." Or any of those things.

Mary: And within that statement also is the fact that not only can I not avoid it, but I can't avoid affecting negatively the people around me or my environment, which is pretty big.

AJ: That's the sad thing about it, because you can't avoid harming others when you choose to act with your free will in a negative direction. You will not be able to avoid harming others. It's impossible to avoid harming others when you do that. So if we look at the three main examples of that again if you like.

Mary: The three categories.

6.2.1. Any action taken out of harmony with Divine Love and Divine Truth will cause the soul to degrade

AJ: The first example is my own soul, I need to understand that if I feed an addiction inside of myself I am harming my soul; I am making my soul worse. I am using my will to actually harm myself. It might feel good because the addictions getting met, so there's no pain associated there, and yet my soul is degrading. But at some point in the future I will feel the pain of that degradation at some point. [00:48:25.23]

Mary: Because God's going to want me to so that I learn about all of that.

AJ: Yeah well it's not just God wanting me to, but all of God's Laws are constructed in such a way that we have to actually finish up reaping what we sow. So if I sow all of these seeds, if I go out to the garden and sow some seeds, let's say they are lettuce seeds and I put them in my garden, I don't expect in two months time to have a cabbage because I sowed a lettuce. I can't expect the cabbage to come when I sowed a lettuce. And it's exactly the same principle with our free will, we can't expect to sow things out of harmony with Divine Love and Divine Truth and get some different result than what we sow. We will always get the result of what we sow.

And the other principle that's important to understand is that sometimes it actually even feels good in exercising my will out of harmony with Divine Love and Divine Truth because of the error that's in me, and yet I am still degrading my soul and eventually at some point I'll feel the pain of it, I'll feel the suffering of it.

And this is how many people finish up getting into disease states on the planet because they're sowing their will out of harmony with love and truth, God's Love and Truth, for such a long period of time while thinking it's in harmony with their own desires. And then eventually they get to have a disease and the disease is telling them you've been sowing

out of harmony with God's Love and Truth for such a long time that this is the eventual result. [00:49:58.25]

Mary: What about though people who live to this ripe old age, sometimes they're in serious amounts of using their will in disharmony with love. Sometimes the biggest dictator, like the biggest person who's using their will most out of harmony with love is ruling the country and causing people to suffer.

AJ: Well the first point is that such a thing as old age would never occur if we used our will in harmony with God's Love and God's Truth.

Mary: So if I'm ninety and I look ninety?

AJ: So if you're ninety and you look ninety well there's an example of how you've used it out of harmony. If you're ninety and you look twenty or twenty five or thirty, without plastic surgery of course, there's a good example of you using it in harmony. So that's the first thing.

Secondly remember I said that you don't always feel the pain because of your addictions? So many people use their will in harmony with their addictions therefore they feel no pain while they're doing that but their soul is degrading in its condition, and as soon as they pass they will see the degradation because it will be written all over their body and also inside of them emotionally. What we need to do is become sensitive to seeing this degradation before we pass so that we can begin fixing it up. [00:51:16.04]

Mary: And it seems to me that, in the beginning you mentioned two of the gifts that God gives automatically to everyone - one is free will and the other is the gift of self-awareness. So it seems as if God's wanting to build this self-awareness in us, so the only way we're going to know if we're using our will in disharmony or in harmony with love is if we want to become aware of ourselves.

Exactly.

Mary: When we get to the spirit world we can't avoid it any longer but it feels to me like God's big hope is that we start to discover it here.

AJ: Yeah if I can just sort of refine that a bit. Many people do get to the spirit world and still don't see for a period of time but sooner or later they will, they'll be forced into seeing. Due the degradation of their own condition, the pain and suffering that they're experiencing will get so large that eventually it's like somebody hitting you in the face constantly and eventually you go, "Wow somebody's hitting me in the face all the time," and it's what I've created.

So eventually what happens is we get to the point where we do see the degradation of our own soul. The key is to be as sensitive to that as possible. So rather than waiting until we're in the spirit world to have it shown or demonstrated to us over a period of years,

we're far better off trying to look at the degradation of our own soul as soon as we possibly can because then we can see the effects of how we have used our will. And in fact all degradation of the soul is all about how we've used our will, if you think about it. Every single person in the hells is in the hells for one reason, and that is they have used their will out of harmony with love and truth, that's the only reason why they're there. [00:53:02.09]

Mary: Which is why it seems so crucial that we understand these lessons because that's our gift; that's the ticket to joy or our consignment to a low condition.

AJ: Exactly, and it's very important to understand too for these people that many of them pass into the spirit world with the same levels of denial that their condition is demonstrating that they are out of harmony. They've used their will out of harmony with love and truth and yet they're still going, "I haven't done that. When did I do that? I can't remember doing that..."

Mary: But that's what everyone did.

AJ: That's what everybody does and they have all of these justifications and this is what we're often like on the Earth as well. We have all of these justifications about how we use our will and we believe we're right but our externals and also our soul in particular is demonstrating the truth of the condition.

Mary: Yes, and so it seems to me that self-awareness is this gift that God's giving us but it can be in increments. When we arrive, we're not even aware of ourselves as an individual...

Exactly.

Mary: ... and yet we have the capacity to come to be completely aware of ourselves to the point where we know moment by moment if we're using our will in harmony or disharmony with love, which is sort of what we attain right before at-onement with God. But many of us just go, "Yeah I'm an individual and I've got free will," and that's the end for a long time even after we pass from what you're saying, we can still make that choice to not be more aware.

AJ: That's right. "I'm an individual and I've got my free will and I can use my will how I want!" And in the hells of the spirit world they'll still say, "I can use my free will any way I want," and yet their pain of their condition is so great and intense. But they're still doing it, they're using their will in that same direction. [00:54:45.12]

Mary: There's got to be a lot of pain hey too?

And there's got to be a change of heart for anything to change and a desire to change how you exercise your will and a desire to know when your will is exercised out of harmony with love and truth.

Mary: Yeah, okay great.

6.2.2. Any action taken out of harmony with Divine Love and Divine Truth will harm others and the environment

Mary: So we talked about the three ways that when we use our will in disharmony with love and truth so it's going to affect us, the people around us and the environment automatically.

AJ: So for example even in the environment things will start happening around us that demonstrate how we're using our will. So generally mankind is using its will to eat meat and all these other things, and there's a lot of anger towards animals in the way that we do that. There are a lot of demands that we have for food as a world of humanity and the animals are demonstrating this condition. So the animals are eating one another is a demonstration of the condition.

You see what man does is he looks at everything in isolation and he goes, "Okay what I'm going to do is I will examine nature and whatever nature does I'll allow myself to do." So, "Ah, the lion just ate the zebra. Okay so I'm allowed to go and kill some food and eat it too." So you've just reduced yourself to an animal. And when most people think of that they go, "Okay yes I have just reduced myself to the way the animal is feeling." But on top of that the animal is actually reflecting to me and to humanity generally its condition. The animals are eating animals because of our condition. If we changed our condition there would be a different reflection. [00:56:36.16]

Mary: Because it is only us who has the gift of free will, isn't it?

Exactly.

Mary: The lion doesn't.

AJ: The lion doesn't have free will, he is just responding to the free will of humankind, that's all its doing. So that's how we can change the environment by exercising our free will in harmony with love and truth our environment will automatically change.

Mary: Yes, so it sounds like we have to want to be aware of how our will is being used and stop making excuses. A big excuse I've heard often is about parenting. "I've done the best I can." Now that actually helps us excuse looking at how we've used our will doesn't it? It just means we can just sort of go, "Well I did my best," and maybe I did do my best with what I had at the time but it also limits us to that level of awareness doesn't it?

AJ: Yes you might have done your best with your damaged condition at the time but that doesn't justify your damaged condition.

Mary: And this is where we come to a lot on the planet, where we justify. Even sometimes people have compassion but then they don't take that a step further and say, "I have compassion for you and your gambling condition but let's look at how you can use your will in harmony with love."

AJ: Exactly. So if everyone can understand that if I use my gift of free will in any direction in any manner out of harmony with Divine Love and Divine Truth, it will always be with negative consequence upon my soul, the soul of others and the environment. So it's important to understand that. [00:58:17.11]

6.3. Using free will in harmony with Divine Love and Divine Truth cannot involve any act of violence

AJ: And then there's the third aspect, which is really important because I think this is where a lot of people's questions come up immediately. So, using one's free will in harmony with Divine Love and Divine Truth cannot involve any act of violence towards oneself, any other person nor the environment. So that sounds simple. So that sounds pretty logical until we get onto defining what is an act of violence.

Yes it's very important to define that so we'll proceed and define that. But can we first just cover this aspect of "towards myself". Many people have this belief system that as long as I don't do it to others I'm okay, my soul's okay and that's not true. The reality is if you're doing it to yourself, from God's perspective it's the same negative consequence as if you were doing it to others.

Mary: So for example, and this is an extreme example but this is what comes to mind, if I take my own life that in God's eyes is the same as taking your life.

Exactly.

Mary: Is that right?

Exactly.

Mary: It's pretty massive.

AJ: It's pretty intense, you see most people go, "Hang on a sec, rewind that. You're saying if I take my life that's just as bad as if I take your life?" Yes, from God's perspective it's the taking of a life. God gave you the gift of life and you just reneged on the gift of life with yourself, or somebody else, it doesn't matter who; you've just attacked somebody's ability to use their gift of life. In the case of yourself it's yourself, in the case of being a murderer of somebody else you've done it to somebody else. [01:00:45.14]

So this is where it's important to understand that these laws or principles of love that are involved in the use of our will affect ourselves as much as they affect another person.

7. Definition of an act of violence

Mary: Yes, okay and this act of violence is very crucial for us to understand if we want to use our will in harmony with love because if we have any violence within us, that's going to affect how we use our will.

AJ: Yes, so it becomes crucial then how we define this term “act of violence”, doesn't it? That's a crucial part of understanding free will and how we use our free will and almost everybody on the planet is going to be very confronted about how I define an “act of violence”.

Mary: Well let's do it then. Alright so let me just read the overall overreaching definition but there are a lot of points that we talked about underneath. So an act of violence is defined by God as any thought, word or action based upon or seeded by an emotion coming from the soul which is external in its expression and directed towards another entity that is living that is driven by emotions that are not in harmony with Divine Love that result in the living entity being attacked. So it's something within me, a thought, a word or even an action...

And notice it's even a thought or a word or an action.

Mary: But I notice that you've written here that it is external in its expression so it's coming towards you.

It's aimed towards something.

Mary: Something being a person...

Something that's alive.

Mary: ... even if it's towards me or something that's alive.

Yeah so it could be aimed towards an insect or it could be aimed towards a person, something that's alive. [01:02:54.10]

Mary: And so we're saying that under those circumstances our will is automatically in disharmony with Divine Truth and Divine Love?

AJ: We're saying we need some clarification on the issue of what those acts of violence are, certainly, but if we understand the act of violence is defined that way, its defined as a thought, word or action that is out of harmony with Divine Truth and Divine Love and it's seeded by our emotions and it results in the attack of another living organism, or living being if you like.

7.1. Violence includes thoughts, words and actions based on emotions that cause attack

Mary: Alright so let's talk about what violence really is. So we've already said thought, word or action based upon emotions, but what kind of emotions. So here we've written emotions that cause attack.

AJ: Yes this is where it gets very refined from God's perspective. An emotion of terror is actually a violent emotion. An emotion of fear is a violent emotion; an emotion of anger is also a violent emotion. But notice fear and terror, which are emotions where we often think, "Ah we can have those; we're allowed to have those towards other". We often believe we can. But we're not understanding that they actually are felt by other people as attack and often they're felt like they've been forced into doing something, like alleviate the fear for example. [01:05:06.26]

So you see this happening in many relationships where the wife might be afraid of something and she's always making the husband pander to the fear. So that's actually attacking him, that's an act of violence actually under God's definition towards the husband.

7.1.1. An example of a fear of snakes

Mary: And I also think about with snakes because I have this big fear of snakes and just the other day we had a snake in our eco tent which was exciting.

We got out of bed and it was right on the floor.

Mary: So God brought me an opportunity. I could literally feel and I said to you I need to own this fear because I can feel it's going to distress him, he's going to feel that like violence towards him.

AJ: It is an act of violence towards him.

Mary: Yes. So can you help me then to differentiate? When I sit and own the fear, am I still in an act of violence?

AJ: Well that's where I said in our original definition that it was the externalisation of the emotion. So when I project my fear if you like, I don't like using the word so much, but if I feel my fear towards the snake that is very, very different than just sitting and actually shaking and feeling my fear, now I'm actually feeling the fear. The fear is passing through me and because it's now passing through me, it can't pass through something external to me. When I originally hold onto my fear and stop myself from feeling it, now it's coming out of me and it will pass through other people. That's the externalisation.

Mary: And that's the violence.

That's the violence.

Mary: The way that I feel about that, because I know this word projection is very bandied around, so I've been feeling about what that actually means to me. What it feels like to me is when I'm afraid, so I see the snake and I get afraid, it feels like when I'm say projecting or when I have an external expression of that fear, it's like I feel the fear but inherent in that feeling is it's your problem, it's your fault. [01:07:15.19]

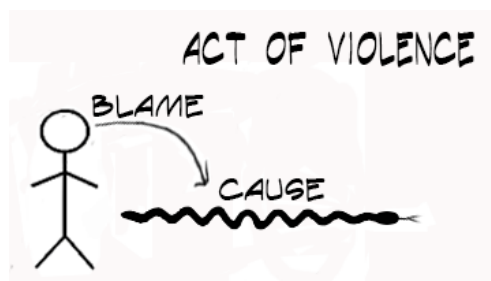
The snake's to blame for my fear - that's the feeling.

Mary: Yes that's the feeling I have, it's about you.

And as soon as you feel somebody else is to blame for your fear or something else is to blame for your fear, you are externalising that fear towards that person.

Mary: Whereas when I sat down I could feel that I have fear right now in this situation and it felt like it was no longer the snake's problem and I actually began to feel quite loving towards the snake.

Exactly. So when a person has a feeling or a sensation of fear in them, they can blame the object, so in this case a snake.



Blaming a snake for one's own fear is an act of violence towards the snake

Mary: And so I can still say I'm feeling fear but the feeling coming out of me is really, "This is your fault, snake, this is your fault," and it's actually a violent feeling.

AJ: You're not feeling your own fear in that place; you're externally projecting that fear towards the other living organism that you feel is the cause of it. So this is where you feel the cause of your fear is the snake, that's not true. It's an untruth.

Mary: Exactly, it was interesting as I sat down to really feel the fear I got to the cause that had nothing to do with snakes.

AJ: Exactly and in fact in many cases the causes have something to do with the parents and how they view snakes and so forth, it's got nothing to do with you a lot of the times.

So when I feel the fear, when I actually feel it and let it pass through me, in this case the emotion of fear which when I was externalising it, it was an act of violence. When I'm now having it now pass through me, now I'm actually owning the actual emotion and the irony is in that moment I actually discover what it's really about and most of the time find it's got nothing to do with what I'm afraid of. [01:09:13.20]



Allowing fear to pass through ourselves is not violent towards others, and enables us to discover the cause of the fear

Mary: Right I just thought it was an important distinction to make because often I feel it's tempting to say, "I'm feeling my fear," when we're actually in this violent blaming state about the issues.

AJ: Exactly. Most people I observe who come up to another person and say, "I'm afraid of you," for example, are not in the feeling. They are externalising right in that moment. Why do you even need to go up to somebody and say I'm afraid of you? Why do you even need to do that? Because you want them to know. Why would you want them to know? Because you want them to change their behaviour, you want something from them; you are involved right in that moment in an act of violence towards the person. [01:09:54.02]

Mary: Yes, okay so that covers our first point.

7.1.2. Types of emotions that can cause attack

Mary: We've said violence includes thoughts, words and actions based on emotions that cause attack. For example, thoughts, words or actions based on emotions of terror, fear, rage, anger, resentment, ridicule, condescension.

AJ: Are all acts of violence. That's why the person on the receiving end of those kinds of emotions always feels taken from or hurt in some way.

Mary: Attacked.

AJ: If you're sitting in an environment of terror and you've yet to become at one with God, so the only time that doesn't work is when you're at-one with God, when you don't feel it anymore, but it's still an act of violence towards the person. But when you're sitting there in amongst a heap of terror you start going, "Oh, what do I do now? Do I make them feel better or...?" You feel this real drawing away from you, and it feels like an attack.

The same applies to condescension or judgement, those two emotions also are emotions associated with an act of violence. If somebody had a hundred people all projecting "you're an idiot", and all saying you're an idiot and all feeling you're an idiot to the person, it feels pretty bad coming at the person. And unless they've got a very good sense of themselves, they're at-one with God, they're going to respond to that emotion, and it's an act of violence whether they respond to the violence or not actually.

7.2. Violence includes acts of physical violence, acts of spiritual or psychic violence, and intentions of violence that are not acted upon

Mary: Okay. So now let's get onto more acts. So we've written here violence includes acts of physical violence, acts of spiritual or psychic violence, which includes the projection of rage, and intentions of violence that are not acted upon.

Yes.

Mary: So that's a desire for the person to be harmed without acting upon the desire.

AJ: It's like, "I don't like Karen so I'm going to try and get Igor to hurt Karen and then I'll be innocent." Am I innocent? No and me even just having the thought that I want Karen's life to be damaged is not innocent and I am now using my will as a thought to attack somebody. It's an attack of violence towards Karen, even if she's unaware of it; she might be unaware of my thought. [01:12:20.01]

Mary: Yes and this is where God really sees our soul, doesn't He? Lots of us have a lot going on inside of us that we never act upon but God's drawing us to look at those things - even those things.

AJ: You see this a lot with broken relationships where one or the other party is going, "I hope something bad happens to them today." There's this real desire for bad things to happen to other people so that they learn the lesson of how much they have hurt me, and off we go, and we're not understanding that we at that moment are using our will as an act of violence and our soul condition is degrading as we do it.

7.2.1. Consequences of acting on versus thinking about acts of violence

Mary: Okay that's important. Alright so let's then talk about the difference though between if I do act and I think about acting.

Of course there are degrees now, aren't there?

Mary: And that's where God sees everything and His Laws act correspondingly.

AJ: Yeah, His Laws act correspondingly, and as is often said His Laws are like a very, very fine tooth grinding machine that grinds everything into powder, and that's how it really is. So if I have the thought that I don't act upon it, then that has a different consequence on my soul than if I have the thought and I act upon it. Or if I have the thought and I don't act upon it but I encourage somebody else to act upon it that has a different consequence to my soul. So it just depends on the underlying motivation and the extremeness of the motivation if you like... I don't know if that's a word. (Laughs)

Mary: The degree perhaps.

AJ: The degree or the power of the motivation and what it causes me to do and how it involves other people as well, that is all a part of how much degradation occurs to my own soul.

Mary: Which makes logical sense.

AJ: Yes so let's say you and I had a relationship and we broke up, and instead of just accepting the breakup inside of myself and going through the emotion of grief or whatever else I felt about the breakup, if I then chose to attack you and tell all of my friends how bad you were, I am now severely degrading my soul while I'm doing this, in comparison to if I just felt grief and allowed myself to work my way through my grief about the breakup of the relationship. The reason why is because I am attempting to change all of these people's opinion about you and whether I am right or wrong is immaterial at that point, you are involved in quite an extreme act of violence because not only are you acting violently towards the other person but you are now trying to involve other people in your act of violence. [01:15:04.05]

Mary: You're trying to incite their will also.

AJ: Exactly and a person who tries to incite the will of others towards violence is actually in a very dark condition and becoming darker by the minute.

7.3. There are varying consequences to the soul perpetrating violence towards different levels of living beings

Mary: Okay what about different levels of living things. So if I kick you how is that different to kicking a tree?

AJ: Well the tree is still living of course and potentially if it's a little tree it might have some damage or it might even die from your kick, and if your kick is motivated by an unloving emotion then obviously it's an act of violence towards the tree. However, the tree does not have a soul; the tree is a living organism and does not have a soul just like most

animals are living organisms, and a tree doesn't even have a spirit body. The tree does have an energy form around it but not a spirit form whereas some animals have a spirit body. So you could say there are levels of sentient existence or levels of types of creation and the higher the level of creation, the act of violence perpetrated draws a higher consequence. So if I engaged in an act of violence towards a tree or towards a chicken, they are two separate levels in the scale of life and if I'm involved in an act of violence towards the chicken that is going to be a much higher consequence than it is towards the tree.

And then if I was involved in an act of violence, say I was a white person and I justified attacking black people because I'm a racist, then that would involve an extreme amount of level of consequence because the black person like myself is a child of God, and so therefore I'm involved now in the most extreme form of violence that I could perpetrate.

Mary: And so when we talk about consequences, my feeling is very strongly that God creates consequences through His Laws so that I always learn more about love.

Exactly.

Mary: So it seems like in that example He's wanting me to honour His highest creation that is human beings the most. He's showing me that another soul deserves the most amount of regard from me.

AJ: Yeah and it makes sense logically because obviously if God had spent the most energy, the most time and the most power in creation in creating the biggest and best possible creation that He or She could create, then obviously it would make sense that She wants us to honour that creation as much as She does. [01:17:39.02]

Mary: And more than that, I feel, because as Her highest creations we have free will and our will affects all of the other, if we call them, lower creations. Then if I dishonour or harm someone else with free will that's going to impact upon them for maybe a really long time and then that impact is going to impact everything else.

AJ: Everything else, yeah. So this idea of sort of a hierarchy of creation that God has created is important to grasp when you exercise your free will; it's different for lower to higher. Remember I'm not saying here that you can't actually cut down a tree because the act of violence is about whether you're in harmony with Divine Love and Divine Truth while you do this, and this is all about feelings and not your thoughts. Later on when we come to discussing some of the limitations that can be placed on the free will of others, which legitimately God also does, we will start to see those principles involved as well.

Mary: So it's possible that I can cut down a tree not motivated by fear, anger, lack, all of those things.

AJ: Any of those emotions. But based on, I want to plant a different tree in its place that I feel will bring more benefit to the environment and so forth.

Mary: So God sees that.

AJ: Exactly, that's the underlying intention. So you see we can't just say right across the board that a certain act is the same because it all gets back to the loving intention or the lack of love involved in the action, and this is where most people start to go into confusion where they go, "How do I know what's loving? How do I know when it's not?" And this is what I'm saying; it has to be in your soul then you'll instantly be able to know. [01:19:36.28]

Mary: Yeah, okay.

7.4. There are varying consequences to the soul perpetrating violence depending upon whether the action is taken, felt, or agreed with

We're down to point four in the seminar outline I think.

Mary: Yeah, but I think we've even covered that. We talked about there's a different consequence for physically attacking another person compared to hoping that someone else physically attacks that person or asking a spirit to physically attack the person or thinking that attack upon the person is justified, even the thought that it's justified we're saying now is an act of violence.

AJ: Exactly, if I think that, say somebody else's action towards somebody else was justified because that person had harmed me at some point in the past, then I am now involved in the act of violence perpetrated towards the person, just my own justification is doing that.

This happens a lot by countries, like one country decides to go to war with another one and the countries around about are all happy with that because they've all been harmed by the same country at some point in the past. Well that country bears the responsibility of the action but all the other countries through their justification are also involved in the action and therefore all perpetrate violence. [01:20:38.15]

Mary: And also it makes me think of where there are big legal battles that are very publicised in the media and, whether they've committed the crime or not, there's a large public feeling that this person should be punished or we're feeling justified with whatever they get, and therefore we're all involved in a huge act of violence towards that person.

AJ: For example someone like Alan Bond was taken to court for tax evasion and everybody going, "Yeah it's about time someone like that...." well you're all involved in the act of violence, yes. The point wasn't to correct him, it wasn't to give him any love, it wasn't to help him correct his soul condition, it was all based on desire to punish him and desire to make his life worse so that he could pay for what he'd done, and that is an act of violence.

7.5. If we are in fear of violence from others, we are perpetrating violence towards those others, and there is a consequence for such a use of my free will

Mary: Okay the next point is very interesting I feel and so I'll just read it. If I am in fear of violence from another person or group of persons, I am under this definition actually perpetrating violence towards those persons and there is a consequence for such use of my free will.

Yes.

Mary: So that's a big statement. That's saying that if Alan Bond was afraid right then, he's involved in an act of violence.

AJ: Yes, exactly. So this is where you see God doesn't let anybody get off the hook with the way love is expressed, and so we need to understand that. If I am actually in a fear-based place towards other people who are perpetrating violence towards me, I am actually perpetrating violence towards them at the same time. [01:22:21.25]

Mary: And that makes rational sense because if I've been harmed by a man in my past and then I wander around just projecting fear at men everywhere, then I am actually...

AJ: Many of whom don't, if we could use the word “deserve” your fear at all because they weren't involved in the action.

Mary: Yes, then I am actually being violent towards them.

Exactly.

Mary: Now of course with everything that God does, there's different degrees, isn't there? So if somebody has actually harmed me...

And the same person is now going to harm you again...

Mary: ... and I'm afraid...

... and you're afraid, well that's a different degree than if somebody else had harmed you and then a different person is coming towards you, that's a different degree. So yes, again, it's based on degrees.

Mary: Okay, yeah and here you've written, “If my fear is imagined, then the damage upon the soul is greater than if the fear is real.”

AJ: Yes. So if I imagine that somebody is going to harm me when there's not a harmful bone in their entire body, I am projecting at them this terrible amount of fear when there's nothing inside them that would ever even, if we could use the term

“deserve”... it's not an appropriate term, but we'd never even attract that particular fear under normal circumstances, then basically I am involved in an act of violence towards that person. And that's greater than if the person had harmed me because I'm imagining something that's not even real, and yet I'm still projecting the fear. [01:23:54.27]

Mary: Yeah and it's a greater degree of arrogance or lack of humility, isn't it?

AJ: Yes. Whole wars have been taken in the past on that emotion. In the past there have been many millions of people killed just because one country was afraid another country might act in a certain way. And pre-emptive violence, which is really this emotion, is the underlying cause of pre-emptive violence where you're afraid that somebody might attack you even if they have no intention to. You're afraid they will attack you, and you're actually therefore attacking them first by even projecting the fear. It is an attack on them.

Understand that that fear is what creates the actual action of war towards that person or anger or rage towards that person because the person may not even be thinking of exactly what you're thinking that they will do. Or in a nation's case, a whole nation can be thinking their next door neighbouring nation is going to do something that it has no intention of doing. And of course the projection of the fear is also going to heighten the fear of the other nation because it is an attack upon them and so they may even consider doing what you were projecting, and that's the sad thing.

Mary: We use fear to justify a lot of things, don't we? We don't really follow the news very much but recently I believe there's been a thing in Iran about them launching a rocket that could be nuclear...

It was North Korea I think.

Mary: North Korea was it, yeah, and I was just thinking about the projection of fear upon that nation, it maybe even that they weren't doing anything to do with nuclear weaponry.

AJ: And even if they were, now there is a higher likelihood they will because of the projection of fear, which was an act of violence towards them. So now they're going to respond with violence most probably because they're not developed enough to respond any other way.

7.5.1. If another person created the fear within myself, then they also bear some consequence for my violence

Mary: Yeah, fascinating. Okay, just as a final point on that one point, we have also written, “If another person created the fear within myself, such as a parent, then they also bear some consequence for my violence.”

AJ: Exactly. So let's say a parent during my childhood beat me a lot, or whatever else, and caused me to have a lot of fear inside of my soul and then out of that fear I acted in fear towards another person. While I am responsible for that choice to act in fear towards the other person, because I've not released this emotion inside of my soul that would cause me to become more loving if I had released it, the parent who also assisted in the creation of that emotion bears the responsibility for that emotion being in my soul and also for the affects of how I act upon that emotion.

Mary: Yes, so a new penalty rests then on my soul as well as immediately upon the soul of my parent...

Exactly.

Mary: ...which means a lot when we think about it - how I use my will now affects a lot of people and then whatever they do as a result of that affect that I've had on them forever and ever and ever will always come back to me, there'll always be a consequence.

AJ: To give you some examples that are practical in that regard, like if a woman has been raped it is highly likely she will act in a certain way towards her husband, towards other men...

Mary: To her son.

... her sons that will be different than if she had not been raped. Therefore the person who is the rapist not only bears the consequence for the actual rape but bears the consequence to a degree for all of her subsequent reactions as a result of the rape. And this is where penalties add up pretty fast when we start multiplying penalties like that. [01:27:26.28]

AJ: So if I damage a hundred people and those people then act in a certain way that damage another hundred people, we've now got ten thousand people being damaged and it's all because of something I did. And this is where if you're a teacher, if you think about it, it is a very, very dangerous job in a lot of ways to your soul.

Mary: I agree that's why I sometimes get pretty sweaty at book group. (Laughs)

AJ: Because if you're not teaching the truth, you can teach an untruth to a group of people, they then act upon that untruth and teach other people the same untruth and before you know it you've got thousands of people. And this is how religions have come about where one person taught untruth to a group of people, they all accepted that untruth and then they taught the untruth to another group of people and so forth. Before you know it one person has affected a million, a billion, and half the people on the planet through a certain teaching. And if that group of people then act in a certain act of violence towards others then the person who's generated that flow bears some responsibility for those actions.

Mary: And I guess though the key thing is knowing that truth. Say I'm the woman who's been raped, yes I can know the truth that the rapist will always bear some consequence, but it's not to decry my own use of my own will now and just say to my husband well it's because of the rapist and forget that I can actually use my will in a loving way.

AJ: Exactly, and if you can use your will to hold onto the emotion, to resist it, not to grieve, not to deal with the terrible event, then what happens is you are now using your will as well to harm other people in that moment. So the key is even if we get harmed personally in any way, we need to use our will so that we do not harm others. [01:29:13.20]

7.6. If we are afraid, and we avoid acting in harmony with Divine Love and Truth as a result of our fear, we are automatically perpetrating an act of violence

Mary: Yes. Alright, a couple more points on this one. We said here if I'm afraid and I avoid action, that is I avoid acting in harmony with Divine Love and Truth as a result of my fear, I am automatically perpetrating an act of violence.

AJ: So in other words if I should do something that's good and right in a certain situation and because of my fear I choose not to, I am actually perpetrating violence towards the people that I've directed that action towards.

Mary: That's a pretty big statement as well. Could you give us a concrete example of that?

AJ: Well something that happens quite frequently is that we hear that a lot of times in conversations with people that we know things about us that they personally know are not true but they don't correct them because of their own fear. They do not realise that they are perpetrating an act of violence towards ourselves and also towards the persons they are not correcting.

Mary: I didn't know you were going to go with that example because that's quite interesting (Laughter) because what if I heard an untruth about AJ and I felt angry about the untruth?

AJ: Now if I acted in my anger I would also be in an act of violence.

Mary: So this is where we have to be very self-aware, isn't it?

Exactly.

Mary: What's motivating my actions, is it fear, it is anger or is it love?

AJ: Is it love? If love motivates my actions obviously I'm pretty safe and that's why all the way through all presentations we've ever done, if you're in a state of love, if you understand, if you're in a state of perfect love, you actually have the most freedom because everything you do is harmonious with the love that you feel and therefore everything you do has no penalty upon your soul. In fact it has this growth effect on your soul...

Mary: Yeah that's beautiful.

Your soul grows and changes and becomes even more perfect than it was before.

Mary: Okay so let's go back to this example though - if I have a fear and I choose not to act because just recalling what you said earlier - often enacting in harmony using our will in harmony with Divine Truth and Divine Love causes the error to be triggered with us, doesn't it? So when we are in fear and we choose not to act, we avoid the opportunity for that thing to be triggered.

AJ: Yes it's a selfish action, it's a selfish action taken because I do not want to address my own fear and because it's a selfish action, a selfish motivation based on fear, it is not going to have a positive consequence on my soul. It's going to always be negative. And unfortunately it will also be negative on others as well because obviously every time I act in harmony with my fear, I'm not allowing or giving others the opportunity to change with the expression of their will either. So I am actually supporting the fear on the planet, which is an act of violence towards the planet and everybody on it. [01:32:14.02]

Mary: Yes, good point.

7.7. Any act of violence taken towards oneself bears the same soul consequences as the identical kind of act of violence towards another

Mary: Okay, the next one was any act of violence taken towards oneself bears the same soul consequences as the identical kind of act of violence towards another. So we talked about this earlier, didn't we?

AJ: Yes. So you can actually perpetrate acts of violence towards yourself and they will bear similar consequence to the acts of violence you perpetrate towards others, with the exception of one thing. The act of violence that you perpetrate towards another involves the free will of two people, yourself and the other, whereas the act of violence you perpetrate towards yourself involves yourself, so one person. So therefore it has a bit of a lesser consequence than the other, where we do it towards other people, but it still is of a similar nature in terms of intensity.

Mary: Because would you say that every time we act in violence and we now have a pretty good understanding of what that means, we're actually trying to impact upon another person's free will...

Definitely.

Mary: We're trying to incite them to use their will...

In a direction, and usually a very selfish direction.

Mary: Yeah, it's usually in disharmony with love.

7.8. An example of a mother's actions towards a child who takes drugs

Mary: But if I'm a mother and I'm very afraid of my child addicted to drugs, taking drugs, and I think this is an interesting scenario, how do I use my will in harmony with Divine Love and Divine Truth in that situation? Because if I'm motivated by fear of what's going to happen to them...

AJ: Then I'm already out of harmony with love and therefore my will, if I act upon that fear that I have, I am automatically degrading my own condition.

Mary: And also my child will feel that as a horrible sensation of 'take away my fear'

AJ: Exactly. So let's say I decided to commit my child into some kind of reform or rehab without my child's will being engaged and I'm doing it out of fear, then I am automatically damaging my own soul even more than it's already damaged, and the soul of my child.

Mary: So then that's acting in my fear as a mother, but what would it look like if I act in harmony with Divine Truth and Divine Love in order to trigger my fear as a mother and assist my child? Can I do that?

AJ: Of course you can and that brings us to a whole series of points that we want to discuss in the future of this discussion, which are how can we limit the free will of another while still being in complete harmony with Divine Love and Divine Truth? Because you actually can stay in harmony with Divine Love and Divine Truth yourself while you limit the will of another person. God does that all the time actually. [01:34:50.11]

Mary: Yeah so that's a good segue that I...

Yes I think the last point too, though, is important before we get onto those.

7.9. Threatening physical violence is also considered as violence

Mary: Yes so that is that threatened physical violence is also considered as violence. We covered that a little bit earlier, but the last point we had is that if I perform an act of violence there will be a painful consequence upon my soul and upon any living entity that receives the action with the exception of a person who is at-one with God.

7.10. A person at-one with God cannot be damaged by acts of violence

AJ: Yes so once you become at-one with God you're obviously at-one with all of God's emotions and all of God's feelings, and as a result of that somebody else can perpetrate an act of violence towards you and you can automatically forgive them as they're doing it. And since you're automatically forgiving them as they're doing it, and remember forgiveness is not an intellectual thought, it's an emotional process of loving the individual during their act of violence perpetrated towards yourself, as that happens, no emotion enters you so therefore no damage can actually occur. So a person who becomes at-one with God is not in danger of being damaged by any other person who perpetrates an act of violence.

Mary: However the person who perpetrates the act will still have the consequence upon their soul?

AJ: Yes, and also the person who has the act perpetrated upon them may die but they're still not in danger. So in my case in the first century, for example, I was tortured to death and during that process I did not have any damage to my soul and I did not feel any unloving emotions towards anybody else during the process. So when you become at-one with God that's the state you can be in. You may still die but to you death isn't a change anyway, so that doesn't even become a consideration either.

7.11. Summary about acts of violence

AJ: So basically what we've been talking about is this section of defining an act of violence and the definition of an act of violence is much tighter than the definition of an act of violence in any law on the planet today. The definition of an act of violence involves our thoughts, our words, our actions and our emotions.

Mary: Well they're all driven by our emotions.

AJ: They're all driven by our emotions so of course they involve our emotions and they're also about our intentions as well. We need to understand that our intentions and motivations are called into question when it comes to acts of violence.

So if many in the audience thought about that now, you would realise that during the course of a day you're perpetrating acts of violence sometimes hundreds of times, and

quite frequently hundreds of times in the course of one day. So it's a bit hard for a soul to grow while its perpetrating acts of violence and this is where we need to come to understand that it's imperative that we release the underlying emotions that cause us to perpetrate violence towards another because if we don't do that, we will sometimes grow in love and then perpetrate all these acts of violence during the course of a day, which degrades our condition. And before we know it at the end of the day we're often in the same or worse condition. We've received some love but we've also perpetrated violence and so at the end of the day we're in the same condition or worse condition than when we started, and this is not going to be helpful for our spiritual progress.

We need to stop perpetrating acts of violence and use our will to do this. So our free will that we've been given as a gift from our Father, can be utilised to stop perpetrating acts of violence. And of course we start with the physical ones we do, but we need to end up with the thoughts even. We need to examine even the thoughts that are violent and look at the underlying emotions that cause them. And once we release those underlying emotions, we won't even think of a bad thing towards another, we won't even think condescendingly or think negatively towards them, it will just be automatic that we can love everybody and therefore not produce acts of violence in our day-to-day life.

Now when we become at-one with God we're obviously no longer producing acts of violence ever again and it's important that between now and then we understand we are sometimes doing it. But if we're observant, self-aware, which is another gift that God has given us, to be self aware, then we'll want to know when we have and we'll want to do something about it and remove from our hearts the things that cause us to do those things.
[01:39:24.04]

Mary: Yeah and we're talking about violence as something that comes out of us externally, so it seems to me in this process if we deal with a couple of key issues, key emotional beliefs within us, which are things like my anger is justified, I'm entitled to avoid my fear, people should make me feel safe, and feelings of injustice...

AJ: The emotions of demand, expectation, judgement those kinds of demands, if we can address those kinds of emotions, then we're going to remove a lot of our acts of violence out of our life automatically.

Mary: Even if I still have fear and grief and all kinds of other emotions within me because it's not going to come out of me.

AJ: Exactly, so you can actually be in fear without perpetrating any violence. You can actually be in anger even without perpetrating any violence. But if you don't own it, it's very, very hard to do it after that.

Mary: How's everyone going out there? The new format, it's alright? Yeah?

AJ: How's the soul feeling? Bit challenged? Challenged. The key with any of these discussions is understand it's sort of pointless to be attacking of yourself once you've

realised these particular things, because just the attack of yourself is another example of using your free will (Laughs) in a negative direction and therefore in a damaging direction. So the key is to be open to the truth even though the truth is very challenging. [01:41:30.14]

So whenever in the spirit world we discuss free will, generally the truth of free will is very challenging to people in the spirit world as well as on Earth and we have so many justifications associated with how we utilise our free will. So what we need to do is really understand that it's very important, in fact it's imperative to your life and your growth, your long term growth, to understand how to use your will. It's such an important part of your life. So the key is to be open enough to absorb the information without going into this highly self-critical state because the self critical state in itself is also an attack of yourself, which is an act of violence to yourself and out of harmony with the correct use, if you like, of your own free will.

Mary: And if you think about it, if you can be a good soul student to this material, it's going to stay with you forever and it's going to help you so much forever. So give yourself the chance to absorb it well. Allow the emotions of fear and everything to get triggered but the more you do that...

AJ: There are people in the sixth sphere of the spirit world who've been there for literally tens of thousands of years who still don't know this material. This material by the way has never been presented on Earth before in the format we're doing today. It has never been presented on Earth. So you're learning things that have never been presented on Earth, and of course it's going to be challenging to learn those particular things.

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