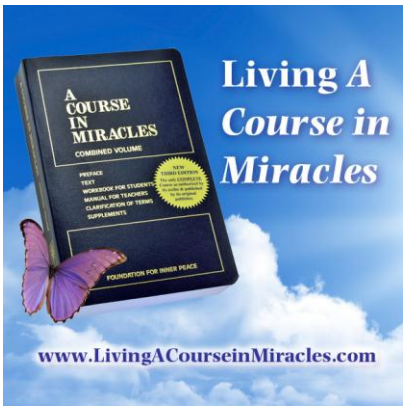
March 7, 2017



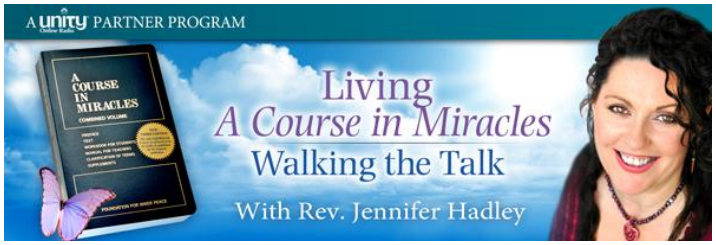
Cultivating Sanity

Jennifer Hadley
your daily shot of spiritual espresso

Copyright © 2017 by Reverend Jennifer Helen Hadley.
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the written permission of the publisher.

Published by JenniferHadley.com. Printed in the United States of America.

For more inspiration to live a life of love,
visit **www.JenniferHadley.com**.



Cultivating Sanity **4**

Opening Prayer 4

"I am upset because I see a meaningless world." 5

Making the Meaning That We Made of Things 5

Why Does a Meaningless World Upset Us? 6

Being Willing to Stop Making Meaning to Things 8

"A meaningless world engenders fear." 9

Masterful Living Retreat 10

Making Meaning 11

Being Indescribably Happy 12

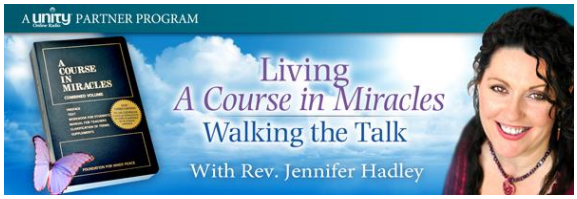
Being in Competition with God 14

Making the Ego Impotent 16

In the Illusion 17

JenniferHadley.com Offerings 18

Closing Prayer 19



March 7, 2017

Cultivating Sanity

Welcome to *A Course in Miracles: Living the Love, Walking the Talk* with Reverend Jennifer Hadley, a beloved teacher of the *Course*, who has helped thousands learn how to express their beliefs from moment to moment in their everyday lives. Get ready to focus on your intent to be the Love, be the Peace through practical application.

Here is your host, Reverend Jennifer Hadley.

Jennifer Hey, there. Welcome. Thanks for joining me. Yes, we're in March now. So, the New Year is not a new year anymore, I think. It's the year we're in. Spring is fast coming towards us here in where I am in the New York area. I'm so happy to be with you today. We're talking about *Cultivating Sanity*.

Opening Prayer

I'm going to place my hand on my heart and begin us off with a prayer because I love to pray. We consciously take a breath of Love and gratitude together. So grateful and thankful to attune to the Higher Holy Spirit Self. So grateful and thankful to give up the grievances, the judgments, the complaints and to step into our heart.

We are willing to live from our heart. We are willing to see and teach and know and feel and experience only Love. For Love is all that there is, Love is all that is real. We are grateful and thankful to dedicate our time together to letting go of the insanity. We are grateful to share the benefits of our healing, our expansion, our Clarity with everyone because we're One with them.

In gratitude, we let it be, so it is. Amen. Amen, Amen

"I am upset because I see a meaningless world."

Yeah. I'll just mention that I'm a little vocally challenged today. Over the weekend, it was quite cold and everybody turned up their heat and my sinuses, no matter how many humidifiers I've got going on, no matter what I do, sometimes it just dries out my sinuses. Their delicate and so I'm recovering from that a little bit.

We're going to look at Lesson 12, Spirit guided me there. "I am upset because I see a meaningless world." So, as recently re-reading this and it just feels so poignant to us right now. "I am upset because I see a meaningless world."

I get a lot of messages from people who are upset about the things that are going on in the world, right? And so, remember *A Course in Miracles* starts us off saying, *"Nothing real can be threatened, nothing unreal exists."* but I think we forget that, we find it difficult to comprehend.

So, it says here, *"The importance of this idea…"* That I'm upset because I see a meaningless world." *…lies in the fact that it contains a correction for a major perceptual distortion. You think that what upsets you is a frightening world, or a sad world, or a violent world, or an insane world. All these attributes are given it by you. The world is meaningless in itself."*

The world is meaningless in itself.

Making the Meaning That We Made of Things

Just to break that down a moment and you may have heard me talk about this before, the world we see is meaningless because we've given it all the meaning that we have that it has for us. This is the early lessons of *A Course in Miracles,* it's beginning to realize that we don't really see or perceive what's there. We're seeing our protection, we're seeing our perceptions and our perceptions and projections are opinions and judgments. They're not the truth. If they were the truth we would be very happy with everything we saw. We would have no complaints and no judgments, if we were actually seeing what's there. So, when we're complaining, when we're judging, we're not seeing what's there, we're seeing the meaning that we've made of it. And because, we're projecting our meaning onto it. We're seeing in meaningless world because the real world is not meaningless, it's far

from meaningless but that's not what we're seeing when we're looking at our judgments, our opinions, our perceptions.

The world is meaningless in itself because it's not the real world. The world we see with our eyes and touch with our hands is a projection, it's an illusion. It invites us to look around us, right? It says, what you see does not matter. *"This is a beginning step in learning to give everything you see equal value. As you look about you, say to yourself: I think I see a fearful world, a dangerous world, a hostile world, a sad world, a wicked world, a crazy world, and so on, using whatever descriptive terms happen to occur to you."*

Now, why not do this when we watch the news. I think I see a fearful world, a dangerous world, a hostile world, a crazy world, a wicked world. It's kind of impossible not to look at the news and think this thought. I think I see a fearful world, I think I see a crazy world. Why not just really practice that when we watch the news? "I think I see a fearful world and I am upset because I see a meaningless or world."

And it says, *"If terms which seem positive rather than negative occur to you, include them."*

So, I think I see a wonderful world. I think I see a beautiful world. I think I see a lovely world. I think I see a welcoming world. All we can use those kinds of terms to, it doesn't just have to be sad or wicked or crazy or fearful.

It says, *"If such terms occur to you, use them along with the rest. You may not yet understand why these nice, "nice" adjectives belong in these exercises but remember that a "good world" implies a "bad" one, and a "satisfying world" implies an "unsatisfying" one. All terms which cross your mind are suitable for today's exercises. Their seeming quality does not matter."*

Ooh, I had to take a little tea there. I know some people don't like it when I say, "I'm sipping my tea." But I'm sorry.

"Be sure that you do not alter the time intervals between applying today's idea. At the end of the practice period, add: But I am upset because I see a meaningless world. What is meaningless is neither good nor bad. Why, then, should a meaningless world upset you?"

Why Does a Meaningless World Upset Us?

A meaningless world, what is meaningless is neither good nor bad. *"Why then should a meaningless world upset you?"* Why does it upset us if it's

meaningless? Because we don't believe it's meaningless, because we've given it meaning and we've given it all the meaning that has for us and we keep doing that day after day after day.

Now, the thing is, who would like to live in a meaningless world? Who? I don't wish to live in a meaningless world. My ego personality does not wish to live in a meaningless world. No, way, Jose. Because my ego, one of its primary values, is making meaning. Seriously.

I once was at a conference where they divided the group of a thousand people, whatever it was, into four groups. Where you had to sort yourself according to one of four primary values. The four were connecting with people, taking action, organizing and having meaning. And I thought, "You know, I'm really a people person. I really love people." So, I'm going to go with the people. The connecting group, right? My friend went over to the meaning makers across the other side of the room.

So, I was in the group that likes to connect. The leader came back around and said, "Okay, I just want to make sure that everybody that's in this group of people who love to connect with other people that you love connecting with other people so much that you don't care why you connect. You just want to connect. That there's need to be any purpose, any meaning to it. You don't care about that, you just love to connect." And I said, "Get me outta here. I'm going to go be with that meaning maker, making people."

I don't know when that was, maybe 15 years ago. I really became aware that my ego loves, loves, loves needs to make meaning all the time. This has become so helpful to me to recognize this because I can pay attention and observe, "Oh, there goes my ego again trying to interpret, trying to understand, trying to make meaning, yet again." It's such an insidious habit because it makes you feel alive.

The ego finds a meaningless world unbearable. Why would it meaningless world upset us. It says, *"If you could accept the world as meaningless and let the truth be written upon it for you, it would make you indescribably happy. But because it is meaningless, you are impelled to write upon it what you would have it be. It is this you see in the world. It is this that is meaningless in truth."*

Our opinions, our judgments, our interpretations are meaningless in truth.

It says, *"Beneath your words is written the Word of God. The truth upsets you now, but when your words have been erased, you will see God's words. That is the ultimate purpose of these exercises."*

Could we accept the world as meaningless and let the truths be written upon it for us? I believe we can. And it's our willingness to practice this our willingness to do this, that's our path of liberation. So, remember, "I'm never upset for the reason I think." Lesson 5. When we think, "Oh, I'm annoyed because of the meaning I've made of this." We could let that go and that's the practice of non-judgment.

This is yet another way for us to really back away from the meaning we've made of things and become the observer. Can we believe this statement here? *"If you could accept the world as meaningless and let the truth be written upon it for you, it would make you indescribably happy."* Well, just think of all the effort we put into trying to be happy, trying to feel better, trying to feel good, trying to be peaceful, trying to be harmonious. Practicing this every day.

Now, how do we practice seeing the meaningless world and let the truth be written upon it? It gives us a clue, right at the beginning of Paragraph 5 here, *"What is meaningless is neither good nor bad?"* It's neither good nor bad, it's not right or wrong, it's not better or worse. These are all judgments that we pass on things. Anything that upsets you and I do mean anything that upsets you. A cancer diagnosis, the death of a loved one, bankruptcy, infidelity, whatever it might be, can we look at it and say it's neither good nor bad? Can we do that? Now, how do we do that? How do we do it and mean it? How do we do it and be sincere?

Being Willing to Stop Making Meaning to Things

Well, for me, it's being willing. I am willing to stop seeing the meaning I've made of things. I am willing to see that these thinks are meaningless and to stop trying to give the meaning, stop trying to understand them and evaluate them because it's neither good nor bad.

For me, one of the questions is, how do I do that practice which will lead to my sanity in an insane world? It will lead to my happiness, my Joy, my Freedom, my Prosperity, my experience of the all good. How do I do that and be a responsible citizen, a responsible member of my family? How do I do that?

We see things in the news that bother us, right? Right now, there might be in the United States some people who are upset that there's talk of shifting the Affordable Care Act, talk of defunding Planned Parenthood and for some people these changes make them happy and for some people these changes or the possibility of these changes make them sad or angry or upset. We're all One, we share the same mind yet the very same things will upset one person and bother them make them angry and another person it will make them happy. How could that be? Except that both people have given things all the meaning that they have for them and that's it. There's no other meaning. Just the meaning that we've given to it. Unless we're willing to step back from our meaning.

I think of a scene in a movie, "Put your weapon down. Step away from the weapon." Step away from whatever it is. That's what I learned to say to my ego, "Put that judgment down." It's a weapon, it's an attack thought. "Put that weapon down and step away." Step away my friend, stepped away that you might discover Joy and happiness. For me, the thing that also really, really helped me was, "I do not know what anything is for." Except it is for me to practice my willingness to see a meaningless world.

"A meaningless world engenders fear."

Now, Lesson 13, "A meaningless world engenders fear." That's the name of Lesson 13, "A meaningless world engenders fear." It says, "*Today's idea is really another form of the preceding one, except that it is more specific as to the emotion aroused. Actually, a meaningless world is impossible."*

What?

"*Nothing without meaning exists."* Okay. A meaningless world does not exist.

"However, it does not follow that you will not think you perceive something that has no meaning. On the contrary, you will be particularly likely to think you do perceive it.

Recognition of meaninglessness arouses intense anxiety in all the separated ones."

When we are threatened by the idea of saying, "Okay, what is meaningless is neither good nor bad." This world is either good nor bad. These things that people are doing. The [unintelligible] neither good nor bad. Can we say that and be at peace? Can we say a car accident, a terrorist act, neither

good nor bad? Can we say it? Can we can we allow our mind to conceive of it? Would we be willing if we knew that our willingness makes us the savior of the world?

It's a game changer, that willingness. It says, *"Recognition of meaninglessness arouses intense anxiety in all the separated ones. It represents a situation in which God and the ego "challenge" each other as to whose meaning is to be written in the empty space that meaninglessness provides. The ego rushes in frantically to establish its own ideas there, fearful that the void may otherwise be used to demonstrate its own impotence and unreality. And on this alone it is correct."*

Yes, the meaninglessness provides that empty space in our mind so that we can open ourselves to the truth being written in our mind. Being revealed in our mind and that experience of being indescribably happy becomes ours. What instance of this will be a game changer? Are we willing? Are we willing to lay all the meaning aside? When we are particularly troubled by current events, that's a great opportunity for us to practice. That's a great opportunity for us to practice.

Masterful Living Retreat

Yes, alright. I'm going to share more but first I'm going to take a break here and while I'm going to the break I'm just going to remind you that next week, March 16th to the 19th is my *Masterful Living* retreat. It's really my spring retreat. It's for a spiritual reboot, we're clearing the mental and emotional clutter, what I call taking out to trash. We're going to do some relationship work, some creativity work, opening up our inspiration and our intuition. I love doing this work. The retreats that I do are really profoundly a deeply healing and very often life-changing for people.

If you'd like to get in on some of that good stuff, we do have some spots left. Again, it's March 16th to the 19th. It's in Garrison, New York which is about an hour from New York City and all the details are at JenniferHadley.com. Again, it's my *Masterful Living* retreat.

I'm Jennifer Hadley. You're listening to *A Course in Miracles* where we're living the Love, we're walking the talk on Unity Online Radio and I will be right back.

Thank you for tuning in for *A Course in Miracles: Living the Love, Walking the Talk*.

Get ready to focus on your intent to be the Love, be the Peace through practical application as we return to *A Course in Miracles: Living the Love, Walking the Talk.*

Making Meaning

Jennifer We're back. I'm talking about insanity and sanity. Stay insane. *Cultivating Insanity* in insane world.

This is the thing about *A Course in Miracles* it's really asking us to move beyond understanding the law of cause and effect. In a sense of moving beyond—I'll just define that? It's asking us to go even more deeply into the truth. Yes, there's the law of attraction, you could say. I think of it as the law of projection, there's the law of cause and effect, there's the power of forgiveness and non-judgment, taking responsibility for what we see and *A Course in Miracles* really asks us to go all the way to not making meaning of anything and the ego is of meaning-making machine practically. And so, when we are so identified with the meaning-maker, the idea of giving up that habit of making meaning with everything, everything, everything is like saying, "I'm willing to die" because it is in a certain way the partial death of the ego personality to give up being the meaning maker but it is the path of freedom.

Now, on the surface it can seem like we become uncaring and unfeeling. This is a thing that I've heard many spiritual students talk about and that I used to have myself and even now I notice it still comes up sometimes. This thought of people are upset by things. They are upset by illness, death in the family, seeming catastrophes.

This last weekend, I went to yoga class and my yoga teacher during the week since I had seen her, her house had burnt down and she had been let go from her job. Both things happen in same week. Very challenging, obviously. Yet, she was so grateful that her dog, her cats, her turtles and she and her husband were able to get out of their home before it burned down. It burned down very, very quickly. Faulty wiring from the doorbell that never worked. How crazy is that, right? So, is there coincidence that her house burns down and within a couple of days she's let go of her job. No, of course not. There's a co-incidence. Something is going on there. Why make meaning of it? How can you make meaning of it?

Your house burns down then you let go from your job. And that being let go from her job, according to her, was that she was working on a contract for a project and they decided to reconfigure the project and so they let go of everybody's contract. It wasn't just her. It wasn't because of the quality of her work. So, what does it all mean?

Being Indescribably Happy

Well, how can you figure out what the burning down the house and the letting go of the job means except that there is an opportunity that is arising and that's what you can be open for. To be open for the truth to be written upon it all which would make us indescribably happy. What about this is an affirmation? It's so tempting to say, "Oh, this is bad. Oh, this is good." Right? So tempting every day, all day long. "This is bad. This is good. This is stupid. This is wrong. This is wonderful. This is so, so good." All these temptations to make meaning of things all day long. What if we just started to say, "Rather than making meaning, I'd prefer to know the truth and be indescribably happy. That's what I'm choosing. Instead of being upset by the meaningless world that I see, I'm going to be willing to be indescribably happy and I'm going to be willing to be indescribably happy all day long."

I just know and I have to tell you, I never thought of this until right now, right? As a practice, Spirit is so good. Spirit just kept tapping on me all through February when we were doing the relationship shows, "Come back to Lesson 12 and 13, come back." I was like, "Sure, sure. Whatever you want. I'll come back." So, what about this is a practice, are we willing to be indescribably happy?

Now, this is important thing to think about because many people do not feel comfortable being happy. I literally—When I was in my 20s, I had a boyfriend that broke up with me because he said, when he was with me, he was so happy. He couldn't stand it. He was uncomfortable. Jeff, my engineer, is like, "What?" Well, you know, I know it doesn't make sense. It sounds crazy. I know. It does sound insane. But think of this, okay, he grew up in the ghetto, okay. One of his parents was a drug addict and the other one was whatever. He had become a heroin addict and he had recovered from that and he was sober for some time when he and I met. He had grown up his whole life where there was always unhappiness, there was always distress, there was always upset and turmoil and anger and fights

and all kinds of fights, knife fights and all kinds of violence. That's what he grew up being used to. For him, that environment was comfortable because it was so familiar. But being happy, feeling free, feeling loved, very uncomfortable because he didn't trust it, it was so unfamiliar, the meaning that he made of it was it's not safe. I can't trust this. Whereas, the violence, the anger, the upset, all of that, in a sense he could trust it because he was so familiar with it, it made him feel safe. That wasn't me at all. I mean, at the time, I was like, "Wait a minute. You're saying you feel so good when you're with me, you're breaking up with me." It took me a minute, really, to get that. He meant it for real. He was too uncomfortable being happy. What are you going to do?

At the time, it was really devastating for me but-- I think I talked about this in the radio show once before. But then in the next year, he got married and the year after that, he died in his 20s. He got sick and died of tuberculosis. Perhaps, I was spared that being in love with a man who died of tuberculosis. So, I don't know what anything is for but let me just say, when I desire to make things good and bad, I am actually headed down a path to make myself fearful. To make myself feel pain and suffering and I'm just not interested in that anymore. I truly am not interested in that anymore. I feel like I've learned all that I can learn from being unhappy and miserable and pained. I really do.

Now, back to Lesson 13 here, it says, again: *"Recognition of meaninglessness arouses intense anxiety in all the separated ones."* Everybody who believes in separation, which really is all of us, the idea of meaninglessness, being able to look at terrorism, somebody's death, of burning down the house, that say it's neither good nor bad, that arouses intense anxiety in all of us. *"It represents a situation in which God and the ego "challenge" each other..." "And the ego will rush in frantically trying to establish its own ideas..."* the minute we start saying it's meaningless. The ego's going to be like, "Oh, no, no, no. It's not meaningless. Look at this. Look at that. What about this? What about that?" And every time we're upset, we've made a meaning of something. That's our judgement, that's our opinion. How do we know that we have stepped away from the meaninglessness. We don't feel peaceful anymore.

Now, so this feels contradictory, right? When we are steeped in separation thinking, the idea of meaninglessness is going to cause great anxiety. That's why, I feel like right now, I was given this affirmation of saying, "I am

willing to let the truth be written on everything for me so that I can be indescribably happy. I'd rather be happy than make the meaning of things anymore." Because, let's face it, we do make meaning of things all the time doesn't actually make us happy. Happy-ish. Indescribably happy? No. I have never ever seen anybody indescribably happy because of their interpretation of an event. Especially, when they're labeling anything bad or wrong but not even when they're labeling things good. I've not seen people indescribably happy and I've seen some happy people. I have been happy, happy, happy. Have I been indescribably happy? A few times. A few time and I can say it came with spiritual epiphany that everything is good. That's what it came with, indescribable happiness.

Why not live in that space? We say, "Oh, how are we going to live in that space?" We don't have to figure out how to live in that space. We just decide that's what we're doing. We're living in that space of indescribable happiness. That is our aspiration.

Being in Competition with God

It says here, *"The ego rushes in frantically to establish its own ideas..."* Where we have meaninglessness." *...fearful that the void may otherwise be used to demonstrate its own impotence and unreality. And on this alone it is correct."*

If we stop making meaning and interpretation of things all the time, then the ego does indeed become impotent. Think about all the times you can feel that your ego is running your life and you feel so upset and unhappy and miserable, etc. because of it. Would you like to make that ego impotent? Create that space of meaninglessness.

It says, *"It is essential, therefore, that you learn to recognize the meaningless, and accept it without fear. If you are fearful, it is certain that you will endow the world with attributes that it does not possess, and crowd it with images that do not exist. To the ego, illusions are safety devices, as they must also be to you who equate yourself with the ego.*

The exercises for today, which should be done about three or four times..." Etc. *"With eyes closed, repeat today's idea 'A meaningless world in engenders fear.' Then open your eyes, and look about you slowly, saying:*

I am looking at a meaningless world.
I am looking at a meaningless world.

Repeat this statement to yourself as you look about. Then close your eyes, and conclude with:

A meaningless world engenders fear because I think I am in competition with God."

When we're judging all the time, labeling this one's good, this one's bad, this one's right, this one wrong, this one's better, this one's worse. That's what puts us into the mindset that we're in competition with God. We can't be in competition with God because the only way to be in competition with God would be just be separate from God. It's like, if you look at your hand, and your hand has five fingers but can those fingers be in competition with each other? No. That's insanity, right? We think we can be in competition with each other and with God, it's part of the illusion. It's part of the meaning that we make of things.

It says, *"You may find it difficult to avoid resistance, in one form or another, to this concluding statement."* A meaningless world engender fear because I think I am in competition with God.

"Whatever form such resistance may take, remind yourself that you are really afraid of such a thought because of the "vengeance" of the "enemy."

If we're competition with God, then there's this fear, God's going to smite us because we have been competing because we've been disrespectful, because we have been creating our own world and labeling it.

"You are not expected to believe the statement at this point, and will probably dismiss it as preposterous. Note carefully, however, any signs of overt or covert fear which it may arouse.

This is our first attempt at stating any explicit cause and effect relationship of a kind which you are very inexperienced in recognizing."

Okay, I must sip my tea.

"This is our first attempt at stating an explicit cause and effect relationship of a kind you are very inexperienced in recognizing. Do not dwell on the concluding statement, and try not even to think of it except during the practice periods. That will suffice at present."

To go a little further here, right. The meaningless world will be replaced in our mind with the truth if we allow it, if we let it. It will be replaced.

Making the Ego Impotent

And then, Lesson 14, "God did not make a meaningless world." God didn't make it.

Sorry, I had to blow my nose. I muted myself out.

Who made the meaningless world? I'm sure you know who made the meaningless world. It is of your own making and it does not exist. You see, this is so terrifying to the ego because that's all the ego has. That's all the ego has. Oh, no! Take that away, what does the ego have? It's completely impotent. So, let's take it away make the ego impotent. Let's do it. Yes.

"God did not create a meaningless world." It says, *"The idea for today is another step-in learning to let go of the thoughts that you have written on the world, and see the Word of God in their place. The early steps in this exchange, which can truly be called salvation, can be quite difficult and even quite painful. Some of them will lead you directly into fear. You will not be left there. You will go far beyond it. Our direction is toward perfect safety and perfect peace."*

Now, it says, *"With eyes closed, think of all the horrors in the world that cross your mind. Name each one of them as it occurs to you, and then deny its reality. God did not create it, and so it is not real.*

God did not create that war, and so it is not real.

God did not create that airplane crash, and so it is not real.

God did not create that disaster, and so it is not real."

Right now, I am so aware of how many people are really feeling afraid because of the meaning that they're giving to things in the world. Even the most dedicated, seemingly dedicated spiritual students terrified by the events that are unfolding in the world. They're angry, they're upset, frightened and worried, deeply concerned. I get it. I get it. If you look closer, you can see the meaninglessness of it but you have to be willing to see it which doesn't mean that you don't do anything. You need do nothing but what about being that loving presence and teaching only Love.

For instance, I'm interested in going to demonstrations and marches. I enjoy doing that and I enjoy going and holding the light of being a peaceful presence, a joyful presence. I always get to encounter some people who are being maybe taking it not in a meaningless way but they're angry, they're upset and I can say a few words to them and be that presence that says,

"Hey, what if all things work together for good and there are no exceptions? What about that? What if the pendulum is still swinging, it hasn't stopped, it's still swinging? What about that? That to me is being of service to seek not to change the world but to change your mind about the world.

So, I put myself in places where I get help changing my mind and through my own inner work, I can be a presence that's demonstrating how to change your mind. I appreciate that opportunity.

In the Illusion

It says here in Lesson 14, regarding *"God did not create that disasters, so it is not real. God did not create that problem and so it's not real."* It says, "*Suitable subjects for the application of today's idea also include anything you are afraid might happen to you, or to anyone about whom you are concerned."*

God did not create that disease and so it is not real. You see, this is how Jesus walked in the world. This is how the blind man was able to see, the water was turned to wine by seeing this is an illusion.

I often go back to that movie *The Matrix.* Where in the movie, remember, that scene where Neo thinks he's dead, he's been shot, he's dead. Trinity said, "You're not dead. Get up. You're not dead." He finally realizes, "Wait a minute. This is an illusion. I'm not dead. It's an illusion. How can I be dead? It's an illusion. How can I be killed within the illusion?"

This is how Lazarus was late raised from the dead. It says, *"God did not create cancer, or heart attacks, or whatever may arouse fear in you.*

This is your personal repertory of horrors at which you are looking. These things are part of the world you see. Some of them are shared illusions, and others are part of your personal hell. It does not matter. What God did not create can only be in your own mind apart from His. Therefore, it has no meaning. In recognition of this fact, conclude the practice periods by repeating today's idea:

God did not create a meaningless world.

The idea for today can, of course, be applied to anything that disturbs you during the day, aside from the practice periods. Be very specific in applying it. Say:

God did not create a meaningless world. He did not create [whatever situation], and so it is not real."

I say, let's add to that, "And I am willing to have the truth written upon me and be indescribably happy. I'm willing. I choose that and in order to choose it, I choose the meaningless world as my point of view. I don't need to give anything meaning. I can withdraw the meaning that I have given to it. I don't know what anything is for."

It's a deep practice but it seems like right now, this is what the world is giving us, this great opportunity to say, "Okay, not that I don't care. We can still care about being loving and being compassionate, being kind, being generous, being thoughtful, being patient but we don't have to give everything meaning. We can we can do it. I know we can.

JenniferHadley.com Offerings

Alright, it's time for me to wrap it up. Great relationship episodes last month. We had such a good focus, lots great question. Thanks for everybody who shared and participated in that.

Reminder that you can still sign up for my *Masterful Living* retreat. It's open to anyone and everyone. We can help you out with a payment plan, if necessary. If you'd like to really clear the mental and emotional clutter and do some deep forgiveness work, have some fun, restore. We're going to be in Garrison, New York, March 16th to 19th.

Don't forget. I'm doing the *A Course in Miracles* with Jimmy Twyman, David Hoffmeister, Lisa Natoli and others in Utah Easter weekend. All these details are on the Events page of JenniferHadley.com.

Also, we're still beta-testing the *A Course in Miracles* app for android. We need some more testers, please, if you'd like to help us out. Write to admin@JenniferHadley.com. Also, we've just redid the Apple app so you can download that now from the Apple store, the app store.

Remember, too, please, that this is a listener-sponsored radio so it's your donations and contributions that make it possible for us to do the show week after week. I believe this is 278th episode, so we're going strong year after many years. And, we're transcribing all the episodes now and you can find them at LivingACourseinMiracles.com.

Closing Prayer

> Let's take that breath of Love and gratitude. Take this breath so gratefully and thankfully Partnering UP with the Higher Holy Spirit Self. Letting go of the past and the meaning we've made of it. We're opening our heart, opening our mind to unprecedented Love, Joy, Freedom and forgiveness. We are grateful and thankful to claim a dynamic healing in our heart and mind. We're setting ourselves free with Love.
>
> In gratitude, we share the benefits with all because we're One with them. In gratitude, we let it be if so it is. Amen, Amen, Amen.
>
> God bless you. Have a great rest of your week. Mwah.

Thank you for tuning in to *A Course in Miracles: Living the Love, Walking the Talk* with Reverend Jennifer Hadley. Join us every Tuesday morning at 10 a.m. Central for more tools and insights into how to express your beliefs from moment to moment, every day, in every way. *A Course in Miracles: Living the Love, Walking the Talk* only on Unity Online Radio, the voice of an awakening world.

This program is brought to you in part by JenniferHadley.com, a global resource providing tools, insight, and support for those seeking to live *A Course in Miracles* every day, in every way. Online at www.JenniferHadley.com.

While there, we invite you to visit Jennifer's blog, where you can join with the community of like-minded people, who have become Jennifer's Prayer Partners through her daily power prayer. Like them, you can enjoy this extra support, as you come to walk your talk and live *A Course in Miracles* every day, in every way.