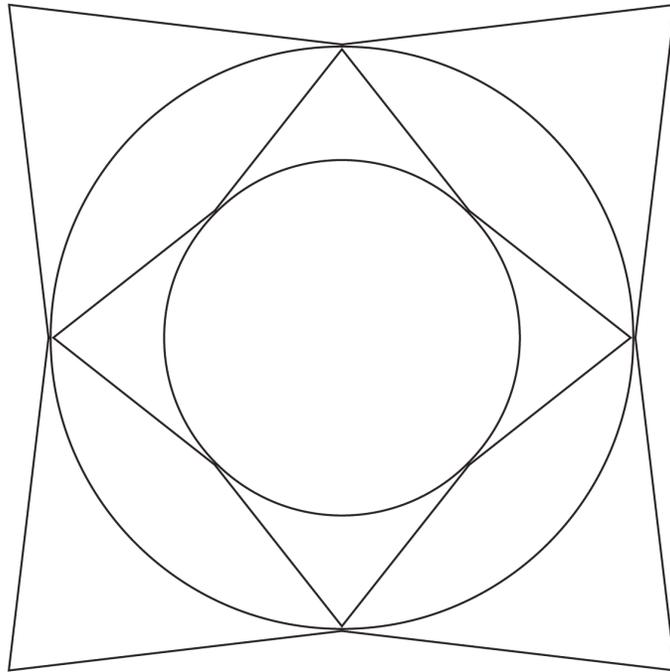


PREVIEW

PETRUS



DISCOURSES

Azimuth Restoration Company

P U R P O S E

These *Discourses* are given to encourage
any one who elects to regain the One
in fulfilment of heartfelt desire.

Our darkened world now transits quickly into light
and upholds less and less each day
our ancient choice of separation.

We people of Earth may renew all of our intentions
in this auspicious moment:
so ripe for changing the mind
by restoring it to the heart.

At dawn, the night and morning blend
and the world passes into ambiguity and flux.
Things that have been set are rendered fluid
so that life may begin again.

In these times of great change,
some hearts may remain resolutely closed
while other hearts may open.
And billions will wonder what they might do
as life begins again.

These *Discourses* call to those
who already venture into the heart
upon a world long held apart
to regain the whole of life in is:

Hail, pioneers of New Earth!



FIRST VOLUME

1	Love in the Nature of Life	2
2	The Nature of Light	5
3	The Relations of Love and Light	8
4	Omniversal Life	12
5	Love and the Creatures	18
6	The Purpose of Desire	23
7	The Power of Individual Choice	27
8	Stimulation and Satisfaction	31
9	Happiness	35
10	Sexual Liberation	39
11	Freedom of Experience	50
12	Light in the Passage to Unity	53
13	Love in the Passage to Unity	60
14	The Planets of a Common Sun	63
15	Light and Love at Celestial Dawn	69
16	Galactic Being	72
17	The Passage of Species into Light	77
18	Individual Realization of God	81
19	Human Emotion at Celestial Dawn	84
20	Ego in Separation and Unity	87
21	Death of the Separate Self	92
22	Human Childhood at Celestial Dawn	96
23	Human Marriage at Celestial Dawn	100
24	Opening the Heart	106



SECOND VOLUME

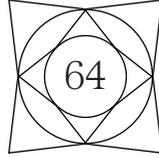
25	The Foundation of Bliss in Being	110
26	The Dance of Death	112
27	The Orgasmic Portal	115
28	Mysterious Acts	118
29	Love of Nature	122
30	The Power of Imagination	128
31	Competition and Cooperation	130
32	Recovering the Truth	133
33	Passing from Pain to Pleasure	137
34	Denial and Allowance	140
35	Friendship	144
36	Tears and Laughter	146
37	Love Parted and Pooled	148
38	Poverty and Wealth	152
39	Sun and Moon	154
40	Making Light of Darkness	157
41	The Nature of Government	162
42	Money	166
43	Particles and Waves	170
44	Song and Speech	174
45	The Resonance of Worlds	176
46	Sustenance	179
47	The Movement of Air	183
48	Breath	185



THIRD VOLUME

49	Duality	190
50	Trinity	193
51	The Unfolding of Numbers	196
52	Lines, Planes and Spheres	199
53	The Presence of the Dead	203
54	Communication and Communion	205
55	The Return of Joy	210
56	The Majesty of Trees	212
57	The Mineral Kingdom	216
58	Electricity, Magnetism and Gravitation	220
59	Beauty	224
60	Health	227
61	Fairness	232
62	Order	237
63	Wonder	240
64	Forgiveness	242
65	Discipline and Responsibility	247
66	Authority	250
67	Synergy	254
68	Equanimity	258
69	Evolution	261
70	Integrity	265
71	The Cosmic Staircase	268
72	Love of the Self	275





FORGIVENESS

The sixty-fourth discourse reflects upon intimacy,
and agreements made and changed;
and it names forgiveness
as a way to wholeness.



It happens in the course of a soul's long journey
that agreements are made with other souls
to experience certain things in association with one another.
Sometimes these experiences are closely related but different.
Sometimes souls desire to experience the same thing together,
and discover their oneness thereby.

In the state of separation,
desires for intimacy are poignant.
Each experience that is mutually shared
brings warm relief from the frigid isolation
that dominates the landscape of separation.
Thus, in separation, intimacy is valued for its own sake:
as a glowing portent of another kind of life,
another kind of world.

And so individuals come to make promises
– spoken or unspoken – to one another:
I promise to love and cherish you;
and I accept that you will love and cherish me.

Friends make such agreements, though often without words.
Lovers also agree thus, and more centrally,
and may go on to institute their agreement with marriage vows.



In the state of unity, an agreement is a shared understanding
that observes and celebrates the deep and abiding oneness of all things
from the local perspective of the parties to the agreement.

But in separation, an agreement is a promise and a contract,
conceived as a defense against isolation and failure.



In a world of fear, only a rare marriage
will be motivated purely by love, without a trace of fear.
And only an extraordinary friendship will enjoy affection and trust
free of any resentment or doubt.

So it is, in separation, that an agreement for intimacy
is experienced more as an *agreement* than as *intimacy*.
The fact of the promise, and the status of the contract,
are more central to the relationship
than the intimately shared experience
that the agreement was meant to assure.

In life apart, the joy of the present moment is seldom realized.
Separation's exacting discipline is to reproduce in the near future
all the limitation and pain of the immediate past;
and the present moment is necessarily sacrificed to this purpose.
In this way, the history and prospects of an agreement to share
eclipse the benefits it actually creates,
because they can only be appreciated in the present:
by those who are present for what is happening now.

In unity, the present moment overflows with vital experience.
Neither the past nor the future can be at issue
when the present is so fascinating and absorbing!
An agreement to experience things together
is appreciated in terms of the experiences it actually yields,
and not in terms of its history or prospects as an agreement.
And when the journeys of souls
cause their agreements to change or dissolve,
those developments will be digested in those moments,
and not in a remote past or future.

In unity, an agreement to share experience
naturally results in shared experience.
But in separation, an agreement to share experience
results in the experience of an agreement,
which will often differ between the parties
according to the basic fact of their separation.

The parties are seldom present for one another,
despite their best intentions,
because they are absorbed in perpetuating their respective limitations,
and cannot actually be present for themselves.
Locked out of the present,
they are left to contemplate the pleasures
they have shared or may yet share
at another time.

Disappointment inevitably comes
to those who make such agreements
when they live apart from all that is.
If they stand by one another
without actually experiencing the togetherness they agreed upon,
their bond will be drained of vitality and truth,
and become the shell of an intimate relation.
If, at any point in that process,
one party abandons the other
or unilaterally ends their common agreement,
the abandoner will feel guilty
and the abandoned, betrayed and bereft.
Others who have made alliance and still stand by one another
may observe the pain and trouble of those who have parted,
and be confirmed in their resolve to hold to their agreement
despite its emptiness.
Their plan – modified from the original –
is to die slowly in one another’s company
rather than die alone.

The root difficulty here
lies not in the character or behaviour of the participants,
and not in their agreements,
but rather in their separation.



The universe is always evolving, and people are always changing.
Agreements that serve for one time may no longer serve for another.
The art of living is to enthusiastically engage whatever life brings
and graciously release whatever life takes away.

How do we respond when life takes away?
Whether a promise is broken, or a treasure is stolen,
or a cherished companion suddenly walks away,
the way of happiness is acceptance and release.

In the unlimited abundance of unity,
release comes readily and naturally.
If there is sorrow, it will pass like the rains.
Everyone knows that all form dissolves
only to re-emerge in our One Life.

But in the frightening scarcity of separation,
release comes slowly, with great difficulty and resistance.
What is lost has been fiercely clutched,
and its absence is felt as an irremediable ache.
Grief at one’s loss engenders anger with the other
who is deemed to have violated one’s trust and estate.

If this anger lingers and festers, it congeals into hatred.
Such hatred can become consuming
and destroy all goodwill and enjoyment
for the one who was wronged and prays for vengeance.

Nothing will deepen a man's separation
like the willful hatred of another,
except perhaps a willful hatred of himself.
But to hate another is indeed to hate oneself,
because nothing will poison and confine one's life
as much as hatred.



Forgiveness is a secret passage out of the prison of separation.
One who has been wronged may dissolve her loss and pain
by releasing her blame and resentment of those she has held responsible.
Through that cleansing rite she regains her peace and balance,
and is freed to create afresh.

Forgiveness is a firm dry path out of the swamps of festering resentment.
It leads the wronged one back to the high ground of wholeness:
where tenderness stirs instead of anger,
adoration thrives instead of contempt,
and devotion flowers instead of enmity.



Is there forgiveness on a world in unity?
We can surmise that unity enables people
to accept change so readily and thoroughly
that feelings of deprivation and resentment may never develop,
and never need to be released.

On a world in unity,
forgiveness is a rite that might be necessary
only in the most extraordinary circumstance:
for example, if someone, out of curiosity,
wandered into separation for a moment
before turning back to the collective bliss.

Such a brave explorer might first have to pause
to resolve just who he needs to forgive.
At first he might blame someone that he imagines
has pushed him out of his home in unity.
But as he regains his composure as the creator of his life,
he takes responsibility for his adventure:
That was the choice I made,
and this was the experience that resulted.

At the end of his trial,
our brave explorer has only to forgive himself:
that for a spell he denied who he truly is.

So I, the writer of this text, forgive myself.
And so, dear reader, may you.



This concludes the sixty-fourth discourse,
which names the forgiveness of others,
and then oneself,
as a remedy for separation.