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Reality as a Parable
Myths, Dreams, Fairy Tales
and A Course in Miracles

by Jon Mundy

*There is a story.
It has been told many times
in myths, parables, and nursery rhymes.
It looks like your story and also like mine.
It belongs to each of us – unique and divine.*

*The story is told of a soul much like you.
Who goes on a journey
She must see herself through.
The trials they are many – the aim only one.
To remember the Self – which is God's only Son.*

Jesus *always* taught by telling stories. In fact, the writer of the Gospel of Matthew says, “He *never* taught without using parables.” Jesus’ parables are engaging. A parable illustrates a point. It teaches a lesson. It leaves an impression. In 1973, I was doing doctoral studies while also teaching at the New School University in New York City. My supervisor, Dr. John Johnson Jr., a Jungian analyst, encouraged me to take a class with Dr. Joseph Campbell at the C.G. Jung Institute in New York City on Hero Mythology. I was soon hooked and enchanted - indeed, enthralled with the profound truth revealed in “the story,” what Joe Campbell called the “monomyth.”

*You “will” undertake a journey because you are not at home
in this world. And you “will” search for your home
whether you realize where it is or not.*

T-12.IV.5:1-2

The Course makes seventy-seven references to our being on a *journey*, fifty-one references to a *road*, fifty-four references to a *search* and thirty-eight references to a *path* or *pathway* we walk along. What better way to study the Course than to look at the map, the road, the ride, the journey, the various steps and stages, the drawbacks, the dangers, the downside and the difficulties, as well as the eye-opening revelations and rewards that come as we discover more clearly the function God has given us. As Joe Campbell explained it:

Throughout the inhabited world, in all time and under every circumstance, myths of man have flourished; and they have been the living inspiration of whatever else may have appeared out of the activities of the human body and mind. It would not be too much to say that myth is the secret

*opening through which the inexhaustible energies of the cosmos pour
into the human cultural manifestations.*

The Hero with a Thousand Faces

A friend sent an email saying that I should write *A Course in Miracles* book for children. Thing is, you can't let go of the ego, if you don't know you have one. I remember about the age of nine sitting and listening to adults talking and I noticed the "whose on top" game going on. Although there is a minuscule form even in pre-school children; we can't let go of the ego until we a.) recognize the ego and then b.) realize that it is an illusion. We often don't notice the ego until we experience some kind of ego fall.

The best way to explain concepts is through illustration and my friend's email got me thinking about the use of stories to illustrate the principles of the Course. Telling stories is "the" most ancient way of teaching. Every story goes through a series of predictable stages. These steps and stages are described in the parables of Jesus, Zen Buddhist stories, Mullah Nasruddin stories from the Sufi tradition, Hassidic stories from the Jewish tradition, and fairy tales from all traditions.

The author of the Course never refers to us as adults. Not only are we children, we are "little" children. *The Bible tells you to become as little children. Little children recognize that they do not understand what they perceive, and so they ask what it means* (T-11.VIII.2:1-2) Ever spend much time around an inquisitive three or four-year-old? Children are those who are yet to learn the truth, though they *already intuit* what is buried within.

Fables, Folk, and Fairy Tales

Fairy tales are powerful teaching devices and classic archetypes. The supernatural nature of fairy tales enables stories to be absorbed by the innocent, unquestioning mind of a child. Fairy tales are thus, taught in the first and second grades in Waldorf schools as esoteric philosopher and mystic Rudolf Steiner (1861-1925) Austria, founder of the Waldorf schools, said that the mind of a child is best taught through fairy tales as such stories enhance the child's ability to visualize a spoken narrative.

The Best-Selling Books of all Time

The Sixteenth Century

The earliest popular books were nearly all religious. There really wasn't much other choice. The *Bible* was always a best-seller, though too expensive for the average person until the nineteenth century. *The Bible*, *The Qur'an*, and the *Bhagavad Gita* are the most widely read books. The invention of the printing press in 1445, changed everything in Christianity. In 1518, a printer, realizing that a lot of other people were feeling the same way as Martin Luther, printed up several thousand copies of his *Ninety-Five Thesis*. It became the first best-seller and the major stimulant for the Protestant Reformation.

Great stories get through to us. They move our hearts, our minds and our souls. Synchronicities are always interesting and it seems synchronistic that Shakespeare and Galileo were both born in 1564. They were also both the best-selling authors of their day. What Galileo did for science, Shakespeare did for literature and psychology. Like Plato before them, they both employed the clever use of a "three-way dialogue" to capture and hold attention.

We can see the complex play of the ego as we see it unfold in the plays of Shakespeare. Helen Schucman, the scribe of the Course, was a lover of Shakespeare. Much of the Course is written, as were Shakespeare's plays, in iambic pentameter (where a line has five "feet" of metric rhyme). Ken Wapnick relies consistently on the stories of Shakespeare to illustrate the teaching of the Course. Here the madness of the ego is clearly seen. Here too, as Shakespeare says, the play becomes the thing where one can catch the conscience of the King. (Hamlet, Act 2, Scene, 2).

Pilgrim's Progress

The Seventeenth, Eighteenth, and Nineteenth Centuries

The dominant spiritual book of the seventeenth through the nineteenth centuries was *Pilgrim's Progress* of 1678, by English author John Bunyan. He wrote the book while in prison for preaching without a license. The story is told of a hero named Christian who goes off on a souls journey searching for "The Celestial City" – Heaven, of course. *Pilgrim's Progress* was required reading in Protestant School into the twentieth century and it is still much respected. With a long sales history, it has sold more than 250 million copies. It was the second best-selling book of all time, next to the Bible, until it was surpassed by the Harry Potter series of the early twenty-first century. Several generations of folks, thus, grew up thinking of themselves as "souls" on a journey. Charles Dickens, Mark Twain, Lewis Carroll, Nathaniel Hawthorne, Louisa May Alcott, C.S. Lewis and John Steinbeck, to name a few, all spoke of their indebtedness to John Bunyan and the "myth" that he found in the soul of man.

Late Nineteenth through the Twentieth Century

1881 *The Adventures of Pinocchio* by Italian author Carlo Collodi, sold 35 million copies. We'll look at Pinocchio in the coming pages.

1899 *Message to Garcia* by American author Elbert Hubbard, sold 40 million copies.

1902 *Peter Rabbit* by Beatrix Potter, sold 45 million copies.

1903 *The Wind in the Willows* by Kenneth Grahame - a mystical appeal to nature lovers, sold 25 million copies.

1922 *Siddhartha* by German author Hermann Hess - the spiritual journey of the Indian sage Siddhartha.

1923 *The Prophet* by Lebanese American author Khalil Gibran, sold 11 million copies.

1926 *Winnie-the-Pooh* by English author A.A. Milne, sold 70 million copies.

1927 *An Autobiography: The Story of My Experiments with Truth* by Mohandas Gandhi.

1932 *Black Elk Speaks* by American poet and writer John G. Neihardt - the story of an Oglala Sioux medicine man.

1939 *The Grapes of Wrath* by John Steinbeck, sold 15 million copies.

1943 *Le Petit Prince* by Antoine de Saint Exupery - a fairytale of loneliness, friendship, love and loss, in the form of a young prince fallen to Earth. Number 1 in sales in the 20th Century, selling 200+ million copies.

1944 *The Razor's Edge* by W. Somerset Maugham.

The Inklings

1940-1960 *The Hobbit* by English professor J.R.R. Tolkien, sold 100 million copies. *The Lord of the Rings* sold 150 million copies.

1950 Tolkien's companion, C.S. Lewis, an Irish scholar wrote, *The Lion, the Witch and the Wardrobe*, which sold 85 million copies.

1956 *The Chronicles of Narnia* sold 120 million copies.

Tolkien and Lewis were both members of the *Inklings* - a club of literary enthusiasts who praised the value of dialogue and encouraged the writing of fantasy. They met, of course, in an English pub.

True Stories

Nothing catches on like "true stories" and during the late 1940s and early 50s, five great spiritual autobiographies or biographies caught the human imagination.

1946 *Autobiography of a Yogi* by Paramahansa Yogananda - a perpetual best-seller, sold 1+ million copies.

1947 *The Diary of a Young Girl* by Anne Frank, sold 30+ million copies.

1948 *Seven Story Mountain* - the autobiography of the Trappist monk and mystic, Thomas Merton. No. 1 in 1948 and 1949.

1953 *A Man Called Peter* the life of preacher Peter Marshall, chaplain of the U.S. Senate by his wife Catherine Marshall

1955 *Memories, Dreams, Reflections* by Carl Gustav Jung.

1970 *Jonathan Livingston Seagull* by Richard Bach. Like *Le Petit Prince* - a spiritual novella about a hero gull named Jonathan. Love, deserved

respect, and forgiveness are all important to the freedom from the pressure to obey the consensus of reality. It sold 40+ million copies.

1974 *Zen and the Art of Motorcycle Maintenance* by Robert M. Pirsig.

1975–2000 *A Yaqui Way of Knowledge, Journey to Ixland*, and ten other works by Carlos Castaneda - offered a first person description of a spiritual journey with a Yaqui Indian from Mexico.

Each book sold into the millions.

1975 *Shogun* by English author James Clavell, sold 15 million copies.

1977 *Star Wars* by various authors, sold 160 million copies. Joe Campbell was the advisor on the original trilogy.

1979 *The Hitchhiker's Guide to the Galaxy* by English author Douglas Adams, sold 14 million copies.

1988 *The Alchemist* by Brazilian author Paulo Coelho - a shepherd boy goes to Egypt to find a treasure. It sold 40 million copies.

1993 *The Celestine Prophecy* by James Redfield - a parable in a first-person narrative of an awakening, sold 32 million copies.

1997-present *The Harry Potter* series of books, by English author J.K. Rowling, sold more than 450 million copies making Rowling the best-selling author of all time.

2000 *Angels and Demons* by Dan Brown, sold 39 million copies.

2004 *The Da Vinci Code* by Dan Brown, sold 80 million copies.

2007 *Eat Pray Love* by Elizabeth Gilbert, sold 5 million copies.

All Stories Are Dreams – All Dreams Are Stories

Freud spoke of dreams as the “royal road to the unconscious.” The purpose of psychoanalysis was, he said, to make the unconscious conscious thus, becoming free of its downward pull on us. We like mystery stories as they uncover the “hidden,” and often twisted, stories of our lives. As we remove the blocks and undo the “knots” in our psychic system, so are we free of them. Swiss psychiatrist, Dr. Carl Jung (1875-1961), went even deeper than Freud in exploring the mythic story of the collective unconscious. Jung spoke of myths as the communal dreams we share. We dream at all times the collective dream of the society of which we are a part.

Not everyone remembers ancient mythology. (It is rather complicated.) Not too many folks are familiar with the mythology of Eastern Philosophy (It is also complicated). In an age where the traditional church is dying, fewer young people know the stories of the Bible. While we may not be well-versed in mythology, Shakespeare, or the Bible, who among us has not been exposed to fairy tales as children, as adults sharing these stories with children, and again as grandparents sharing fairy tales with our grandchildren? Disney’s interpretations of these stories are now seasonally played through, time and again, on television.

*Much of the Course is written as a fairytale to replace and
to correct the ego’s fairytale of murder and vengeance.*

Dr. Kenneth Wapnick

Fairy Tales and The Dreaming of the World

The native peoples of Australia and Venezuela, have always thought of this world as a dream and not a real world. According to the teachings of the eastern and western mystical philosophies, what we call “reality” is dreaming. No myth, fairy tale, story, or dream is true. All stories are myths. All stories are projections. All stories are dreams. The stories of our egos are not true and at no single instant does the ego or the body exist at all (T-18.VII.3:1). Bodies exist in time and time is as much an illusion as body. Bodies come and go. They have a beginning. They have an end. The only true story there is has no beginning and it has no end. We dream a story that no one will ever know nor needs to know.

*Your sleeping and your waking dreams
have different forms, and that is all.*

T-18.II.5:13

Alice in Wonderland, *The Wizard of Oz*, and *The Polar Express* are three fairy tales in which the hero or heroine is dreaming, though it seems they are off on an adventure. *The Polar Express*, a 1985 children’s book and 2004 film, stars Tom Hanks as the train conductor on a ride to the North Pole to see Santa. The boy hero is dreaming the whole train ride, there and back. As very strange things begin to happen within the dream, he realizes that he must be dreaming. He tries to wake himself up by rubbing his face in snow, but it doesn’t work and he continues to dream until Christmas morning.

*The dreamer who doubts the reality of his dream
while he is still dreaming is not really healing his split mind.*

T-4.I.4:3

Demythologizing

We dream the story of our lives knowing we are dreaming without knowing how to wake up. Everyone makes a self for themselves (T-4.II.2:1) and then dreams the dream of that self. Dreaming the dream keeps the story alive and it makes God seem like a fantasy. Truth is, it's the other way around. God is reality and our stories are dreams. The Holy Spirit can use anything to help us awaken, including our stories. We are being asked to awaken within the dream – to become lucid dreamers. Awakening is “letting go of the story – the dream.” I divest myself of fantasy by seeing the fantasy as a fantasy and not the truth.

Psychoanalysis works when the patient lets go of the need to hold on to their insane stories. The message of *The Polar Express*, is the importance of our not losing the mystical awareness we had as children. The last line of the story is, “Though I've grown old, the bell still rings for me, as it does for all who truly believe.” We have *fallen* asleep. Dying may be a bit like waking up in the morning. We can then turn to our friends and say, “I just had the strangest life!”

*You will awaken to your own call,
for the Call to awake is within you.*

T-11.VI.9:1

To understand ourselves better, we interpret our dreams; to understand the world's psyche, we look at the story behind the story. What is it saying on a spiritual and psychological level? From the most primitive mythological traditions to sophisticated twenty-first century elaborately fabricated, computer-generated productions, the story is told. We're off on an adventure, in search of a destiny greater than that of living within an animal body. Life has meaning. It's about more than sleeping, eating, excreting, having babies, raising families, earning a living, watching television, shopping and dying. There is a lesson to be learned and a destiny to be fulfilled.

Basic Elements in all Fairy Tales, Hero and Heroine Stories

1. **There is a hero or heroine.** That would be you and every child of God who has ever put their foot on the path that leads at last to the Kingdom. The Course describes six stages in the development of trust. Trust is the first characteristic a Teacher of God develops. When it comes to spirituality, if I don't trust my teacher, I can't learn.

*Yet when he is ready to go on,
he goes with mighty companions beside him.
Now he rests a while, and gathers them before going on.
He will not go on from here alone.*

M-4.IA.6:11-13

2. **We are not alone.** We meet companions along the way – other “bodies,” parents, brothers, sisters, cousins, husbands, wives, children, buddies, girlfriends and boyfriends, employers and employees, etc. It is in working through our relationship with these fellow travelers that healing occurs and in that process, we find our way back Home. We remember Heaven by forgiving our brothers for what they did not do. If I perceive an attack, I am attacked. If I defend myself, I am attacked. If I see a call for help, then I respond to that call as a call for help. We

remember Heaven holding on one side the hand of someone who has helped us and, on the other the hand, of someone we have helped.

*Neither you nor your brother alone can serve at all.
Only in your joint will does healing lie.*
T-22.VI.4:5

It is in *relationships* that the remembrance of God is attained and entrance to the Kingdom of Heaven is gained. It is never just about the goal, it's "getting there" together.

3. **A guide or guides will help in the journey** especially if we ask. We even get help when we don't ask; but, that way we have to fail first and that is a more complicated story.

*To ask the Holy Spirit to decide for you
is simply to accept your true inheritance.*
M-29.5:4

4. **The guide transfers a "tool" to our hero.** The tool is an instrument which deepens our seeing. It is most often some form of "the word" – a note, a letter, a map, a book, which shows the way through the maze of life – the woods, the dark places, the valleys. Every religion has its book. *A Course in Miracles* is a guidebook, a GPS which tells us of God's Plan for Salvation. It is, if you will, a spiritual version of *The Hitch Hikers Guide to the Galaxy* (Douglas Adams 1952-2001).

*We have another journey to undertake,
and if you will read these lessons carefully
they will help prepare you to undertake it.*
T-4.in.3:11

5. **There is a task to be performed**, a dragon to be slain. Only ultimately, it's not about "killing" anything at all. We must rather learn to "master" our own insanity, our impulses and desires.

*What is there to be saved from except illusions?
And what are all illusions except false ideas about myself?*
W-58.3:3-4

6. **At last and always, there is a reward**, an awakening, a rebirth, a returning Home, and the remembrance of a Self without dreaming.

**Soul, Spirit, Seeker, Spark,
Wayfarer, Wanderer, Worshiper, Whoever You Are**

What "word" can we use for the nameless, the unknowing, the unspeakable God of which we are a part? What is this soul, this psyche, this mind, this consciousness which *seems* to possess us? What motivates this wanderer, this wayfarer, this seeker of truth? One of the oldest fairy tales from Greek Mythology is that of Psyche and Cupid. *Psyche* means *soul, spirit, or mind*.

Psyche is the mind in you – the *soul* in you – the *spirit* in you. *Psyche* is the *psych* of psychology.

In Greek mythology, *Psyche* was a beautiful woman, the goddess of the soul and the wife of Cupid, the god of love. What happens between *Psyche* and Cupid is a dynamic “special relationship” between the mind and the heart. The word *soul* is used in the Course only in biblical quotations as it can be confused with *individual*, *persona*, or *personality* and thus, with ego. We might say, that someone is a “poor soul” or a “good soul.” Soul is Self. Self is “Spirit.” There is no separation. The ego mind can be possessed by illusions. Spirit is eternally free. Choosing rightly (in favor of God instead of the ego) is the task before us. We are asked to remember, to re-cognize, to re-awaken.

What profiteth it a man if he gains the whole world and loses his own soul? If you listen to the wrong voice you “have” lost sight of your soul.

You cannot lose it, but you cannot know it.

It is therefore “lost” to you until you choose right.

T-5.II.7-13

One phrase the Course used to describe Spirit or Soul, is *the little spark*. The phrase, “the little spark,” appears ten times in the Course as in: “Think like Him ever so slightly, and *the little spark* becomes a blazing light that fills your mind so that He becomes your only Guest” (T-11.II.5:4). The great German pre-reformation mystic, Meister Eckhart (1260-1326), also spoke of “the little spark.” A spark indicates energy and light, which given the opportunity that spark can be brought back into a greater light – a flame! *The Blue Fairy* in *Pinocchio* and *Tinker-Bell* in *Peter Pan* are each coming out of light.

Other words for hero and heroine are *Pilgrim*, *Pioneer*, or *Path-finder*. These appellations suggest someone who is exploring new territory. Progress through this world is always a matter of exploring new territory.

Once upon a time. . .

In light of the Course, let’s look at a few fairy tales in the order in which they appeared.

Beauty and the Beast (1740) by French novelist Jeanne Marie Leprince de Beaumont (1711-1780). The best known adaptation is Disney’s 1991 animated version.

*The continued romance of Beauty and the Beast,
stands this afternoon on the corner of Forty-second Street
and Fifth Avenue, waiting for the traffic light to change.*

Dr. Joseph Campbell in “The Hero with A Thousand Faces”

The Story: Beauty is lovely and pure of heart. Her father, off to seek his treasure, stumbles into a castle for refuge. The master of the castle, a handsome young prince, has been turned into a beast by a wicked fairy – (symbolically, the ego of the Beast himself). Only a miracle can break the evil spell. To break the spell, our hero, the Beast, must give up all anger. He must love someone completely; and that someone must love him completely in return thus, creating a holy

relationship. Only by experiencing true love – deep and committed love, love which transcends self, can the Beast remember the truth of who he is – a prince of peace. Our heroine, Belle, who is pure and innocent of heart, is able to see the innocence in the Beast and by her taking pity on him, the Beast turns back into what he already was, what he always had been – a king's son. Jesus in the Gospels openly refers to himself as a king's son, and yet He says, "My kingdom is not of this world."

The Adventures of Pinocchio (1882) by Italian author Carlo Collodi (1826-1890). I was very impressed with Disney's version of *Pinocchio* on the big screen at the Liberty Theater in Mexico, Missouri, in the early 1950s. I walked out of the theater one sunny, Saturday afternoon singing, "*When you wish upon a star, makes no difference who you are. . . Everything your heart desires will come to you!*" and "*Always let your conscience be your guide.*" Somewhere, somehow, deep inside, I knew there was an inner spirit, a Jiminy Cricket, who could be my guide.

The Story: A woodcarver named Geppetto makes a wooden puppet he calls Pinocchio. On his way to bed, Geppetto stops to look at a star and wishes that Pinocchio could be "a real boy." While Geppetto sleeps, a Blue Fairy brings Pinocchio to life along with Jiminy Cricket who becomes Pinocchio's conscience and guide. In order to become a "real" boy, Pinocchio must prove himself brave, truthful and unselfish. On Pinocchio's first day, on his way to school, he encounters two scoundrels: J. Worthington Foulfellow, a clever Fox, and his friend, Gideon, who makes a play for Pinocchio's ego and persuades him to abandon school and take the high road to fame and riches. Like the snake in the Garden of Eden, Pinocchio is seduced into working for a puppeteer named Stromboli. Jiminy Cricket tries to stop him, but Pinocchio goes for wealth and fame and is imprisoned by Stromboli. With Jiminy Cricket and the Blue Fairy's help, Pinocchio escapes and returns home to find that his father, Geppetto, is missing.

The Blue Fairy appears in the shape of a dove and gives them *a letter* which tells them Geppetto was swallowed, like Jonah from the Bible, by a whale named Monstro. (The Holy Spirit often appears in mythology as a dove or "the word" in the form of a note or a letter. In *The Hymn of the Pearl*, a Gnostic Myth from the fourth century, the Holy Spirit appears as an Eagle which "becomes wholly speech.") Once Pinocchio and Jiminy find Monstro, they too are swallowed. They escape by making Monstro sneeze. In the resulting melee of the sneeze, Pinocchio is drowned. As he has, however, proven himself brave, truthful and unselfish, the Blue Fairy is able to awaken him. When he awakens, he's "a real boy" now united with his Father.

The Wizard of Oz (1900) by American author Frank Baum (1856–1919). Frank was a Theosophist, a suffragette, supporter of the American Indian and a contemporary of Mark Twain. First produced as a stage play, *The Wizard of Oz* was made famous by the 1939 film version with actress Judy Garland. Heroes and heroines are often orphans – as is Peter Pan, Luke and Princess Leia in *Star Wars*, and Dorothy in *The Wizard of Oz*.

The Story: Dorothy dreams she has been taken up by a tornado into an unfamiliar world. She has with her, her dog "Toto," who she was chasing when the tornado hit. She soon finds three more "familiar-companions," a scarecrow, a tin man (a robot), and a lion – each of whom

are in need of some spiritual quality in order to become whole, and thus, who they were meant to be. Glenda, the Good Witch from the North (the Holy Spirit in disguise), will help along the way. She must get help from the Wizard of Oz (the wise man), who lives in the Emerald City at the end of the yellow brick road. Though their efforts are thwarted by the Wicked Witch of the East (the ego), they eventually reach the Emerald City where The Wizard of Oz gives the Scarecrow a brain (symbolically a diploma), the Tin Man gets a heart (symbolically a medal) and the Cowardly Lion gets courage (symbolically, a testimonial to his bravery). They each had these qualities all along – they just needed to see that it was inside of them already. The whole journey was the school they had to go through to learn what they knew all along. By clicking her heels together three times and repeating, “There’s no place like home. There’s no place like home,” Dorothy is awakened by the sweet voice of her Aunt Em and she finds she is safe at home in bed. It was all a dream.

Peter Pan (1902) by Scottish novelist J.M. Barrie (1860–1937).

The Story: Peter Pan is about a mischievous, ageless boy who refuses to grow up and a friend named Wendy who does grow up. Peter is the leader of a gang of Lost Boys who interact in a variety of adventures with pirates, Indians, fairies and mermaids, and occasionally, other children from the outside world. Peter lives in Never Never Land, a place found only in the mind.

*No one who comes here but must still have hope,
some lingering illusion, or some dream that there is something
outside of himself that will bring happiness and peace to him.
If everything is in him this cannot be so.*

T-29.VII.2:1-2

Fantasies and Vision

The opposite of dreaming is Vision. The opposite of perception is knowledge. True vision is spiritual insight and a state in which there is no darkness. Fantasy is a distorted form of vision. It’s there somewhere but the image is a distorted as we seeing through a glass darkly (a mirror). It is, therefore, a reflection of our own mind. We cannot see straight on. Love prevails in perfect vision and “the real world” can only be seen by Spirit, which is our true identity. The real world is a vision of wholeness and completeness. Fantasy is an attempt to control reality according to needs we don’t really have. Fantasy is not reality. Fantasy is dreaming. Nothing lasting lies in dreams. Dreams happen in time not in eternity. Past all fairy tales and dreams, the light of God extends forever.

*True light that makes true vision possible is not the light the body's eyes behold.
It is a state of mind that has become so unified that darkness cannot be
perceived at all. And thus what is the same is seen as one,
while what is not the same remains unnoticed, for it is not there.*

W-108.2:1-3

Nothing Unreal Exists

Never Never Land never was. Never Never land was a dream, a fantasy. Everything is in the mind. In every Jesus there is an Eternal Christ, in every Siddhartha an Everlasting Buddha, in every Cinderella a Princess, in every Pinocchio a Real Boy. Every dream ends at last with an awakening in truth.

Note: This piece was a little longer than usual. I spoke to the publisher and got his permission. I am working on a book in which I am following the monomyth, the hero's journey, and how it is played out in light of the Course. I have no desire to work in a vacuum, and I appreciate feedback. Learning comes in sharing. If you have any ideas or important stories (fairy tales, etc.) you think I should look at, I'm at jon@miraclesmagazine.org.

Peace,
Jon