Neale Donald Walsch: Hello everyone, and welcome to this third lesson in our nine-week program. I’m hoping that our time together over these two months will more than bring you to a place of such wonder and joy in the process and experience of life, bring you to that place in such a way that you’ll never again find yourself in a position of having to struggle. That you’ll never again find yourself in a place of confusion. That you’ll never again find yourself wondering from moment to moment, wondering from minute to minute, “What is going on here? What is happening and why is it happening?”

There’s nothing more discouraging than moving through life, feeling that we’re at the effect of every event, of every circumstance, of every situation. There’s nothing more disheartening than imagining that we are vulnerable to every incoming onslaught that daily life seems to present.

A life over which we have no control, from which we have no defense, seems to us to be life, well frankly, not very much worth living. Yet we know that at some level it was not intended to be this way. We know—or at least we hope—that something better, something larger, something more magnificent was in the Original Plan.

Our problem has been how to get back to that original idea. How to return to that First Intention, how to reclaim the Initial Impulse. That’s been the problem and the challenge of humanity from its first days upon the earth. We’ve known that life wasn’t meant to be the way it appears, yet we have not known how to make it be the way we wish it to appear.
It's not our fault that we've not known how to do this, no one has told us really how life works, not really. Some have tried but no one has really seemed to have grasped all of it—much less explained all of it to us.

Religions have tried, philosophers have tried, politicians have tried, scientists have tried, educators have tried, our tribes have tried, our elders have tried, but no one has succeeded. Not fully.

Bits and pieces of Ultimate Truth, bits and pieces of Ultimate Reality have been brought to us, but we don’t seem as a species to have been able to put it all together. The result is a fragmented life, that’s how most people live. The result is a tearing and a pulling that we see both between people and internally within ourselves.

We are a torn and conflicted species. We know what we want but we don’t seem to know how to get it. We sometimes are able to get some of the things that we say we want, but we don’t know how to even hold on to it when we do get it. When we lose it, we fight to have it all over again. And I mean that literally. We actually fight with each other, we actually kill each other. This point I’ve made before in the two previous lessons within this program. And the history of our species has over and over again pointed to the fact that this is what has occurred over the course of thousands of years.

What we are attempting to do here in this ongoing interaction with you, during this course, is to bring an end as much as possible to these undesirable aspects of life in your experience, and in mine, and ultimately in the experience of all those whose lives we touch. I know that once your life changes, you’ll want to do whatever you can to help other people change their lives as well. Such a response is inevitable.

When we receive a great gift, you see, we want to give a great gift. When we experience a great joy, we want to share a great joy. When we are visited by great wisdom, we are eager to share it with others. It’s only natural. One can’t enjoy enjoyment if no one else is enjoying themselves.

Life supports life through the process of life itself, and it can be no other way. So this nine-week course is doing that in this very minute—right now as you’re watching—this is a demonstration of that principle.

Now, in the first two weeks of this program, we've sought to get across two ideas. One, that humans are not simply physical entities but are in fact spiritual beings having a body and a mind. This is not new to most people—a point we’ve made before. But having an experience of this reality may be new to many people. This is why we encourage you to engage in your own Conversation with God as often as it feels good. To do so surely once a week, perhaps even once a day.

You may use the wonderful Conversations with God meditation process that you experienced in Lesson One of this course as a resource. That meditation may be
accessed where you find you course materials. You may also download it and utilize it any time that you wish.

Once you have an understanding of the ongoing and continuing experience of your soul and the wisdom that it can bring you directly from the Divine, you’ll experience at last the loss of loneliness from your life. That’s not a small thing. Let me repeat that again; once you experience the wisdom that can come to you when your soul connects with the divine, you’ll experience the loss of loneliness from your life.

I’ve observed that the single most common and most devastating emotional challenge faced by people—those I’ve met in my life, and I’ve met thousands now—is the challenge of loneliness. Now I don’t mean simple, physical loneliness, I mean spiritual loneliness as well, perhaps primarily spiritual loneliness.

It is quite possible for a person to be surrounded by people, to be involved in a committed relationship, and yet to still feel inwardly lonely, deeply separated from others, sadly singular in their journey through life. We weren’t meant to be singular in our journey through life. That was never the intention. That’s not even His purpose. It certainly isn’t supposed to be the outcome.

A personal and experiential knowing of your soul and of its ability to directly connect with God provides you with a powerful tool in bringing an end, at last and forever, to the illusion that you are alone. Oh yes, I hope you’ll use this tool often because, oh yes, it can bring you a sense of oneness. A sense of collaboration in the process of life and a higher sense of that than you may have ever had before and I want to repeat something. Even a sense of collaboration in the process of life, when you are in the exterior of your physical life apparently all alone, do not judge Ultimate Reality by the exterior, physical evidence that’s right in front of you.

In the second week of our program, it was my intention to help you see—far more clearly, perhaps, than ever before—the reason and the purpose for all of life by looking at who you really are—by defining your true identity—and then by exploring exactly where you are. What is this place that we call the cosmos, the galaxy, and the solar system and, for that matter, the earth?

Yes, we are on the third rock from the sun, but what is this whole “system” in which we find ourselves?

We also looked at, in lesson number two, not only where we are but why we are where we are. Hopefully this brought you a new and deep and rich understanding of our purpose in becoming physical.

The last of the seven questions that we brought you in the second week of this program is what this entire course is really all about. You may recall that the last of those seven questions—after exploring and coming to understand more expansively the cosmology of all of life—was this: “What do I intend to do about that?”
For many of us, the question might more accurately be phrased “What can I do about that?” Now that’s what the next seven weeks are all about. That’s what we’re going to be exploring in the times that you and I share just ahead.

And we’re going to start today with a remarkable statement: Life is not as complex as you think it is, and there is a way to take all of the complexity out of life—virtually instantly.

Life was meant to be happy. Do you believe that? It’s true. I know it doesn’t seem like it when you look around sometimes, but it is true. Life was meant to be happy. You were meant to be happy. Even if you are happy now, you were meant to be even happier. Even if you’re very happy, you can be happier still.

How happy? Just how happy can you be? Well, you can be happier than God.

As some of you may know, I wrote a book by that title. I’m going to invite you now to obtain a copy of that book and read it as part of your course work. It is one of the most powerful books I’ve ever written. I produced it in response to the so called Law of Attraction material that was being placed in our lives with great fanfare a few years ago. People wanted to know how to use the Law of Attraction and why it wasn’t always working in their lives. When they tried to do so, they sometimes found that the law of attraction failed them. So I wrote Happier than God to bring forward the deep insights of my conversations with God within the context of our ability to create our own reality.

The title Happier than God—I’ve been asked about that a lot, by the way. People have said “How can you be happier than God? I mean, how is that possible?” Well, of course it’s a metaphor. I used the title to indicate more happiness than you could possibly ever imagine. I recall a few years ago, a person that I knew was talking to me about a third person that we both knew. That third person was very, very wealthy and the friend of mine that was talking to me, we were chatting about that person’s income and about their wealth and I said, “Well, how much money does he have?” And my friend said, “He’s got more money than God.” And yeah, I chuckled, and I immediately understood what he meant. Of course, “more money than God” was the ultimate superlative and that’s where I got the idea for the title Happier than God. I wanted to convey the idea of being happier than you could possibly imagine, even happier than we imagine that God is.

The book’s message emerges from the information shared so joyously in the Conversations with God dialogues. Pulling what was said to me in nine books and putting it between the covers of a single small text. A handbook, if you will, to which you could come to the experience of life and to know that it need not be as complex as we have imagined it to be.
And again, that’s the third thing that I want you to know. The first thing I wanted you to know is that you have a soul, that your soul has a direct connection with God. That was week one.

The second thing I wanted you to know is that there is a purpose and a process to life—a way to understand what’s going on around here, and why, and a way that makes it all suddenly make sense. That was what we shared with you in week number two.

Now in week number three of this course right now, I want you to know that there is a way to manage this life, to move through this experience, to put you in control, not out of control. With you in charge, not in a frenzy. With you awake and alive and aware, not confused and confounded and constantly worried and wondering when things are finally going to start going your way. You deserve to have more of life going your way.

Now there is nothing I can tell you that will guarantee that your life is a bed of roses from this moment on—but there are some tips that I can give you. Tips that can make your daily experience much more stress free and much more easy going, much more likely to produce many more happy moments, and much longer happy moments as well, than those that are depleting, annoying, frustrating or anger-producing.

This third lesson, then, is about reducing life’s complexity. I’m going to give you Fifteen Tips that can help you do just that. Fifteen Tips about life—things that I could have used earlier in my life. I wish I’d known these things earlier in my life. So let me share these tips with you now and, as I run through them, I want you to consider how much simpler, how much less complex, how much less stressful, how much less annoying or frustrating, how much less anxiety-producing your life would be if you simply embraced even just a few of these tips. You don’t even have to embrace all of them.

So here is **tip number one**: Death does not exist. Never fear death. If someone had told me that a long, long time ago, I think it would have changed a lot of the ways that I go through life.

Now you may wonder, “How can that be possible?” I mean, how does our fear of death affect our daily life? But I can tell you that a fear of death, and the unknown that occurs beyond death—if there even is anything that occurs beyond death—drives the engine and forms the basis of much of the expression of life, and the experience of life that many people are now moving through in the day-to-day of their existence.

If someone had said to me when I was a child, “Death does not exist, it’s simply a transformation, a shifting, a movement from one way of existing to another,” I am certain that I would have had moments where I did not fear outcomes in the way I have feared them. Someone once said, it was Elizabeth Kubler-Ross actually, a wonderful teacher of mine in the earlier part of my life. And Dr. Ross, who I knew well and on whose staff I served for a while, Dr. Ross used to say, “If you don’t fear death, you don’t fear life to the degree that you are afraid of dying, to that degree you are afraid of living full out.”
Now living full out doesn’t mean living at high risk. It doesn’t mean throw caution aside but it does mean living full out. Going for it, letting yourself not be afraid of outcomes that could occur in your life. And it’s amazing how much the fear of death will put the fear of small outcomes, smaller negative outcomes, in the space of your life. Since I gave up my fear of death, I’ve given up my fear of those smaller outcomes, the so-called little deaths, and that’s the point that Elizabeth used to make—that a fear of death, the bigger death if you please, creates in us and imbues us, embodies us, with a fear of the smaller, little deaths, and she used to define those little deaths as interesting.

The death of a relationship is an obvious one. It’s a big deal in people’s lives, of course. The loss of a job, the loss of certain aspects of your ability to do things—like when you get older you can’t do some things you could do when you were younger and so forth. The loss of health in a larger way, but even she would say even something as interesting as the loss of your glasses. You know, people walk around afraid they’re going to lose stuff, or afraid of certain outcomes, whatever they might be in their life, and they’re afraid of those outcomes to the point where they stop moving into their life in fullness in order to avoid a possible outcome where they might in some way lose something and have a so-called little death.

So the loss of the fear of the big death allowed me to see that anything this side of that, that I would have once called a little death, is totally okay too. Let me say something else as well on this subject: I’ve lived a long time now. I’m not a young man anymore. I’m okay about that, I feel good about where I am in my life. And one of the best things that I like about where I am in my life is what my life has taught me, what it’s brought me, what it’s given me in terms of my awareness and my understanding of how the whole process works, and what’s true about everything.

And one thing I can tell you is that these little deaths that I used to be afraid of, now when I just experience them, let them be what they are, move through them with equanimity and peace and a sense of okay-ness, it turns out that there is very seldom any major, horrible, long lasting outcome that I needed to be afraid of to begin with. Oh, certainly some things don’t turn out as well as I would like. And certainly there are some inconveniences in life and some downfalls, if you please—some small disappointments—but nothing to make anything major about.

And that’s one of the tips I’ll share with you as well. I’ll talk more about that in a little bit later in this list but, for now, let me just tell you that at my age, I’ve learned to not worry even about the disappointments and those things that didn’t turn out exactly the way I thought they might. So tip number one to really make life a lot easier, a lot less complex—death does not exist and the small deaths are not important.

Okay, tip number two (and this is connected directly with tip number one): Never doubt that things will work out. That’s my little poem, and I love that little poem. I tell myself that poem a lot every day. Never doubt that things will work out.
Life is a process that allows things to work out in the process of life itself and I have learned that, I have watched it happen every single time. Now, things may not work out in the way that I had designed them, or in the way that I had wanted them to. Nevertheless, they work out in a way that's okay. Isn't that interesting? And I've talked to a lot of people all around and let me share something with you.

In front of audiences, I've asked people, I've asked this question: “How many of you have had something occur in your life that you thought was the worst possible thing that could occur? Call it a little death or maybe even a big death, if you will—a major upheaval in your life that you actually defined as one of the worst things that could ever have possibly happened? How many of you have had that experience?” I ask audiences. “And then have found out later—a week later, a month later or a year or two later perhaps—that it was one of the best things that ever happened to you?”

And when I asked that question, interestingly enough, 85% of the hands go up. That is, a huge majority of the audience declares that they have had exactly and precisely that experience. To find out later that what they thought was one of the worst things that ever happened to them was, in fact, one of the best things that ever occurred in their life.

Now, mastery is knowing that while a thing is happening, rather than waiting a month or a year or two to see how it all turns out. And that’s the difference between a spiritual student and a spiritual master. That the spiritual student is the one who, in spite of all the past evidence, in spite of the fact that they’re still here now, living their life, moving forward with their soul’s agenda—in spite of all that—they still wonder whether... “No, you don’t understand Neale. The next one, the next disaster, the next terrible thing, that’s the one that’s going to do me in, really do me in.”

I never think that way. I always think, you know, my experience has taught me a lot and I’ve become aware that this all are going to work out. Or, as my son Nicholas likes to say, “It’s all good. It’s all good.” I love that when he says that because it kind of captures what I’m trying to say to you here.

Now there’s something interesting about that. When we embrace such a notion that “it’s all good,” not only do we have less anxiety about what just occurred, but we place into the space of life that’s coming at us next—into our near future—a different energy, a different vibration about those next incoming events that affects and impacts those incoming events. That is, the power of positive thinking absolutely does change and affect and impact the events of our lives, as we collaboratively co-create our tomorrows.

So “it’s all good” is an interesting way to heal our notion about this terrible thing that just occurred but also put into the space of our future life, in the near future that we’re just stepping into, a whole different vibration about what’s coming around the corner that can change that as well. So that’s a very important tip. Life will work out in the process of life itself.
Alright, **tip number three.** This is an interesting one. Nobody does anything inappropriate given their model of the world. Isn’t that an interesting statement? Nobody does anything inappropriate given their model of the world. That is, they’re always doing something that they feel is appropriate with the understanding, the awareness, perhaps limited awareness if you please, the information, the data and the experience that they have.

Now understanding that nobody does anything inappropriate given their model of the world has healed me of my need to make other people wrong, to have huge judgments against them, and to even go to a place of non-forgiveness. “Oh I can’t forgive that person. Unforgivable, I can’t forgive that person for doing that.”

When I have come to clarity that they’re not doing anything inappropriate given their model of the world—that is, how they see things, how they understand things, the things of which they are aware. When I was given that information in my conversations with God, it really changed racially the way I held negative emotions and increased radically my ability to let go of negative emotions with regard to the actions of other people around me. To say nothing of people at a great distance, that you read about in the newspapers and so forth and you wonder “Oh my gosh! How can they do that?” And we even generate, at some level, a dislike—if not a hatred—of people or groups of people we seem to think are doing something that they shouldn’t be doing because anyone would know better.

Well, you know the sad case is that it’s not true. Not everyone knows better. Not everyone has access to the same data, the same information or looks at the same data in the same way and of course we do know the sad case of people who have mental derangements. I’m not talking about simply mental conditions. I’m not talking about certain anxieties or other mental conditions, but I mean severe mental derangement of people who just commit horrible crimes and do incredibly terrible things because they, in fact, are mentally deranged. We’re not talking about that kind of person. We understand that that kind of person as well, however, is living into their model of the world and—you know what? Can I share something with you?

That’s how God understands it. The reason that God has no difficulty with us as a human beings, not only forgiving us, but even at some level not needing to forgive us, is because God sees very clearly who we are. That we are operating with very limited data, very little insight compared to the insights that evolved beings have, and that God has, that we are a very primitive species; really, humanity is. I hate to put it to you that way but it’s true, we’re just really now moving into the birthing process. All that’s happened before has been kind of a gestation process. We’re now moving into our birthing process as a species among the cosmetic community of sanctioned beings.

So God sees us that way. God is very clear then that we are operating on very limited data. And, given the data that we have and the limited understanding that we hold about
life itself, and how it all works, and what it’s all about, and what it’s for, and who we are, and all the rest. Given our severely limited data, we’re not doing anything inappropriate.

Example: it feels totally appropriate for us to kill somebody in order to stop them from killing again—as a punishment for killing—so we say to people, you know, as a punishment because killing is wrong. Killing is bad you know, the wanton taking of another’s life cannot be permitted so we’re going to wantingly take your life because you took someone else’s life. And so we assume that two wrongs make a right. That’s called the death penalty, by the way, as I’m sure you knew what I was talking about. And it’s a vivid example of a primitive species whose barbaric behaviors, and whose incredibly limited understanding, could allow them to believe that doing something that they don’t want others to do in response to the fact that some other has done it is appropriate. A limited understanding that could allow us to imagine that many of our behaviors are appropriate.

So always remember this when you are tempted to look at another across the street, across the town, across the state, across the country or across the world. Always remember this when you’re tempted to look at another and make a judgment about what they’re doing. Nobody does anything inappropriate given their model of the world, because that will make your life so much less stressful, so much less complex, because you will not start generating negative emotions.

And all that that, by the way, brings to your life, to your daily experience of life, all the chemical stuff that goes on in your body, all the mental stress that it creates. I’ve practically divorced myself from severe negative judgments of other people because of that statement, that was given to me by God in Conversations with God.

Tip number four. Nobody does anything they don’t want to do. You’ll find that a lot of these tips are interrelated, you know, they’re kind of linked. You’ll start to see a through line, if you please. The idea, this also was given to me by God, that nobody does anything they don’t want to do, was a brand new idea to me because I thought, of course, that I had done many things that I don’t want to do. I didn’t want to go to the opera. When my wife had tickets for the opera, I didn’t want to go but, of course, I went anyway. So I went and then I resented it. I can’t tell you how many times in my life, in my younger years, in my 20s, 30s and 40s, that I actually convinced myself that I was doing something that I did not want to do, and I had reasons of course. Well, if I didn’t do it, then this would happen or that would happen. But that meant that I wanted to do it.

These were reasons that I wanted to do it, reasons that I wanted to go to the opera. By the way, I happen to love the opera, but in those days I didn’t. It was an acquired taste for me. A lot of people love it the first time they go. I didn’t but after a while I began to see the beauty and the artistry and so forth of it. But at that time, I wasn’t quite into opera. I didn’t want to go but, you know, I did want to go. I did want to go. I wanted to go because I wanted to please my wife, have a wonderful evening together with her, and it didn’t really matter to me, frankly, whether I liked opera or not. The more important piece
of data for me was I want to make my wife happy and enjoy the evening with her, give her a chance to do something she likes to do. After all, she goes with me to baseball games, why shouldn’t I be able to go with her to the opera?

So now we do this constantly. That is, we put in place our reasons for doing things and then tell ourselves we did something we didn’t want to do and we make other people responsible for it. We even make them, if not careful, we make them wrong for it. Boy your life will become so much simpler, when we understand that nobody does anything they don’t want to do and, if anyone by the way tells you that they did something with and for you that they didn’t really want to do, and try to make you feel bad about it, say to them sweetly and gently—don’t make it like a big time correction but with softness and gentleness—just say, “Oh, sweetie pie, nobody does anything they don’t want to do. Just look to see why you really chose to do that and give yourself permission to take responsibility for the choice and for the decision that you made.”

**Tip number five.** Nobody needs your help and you don’t need help from anybody at all. Boy, if somebody had told me that, would my life have changed. Now that doesn’t mean that nobody can use my help. A lot of people might be able to use my help, but when I finally got that nobody needs my help, what it changed in my life was the placing of value, self-worth if you please, on my being helpful to another. When I really got that nobody needed my help—and you know how I got clear about that? When there were certain things in my life that I couldn’t do, I wasn’t there, I wasn’t able to do it, I had made a different pathway in my life, or for whatever reason I was not able to give that person my help, I found out they got along just fine. Interestingly enough, they got along just fine. And here they are, probably doing better than I am in many ways, psychologically and emotionally and physically in their life.

I saw that happening and then God said to me in my *Conversations with God*, “Oh I see. You had this notion that somehow somebody needs your help, and that if you don’t give it to them, you should feel guilty and feel bad, and they’re going to be let down, and they’re not going to be able to do what they needed to do, and that would not be a reason to help anybody because you think that they need your help.”

The reason to offer your assistance to anyone, for that matter to offer anything to anyone, is quite different. The reason to offer anything to anyone would be as a demonstration of who you are. To announce, to reveal, to express your you-ness, in this case my Neale-ness—that would be the reason for me to do anything. If I am doing something because I think you need my help and then if you don’t thank me properly and give me the appropriate level of appreciation, I’m going to resent the help I gave you. Oh I’ve lived through this. I’m not making this up. I’ve actually had these experiences more than once in my life.

So when God said to me, “Nobody needs your help,” and that wouldn’t be the reason to offer assistance to another, I really got clear on what the sending of help to another was really all about. It was an expression of the grandest part of myself. It had nothing to do
with my seeing them as being helpless, yes? Now, again, I want to make it clear that I’m not saying that nobody can use your help. People can use our help and I can use the help of other people, and I do it all the time. But when I can’t get that help from other people, I find a way to do it without that help, and you do too.

And that’s the second part of that statement. I don’t need help from anybody at all. It sometimes feels as if I do, but it’s never really true. And my life has become much less complex once I understood that fundamental truth about life itself. A tip that I wish I had received much earlier in my life.

Here’s another one, **tip number six**. Nobody owes you anything and you don’t owe anybody anything at all. I can’t tell you how complex and challenging and stressful my life had been in years past, out of my carrying a thought that somebody owes me something, and they had better pay me back, or else I’m going to be very, very unhappy. Or, another kind of a thought that I owe somebody else something, and I haven’t quite made it right yet, and I better do that fast or else.

The fact of the matter is my life has become much simpler, much less complex since I’ve embraced this notion as well as given to me in my *Conversations with God*. Nobody owes you anything, and your thought that somehow you got something coming from another—for whatever reason you might hold that idea—after all I did for them? Or whatever other reason you might have. That thought that somebody owes you something can be absolutely debilitating.

Let me give you an example. A few years ago, actually many years ago now – I’m getting older as I said earlier. But many years ago, somebody owed me a great deal of money, for me a great deal of money, about $15,000 or $20,000 as I recall. It was not a small amount of money, and they weren’t paying me, and they weren’t paying me, and they weren’t paying me. And this was before, may I be candid with you, before I was earning the kind of money I’m earning these days as a published author. I was just a person out there with a regular 9:00 to 5:00 job, and so $20,000 to me was a great deal of money not to get back. I had pulled it out of the bank to make a loan to somebody who was in trouble and they weren’t paying it back, and weren’t paying it back, and weren’t paying it back. And I became angry and angry and angry and resentful and it ate me up for a long time—not a week or two, but better part of a year and a half. Every time I thought about it, every time I saw that person, and finally I got clear.

“Oh, when God said to me in my *Conversations with God*, nobody owes you anything, there is no such thing...” It’s a contrived human thought that somebody owes me something, and when I began to move through my life and let go of my thought that somebody owed me something, everything as you could imagine got lighter. I just let it go.

You know what? People do things because they choose to and because they want to, not because they have to. And if they do things because they think they have to, they
too will resent it. So I let this person off the hook. I called this person. Years had gone by—I never did get the money back—and I said, “You know what, you’re fully well aware of the fact that you owe me whatever it was, $18,000, or $20,000. How about we just forget it? I mean you’ve forgotten it anyway, obviously you’re not going to pay it to me, but how about if we just call it good, let’s just call it good?”

And this person was so relieved, they were apologetic of course. “Oh my gosh I know I’ve been bad about this and I don’t know what I was thinking, but I’ve never been able to get ahead enough to be able to slip a few thousand to you, and I didn’t even have the words to say it. I didn’t know what to say but I can’t believe that you’re calling me now, you’re being this graceful to call me and let me off the hook. That’s the greatest gift of my life. So many years have gone, it’s now several years that you probably haven’t even missed the money at this point but just to get me off the hook.”

I just feel that person couldn’t thank me enough but it wasn’t about even getting that person’s thanks. It was about me feeling all differently about life itself to say nothing about that particular person.

And I allowed myself to take that lesson and carry it into my own experience and to know that I, too, don’t owe anybody else anything. And that if I do things because I think I owe them stuff, I’ve set up an artificial parameter, an artificial exchange that has nothing to do with ultimate reality. People do what they want to do. I do what I want to do, and I do what I want to do based on my thought about who I am and why I’m here on the earth. Conversations with God tell us that every act is an act of self-definition and that’s where I come from these days in my life—not a sense of owing anybody anything.

That doesn’t mean that we shouldn’t keep our word. If keeping our word is who we are, but not because there’s some rule in the universe—because guess what, by the way — there are many times when keeping your word will not make sense to you. We can all think of extraordinary circumstances when, in fact, keeping a promise is not the best thing to do and keeping our word is not the best thing to do.

So, you know, life is about using our sense of self, who we are, understanding who we choose to be and how we choose to define ourselves, vis-à-vis—in relationship to—the specific events and circumstances of our life right here, right now.

One last comment about this, that man who never gave me the money, don’t you think that he understood what I’m telling you at some deep level? He could not ever get enough ahead and he knew that if he had to give me that $18,000 back or whatever the amount was that it would hurt him and hurt his family. He just couldn’t and he weighed the two. The only thing he didn’t do right was communicate with me about it. That would have been a good idea, I think, in my point of view, or from my point of view, I should say. Had he communicated that to me, I would have felt better about it all along but I made myself feel bad about it because of my own thought about it but he made a value judgment and it was not who he was to take from his family to make their conditions
even worse in order to pay back a loan to me. So I totally get it. I totally understand it and now that I’m older, I would have done the same thing probably.

So, let me make one last point about this, when I say that I don’t owe anybody else anything at all. What I mean to communicate is not that my word is no good and that you can’t trust me as far as you can throw me. That’s not what I mean. What I mean is that I do what I do even when I’m doing what I said I would do, not out of a sense of obligation because I think I owe it to somebody.

As I mentioned a minute ago, circumstances might be such that I don’t feel that way anymore. What I do, I do out of a sense of self definition, not out of a sense of obligation—that’s empowering.

When you do something for another because you think you owe them, you will feel that you’re doing it out of a sense of obligation. When you do something for another out of a sense of self definition, that’s empowering. I choose to be a person who pays his bills. I choose to be a person who meets his commitments. I choose to be a person who does what he says he’s going to do, and I do except when I don’t, and I get to decide about that on a moment-to-moment basis as all powerful sanctioned beings do, and that’s a repositioning of the idea of my owing someone else. It’s a reconstruction. It’s a re-contextualization of that idea that puts me in a place of power and self-creation, which is where I was intended to be by God himself.

Okay, item number seven: Nothing matters. Boy, if somebody had told me that when I was thirteen. Now “nothing matters” doesn’t mean that nothing is important to you, but it means that nothing matters intrinsically in and of itself—and you see, we think that it does—or at least we’ve been told that it does. We’ve been told by our religions that certain things matter. We’ve been told by our political parties that certain things matter. We’ve been told by our parents that certain things matter, by our society, by all the groups in which we cluster. We’re even told my humanity itself that certain things matter. Who said so?

When life really changed for me was after I had an out-of-body experience and I came back from that experience with a single two word message: nothing matters. I’m making it all up. It’s okay that I’m making it up. In fact, that’s the purpose of life. The purpose of life is to make things up, to decide what matters to me, through which, again, I want to say, I define myself and I become who I imagine myself to be and step into the larger notion of what I choose to be and who I choose to be. But if things matter intrinsically—that is in and of themselves—again I want to make that point. If things had an intrinsic value that caused them to matter, then you have no choice. There’s no choice, we are without choice, and that’s a bigger problem than you might think. Because if things mattered intrinsically—that is in and of themselves—we have to ask ourselves, “Who decides that? Who decides what matters?”
Suddenly we have a whole new game. Suddenly we have to figure out what the person who’s deciding matters has in mind—that is, what does God want. Because presumably, if things matter intrinsically, the person or the being who decides that things matter intrinsically and decides in what way they matter, why they matter and how they matter, presumably that being, that entity, that person is God. So suddenly we have to figure out what God wants. That’s the biggest problem with the idea that something matters in the universe. So that’s why God has made it very clear to me, nothing matters. What God meant to say was nothing matters to me, that is, nothing matters to God except that you get to decide what you want to do in your life. That is what matters to you, which brings us to **tip number eight**.

There is nothing you have to do. I understand that we think that there is something we have to do because we think that something matters—that is, that it matters intrinsically to the universe or to the God of our personal understanding—but when God took that off the table, then we come to a wonderful conclusion. There’s nothing that we have to do, that we are required to do. That doesn’t mean that there’s nothing that we will do. Life will continue to have lots of activities, lots of stuff that we’re doing, lots of things that we’re up to—but again, these will be things that we do out of our own choice about them. Not because we are required to do them or because we have to do them.

Now, one of the reasons that we do do the things that we have to do has to do with **tip number nine**. **Tip number nine is**: there is enough. And what’s interesting about that tip is that it changes our idea about life itself. Most of us, at least I for most of my life, felt that it wasn’t enough. There simply wasn’t enough time, not enough money, not enough love, not enough of all of things that I felt that I needed to be happy. That idea of what I want to call “not enough-ness” drove the engine of my experience and caused me to imagine that there were things that I did have to do, things that I was required to do.

Now how that works in my relationship with God or how it used to work at least in the old days was this: I thought in the old days that there was something that mattered to God, that God was really looking carefully at what mattered, and wanted to make sure that I knew what mattered to God, and that I did those things that mattered to God. Therefore, there were things that I was required to do, and if there was not enough of what I was doing that mattered to God, I would be in serious trouble. So you see how all three of these dominoes fall? Nothing matters, there’s nothing you have to do, and there is enough. There’s enough of everything. There’s enough in the universe of occurs for God because God is the universe. There’s nothing that is not God. So how can there not be enough in God’s kingdom and how can there not be enough in our kingdom as well, when we understand exactly what it is we’re trying to do here on the earth?

We’re not trying to get the most toys. You know, they used to say the one with the most toys at the end wins. That’s not what we’re up to. We’re not trying to gather the most money or even acquire the most love or the most really of anything. Except perhaps the highest experience and the grandest expression of who we really are, and there’s
enough time to do that, and there’s enough of all we need to do that. Because what we need to do that—to have the highest expression of who we are—is really very little, virtually nothing except simply to be alive. To be in physical form, to be present in the physical universe and then we discover that our reason for being here, our purpose for being alive can be served with very, very little. And I have discovered it in my life how little I really need in order to serve the agenda of the soul. So I’m very clear now that there is enough of all the stuff that I thought there was not enough of and that, likewise, reduced the amount of complexity in my life. Made everything very, very simple because I stopped going after all those things that I thought I needed, which brings me to **tip for life number ten**.

Don’t mistake life for what it’s not. Life is not a school, neither is it a test. You don’t have to learn or earn your way back to God. So don’t make a mistake about what life is. It’s not about somehow acquiring information or knowledge and learning from that process. Think of this as a seed would be to a tree. When the seed was planted in the ground, no bigger than my fingernail, it knew everything it needed to know and it was encoded with everything it needed to be encoded with in order to grow into the magnificent oak that stands on so many streets in so many places in this world of ours. And that’s how trees grow, not by learning but by simply growing into and becoming in fullness what and who they really are. It’s the same way with human beings.

So this is not a school. We’re not here to learn this stuff. Consider the possibility that everything you were ever needing in any moment of life, anything you can possibly require or need now, in order to grow into the fullness of who you are, exists already inside of you. That you came equipped with all that you need to know. The idea that there was nothing I needed to learn turned my whole life around. It allowed me to come from a place of already knowing the answers to life’s most profound questions and, for that matter, what each moment is inviting from me in order that I might complete the agenda of the soul.

Let’s get clear once again that the agenda of the soul is what we’re here to serve in this physical life. And that the agenda of the soul is to feel complete in the expression of divinity that flows through us, in us and as us, in any given moment of now. And that each moment comes to us as a package in which everything is contained for us to express the highest level of divinity of which we are capable—given our awareness, our consciousness, all the data that’s coming to us. But there’s nothing we have to learn, we understand completely and absolutely how to express divinity.

You don’t have to teach a baby how to love. By the way, you don’t have to teach a baby how to laugh either. You ever watch a baby giggle, just...without ever learning how? Ever watch a baby being totally Divine, really, without ever having to learn how? The purity of that response from a small child that comes from within is what life invites from us as well. So life is not a school and—most importantly—it’s not a test. It’s not a pass/fail test. We’re not going to be graded and we’re not going to be judged. That, again, made my
life so much simpler, so much less complex because I stopped doing the things I thought I had to do in order to somehow pass the test. There is no test. This is not a school. This is merely an opportunity to demonstrate who and what we really are. And even that, we’re not required to do—a point I was just made a moment ago.

Now, I want to continue with a few more tips about life because we’re talking here today about life is so simple—it can be very, very easy, or at least a lot easier. May I say that much, that it has been for so many of us? I know this from my own life experience because my own life has become so much easier after applying many of the tips that I’ve been given in Conversations with God and that I’m sharing with you today.

This tip that I’m going to share with you now did not come directly from Conversations with God but from my own life experience and from some sources that are close to me. This tip is about thinking before you speak. Boy, can that make life easier! To think that just a little bit before you speak. In fact to use the think model, T-H-I-N-K, the think model and that goes like this. Before you say it, ask yourself, is it “T” truthful? Is it “H” helpful? Is it “I” inspiring? Is it “N” necessary? Is it “K” kind? T-H-I-N-K. Is it all of those things? If it’s not, maybe don’t speak it into this space. Maybe just don’t say that. Give the world a break. You know I’ve learned that silence is an enormously powerful tool and the older I get, the less I find myself saying. It has really been wonderful.

Tip number twelve. Humor that brings attention to someone else’s foibles, peccadillos or weaknesses is not humor at all. It is hurtful and no one thinks it’s funny except you. That might be an obvious thing to say, but I can’t tell you how many people use humor as a means of kind of like poking or jabbing or somehow putting some information into the space that they think is needed there. I was one of those people. I still do it now more than I wish I did, and years ago when I was a younger person, I did it a lot. If I found a person who had the slightest weakness, the slightest little foible or peccadillo as I said, I would point it out as a joke. I’d kind of be lighthearted about it. And then if they took offense at it or felt hurt by it I’d say, “Oh, I was just kidding. It was just a joke. Can’t you even take a joke?”

But only after I got a little older did I realize that that’s not humor. That’s hurtful. I had to stop it because I was hurting people and I had no need to do that. And boy, did that make my life simple, those last two tips. Tip number eleven and twelve. Really powerful. Think before you speak; humor that’s hurtful is not humor at all.

And then tip number thirteen, don’t make mountains out of molehills. You know what? Nothing is as bad as it seems. I talked about this earlier, and I said then that I would talk about it again now because it’s important enough to make a separate tip about it. Don’t make mountains out of molehills. Nothing is as bad as it seems. And that’s the truth of it, and my life has taught me that, and that’s why I wanted to repeat it at this point in our lesson.
So whatever is going on right now with you in your life, allow yourself to know that it is not as bad as it seems, and if you can take a positive outlook with regard to it, you will find out—that as I said way earlier in this particular program—life will work out in the process of life itself. So resist the temptation to make a mountain out of a molehill. And that will make your life so much easier, so much more stress free, and so much less frustrating, so much less aggravating, so much less worrisome, yes? Just go with the flow. Let what’s happening happen and trust life itself.

**Tip number fourteen.** This is a big one for me. It’s not necessary to correct all the things that are going on imperfectly around you even though you are perfectly capable of doing so. I have most of my life felt that somehow it was necessary to correct everything that was going on around me that was imperfect. Not just big things that affected my life, or threw a cog in the wheel, or made some process or some undertaking not go as well as it might—even small stuff. Why would you put the towel there? Or, you know, there’s a better way to do that. Whatever. I wonder why I would do that. I think, for me, it was an effort to somehow boost my own self-worth. Somehow or another I felt that, from a child, what I had to say—and my very being for that matter—was not worthy and I tried to compensate for that.

The sad part about it is that I would look at a lot of things that maybe were not being done as perfectly as they could. But then I got some interesting information from God. Mine is not a better way, mine is merely another way. Another way to do dishes, another way to drive the car, another way to comb your hair, another way to straighten up the couch, another way to vacuum the rug, another way to do whatever it is that you’re doing. And I found that I had this habit of telling everybody around me that there was a better way to do what I saw they were doing. What a way to complicate my life. What a way to bring stress into my life because my relationships with people became very stressful. They stiffened. They got tense as soon as I walked into the room because they were certain I was going to tell them at least three things that they could do a different way. I grew up the day that I realized that no one needs to hear from me about that, and life became so smooth, so easy, so much less complex.

**The last of the Fifteen Tips** that can make life easier for all of us is to know this: Life was meant to be happy and death was meant to be joyous. We’ve touched on these principles before and I’m recapping now and God was meant to be expressed in and through you. And you know what? We could have taken this entire list of fifteen and tossed them out except for this last one, I mean this last one really encompasses so much of all of it. Let me repeat those last three tips because if we just hang onto those, embrace those, adopt those, live into those, you’ll find that life can be very, very simple to live. Life was meant to be happy, death was mean to be joyous. And God was meant to be expressed in and through you, and me, and all of us, and all of life.

Believe me when I tell you that life was meant to be happy and if you were to take these Fifteen Tips and practice them, step into them, live into them every day, you’d find life
becoming much happier for you as well. I want to again suggest as I said earlier in this program, pick up a copy of the book *Happier than God*. Give it a good read. Make notes in the margins. You’ll find that life is very simple and there’s no reason to make it so complicated.

Now I want to close by saying this. I’m not making light of the challenges that many people face, and perhaps you are facing some of those challenges right now. Perhaps it could be health challenge or financial challenges, or relationship challenges, parenting challenges. I’m not making light of those challenges. Those challenges are real. They’re present. I’m not pretending that they don’t have many importance in your life or that they shouldn’t. None of those things are part of what I’m saying here. I’m saying that even those challenges can be met with more power, with more self-assurance, with more equanimity, with more peace, if you please. That we can even approach our problems peacefully when we begin to understand who and what we are, that life was really meant to be happy, that these thing are moving to us and through us as part of a much larger process that’s taking place here on the earth and in the lives of all of us.

And in the weeks ahead, we’ll talk even more about that particular and specific process. It’s very important that we understand exactly what’s happening on the earth in our life, in your life and mind. This is not just a random series of events starting at birth and continuing until our death. We are not here suffering the slings and arrows about fortune, as Shakespeare wrote. That’s not what’s happening here.

The sequence of events is specific to us and it has been collaboratively created by the lot of us—a co-creation of all of us on the earth, especially those in your life who are close to you, and those in my life who are close to me. We’re all working on this project together and the project is an opportunity for us to express and experience our true self, our divinity and what we are doing here is creating a contextual field within which that expression of divinity can be complete and can be experienced.

So, when we know what’s happening, we hold it in a new place—a new place of heart, a new place of mind, a new place of awareness that arises from our soul. Life is so simple. It may not be easy always, it’s sometimes challenging, but even the challenges become simple when we understand exactly what’s going on.

Stick with the course and we’ll learn more about this together. Your homework for next week is as follows:

**Number one**, pick out three things in your life that you thought were the worst things that could possibly happen. Just name three on a piece of paper, and leave some space beneath each listing. Item one, big space, item two, big space, item three, big space, and then list how it all turned out. How it is with you now with regard to that thing, and just make a little note about that. I’m curious to know how that is for you. The three biggest negative events of your life—the things that you thought were horrible and how they all turned out. That’s the homework I’d like you to do for next week.
And this as well: I’d like you to see if you could make a list of at least three problems, challenges that you have faced in your life—big ones. I can name three big ones in my life relatively quickly. Ones that really stand out. The challenges or problems that you were looking at—not those that necessarily resulted in negative outcomes, that was the first piece of homework—but just three major problems that you had to face. And then write a little story about how you solved that problem. Whether the solution came to you, or someone else came to your rescue, whatever it might have been. How did that problem get resolved?

I want you to do this homework because I want you bring to your own experience some of the points I’ve made with you here in the past hour and half or so, especially this one: that life works out in the process of life itself. By golly, when we know that, things do start to get not just simple, but much more stress free. Must less complex, much less complicated, much less frustrating, much less aggravating and, indeed, much happier, because life was meant to be happy. When we remember what we have always known about who we are and exactly what’s happening here. And more on all of this as we proceed with this course next week. See you then.
Information About Your Instructor

Neale Donald Walsch has written 29 books on spirituality and its practical application in everyday life, including the Conversations with God series. Seven of those books reached the New York Times Bestseller List, and the first book in the series occupied that list for over two-and-a-half years.

His most recent books are The Only Thing That Matters, What God Said, and God's Message To The World: You've Got Me All Wrong. His books have been translated into 37 languages, selling nearly 10 million copies and touching millions of people’s lives.