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Conversations with god book 2 pdf download

Neale Donald Walsch Suppose you can ask God the most daunting questions about existence - questions about love and faith, life and death, good and evil. Suppose God has provided clear and comprehensible answers. It happened to Neale Donald Walsch. It can happen to you. You're about to talk. the dialogue begins... I heard your heart's cry. I've seen the search for your soul. I know how deeply you wanted the Truth. in pain you called for it, and in joy. You've unbearable, show me. Explain to me. Reveal myself. I do this here, in such clear terms, you cannot misunderstand. in such simple language, you can not be confused. In the vocabulary so common, you can not lose in verbiage. So go ahead. Ask me something. Anything. I'll be tempted to give you the answer. The whole universe will use it to do so. So be in search; This book is far from my only tool. You could ask a question, then put this book down. Look at that. Listen. The next song you hear. The information in the next article you read. The story of the next movie you watch. The possibility to pronounce the next person you meet. Or the whisper of the next river, the next ocean, the next breeze that caresses your ear - all these devices are Mine; all these avenues are open to Me. I'll talk to you if you want to listen. I'll come to you if you invite me, I'll show you I've always been there. All senses, or who we really areand why are we here on earth When Neale Donald Walsch was living one of the lowest points of his life, he decided to write a letter to God. What was not expected was an answer, with extraordinary answers covering all aspects of human existence - from happiness to money, to faith. The resulting book, Conversations with God, was an instant bestseller on publication in 1995 and has sold millions of copies worldwide since then, changing countless lives everywhere. Conversations with God: Book 2 is the second volume of the original conversations with the trilogy of God that expands to address the most global themes of the geopolitical and metaphysical life of the planet, and the challenges facing the world. This incredible series contains answers that will change you, your life and the way you see others. Also from Neale Donald Walsch and available from Hodder & Stoughton: Conversations with God, Books 1 and 3, Communion with God, Friendship with God, Applications for Living and Meditations from Conversations with God, Book 1. This article has more problems. Please help improve or discuss these issues on the conversation page. (Learn how and when to remove these template messages) This article contains too many or too long quotes from an encyclopaedic voice. Please help improve the article by presenting facts as a neutrally said summary with appropriate quotes. Consider the transfer of quotations to Wikiquote. (August 2020) This article is baseda lot about references to primary sources. Please improve this by adding secondary or tertiary sources. (August 2020) (Learn as and when to remove this model message) (Learn as and when to remove this model message) Conversations with GodBook 1 in the series (North America Book Cover)AuthorNeale Donald WalschNo. of books9 Conversations with God (CwG) is a sequence of books written by Neale Donald Walsch. It was written as a dialogue in which Walsch asks questions and God answers. [1] The first book of Conversations with God series, Conversations with God, Book 1: A Uncomune Dialogue, was published in 1995 and became an editorial phenomenon, staying on the list of the best sellers in the New York Times for 137 weeks. The subsequent volumes in the series of ten books also appeared prominent in the List. In an interview with Larry King, Walsch described the beginning of the books as follows: in a low period in his life, Walsch wrote an angry letter to God asking questions about why his life didn't work. After writing all his questions, he heard a voice on the right shoulder say: "Do you really want an answer to all these questions or are you just venting?"[2] Although when he turned around he didn't see anyone there, Walsch heard answers to his questions filling his mind and decided to write them. The next dialogue became the Conversations with the books of God. When asked in a recent interview as "opening" to God these days, Neale said "I am reaching contactwith this information. When I reach and touch others with this information I immediately reconnect with the divine presence. " [3] Based on the dialogue that contain almost 3,000 pages of material in total, the series presents a large number of ideas. The second and third book of the original trilogy deals with political and social issues. In Friendship with God, Walsch writes that God presents four central concepts to the whole dialogue: We're all one. That's enough. There's nothing we have to do. Ours is not a better way, ours is simply another way. The existence is essentially non-dual in nature. At the highest level there is no separation between nothing and there is only one of us; there is only God, and everything is God. The second statement, following the first, means that we, in this apparent existence, lacks nothing and if we choose to realize it, we have enough of everything we think we need (or the means to create it) within us. The third affirmation unites the first two to conclude that God, being all that is there and is so always enough to himself, needs nothing and therefore does not have requirements of humanity. The final concept puts an end to our need to always be right. Since we have and we're all, and there's nothing we have to do, there's an endless number of ways to experience this, not just the only way we could have chosen so far. According to books, God recommends many economic and social changespeople want to make a more functional, adaptable and sustainable world, recommends that more attention should focus on the environment. conversations also speak of reincarnation and existence of life on other planets. God's motive for creation in the first Walsch dialogue, God notes that knowing and experiencing themselves are different things. before creation, there was only that-Which-Is, which cannot fully know or live, without something that is not. He cannot know himself as love, for nothing exists but love. He cannot know how to give, because there is nothing else to give. you can not experience in myriad ways because everything is one. This present creation, then, in the view of Walsch, is established by and within the god, so that the sensitivity can exist that does not directly recall its true nature as a god. spread in endless forms, life can live, live, recreate its nature as a god, rather than know itself as the creator in theory, is essentially a game, entered into agreement, to remember who and what we are and enjoy and create, knowing that in the end there is no finishing line that some will not achieve, no understanding that is not worthless, no act that adds no meaning to the future or to others. walsch argues that god says we have a common interest in keeping the game going, because there is nothing else to do if you do not experience our existence and then experience more, to discover deeper layers ofand understanding. There are no external rules, because all experience is subjective, and it is chosen. But within this, there are ways in which (it is declared and implied) people will gradually come to see their thoughts, words and actions are working or not working. One thing is functional or dysfunctional, not right or wrong. These memories happen in the "time" and can take hundreds and thousands of lives. The nature of the Book 1 dialogue (pg. 4) argues that words are not the ultimate truth, rather words are symbols and are open to interpretations. Thus readers are invited to consult their own inner knowledge or intuition to determine their truth during reading the book, or any other book. Although books bear the title Conversations with God and the author states in book 1 that he is "taking dictation" from God, the 'dialogue' is said to be between God and all men at all times. The question, according to Neale, is not to whom God speaks, but who listens. This is clarified by the statement that God can communicate with people in many ways (the next song you hear, the next sunset you experience, the next time you feel laughter, the next movie that really moves you), and not necessarily through words 'spoken' from God to a person. "All these devices are mine. All these avenues are open to me. I will speak to you if you invite me." (Book 1, p. 58). Jesus is said to have tried to lead for example, and that is why he said: "I am the way and life,Me." Follow me meant that we should follow his example and become one with god - Jesus and other living things are not one with god currently (all is happening at this time without difference in space/time) - rather than becoming his followers. Jesus should have said: "I and the father (god) are one and you are my brothers." this means that living things are all one (particles of the collective god) (book 3, chapter 20, pgs. 329-330). it is said that Jesus said: "without the father, I am nothing." the father of all is pure thought that is the energy of life (book 3, chapter 11, pg. 180). in the book 3 of the conversations with God (1998), of neal donald walsch, it is said that mahavatar babaji can in one time rise from the dead, just like lazarus, Jesus and other human beings. [4] When neal asks God if reincarnation is a false doctrine, God answers that it is not. neale then asks why some religions do not know the truth about something so fundamental. In response, God says that we must understand that human beings have many religions based on fear whose teachings surround the doctrine of a god who must be worshipped and feared. It was through fear that all the society of the earth was reformed by a matriarch in a patriarch. It was for fear that the holy priests had made their evil ways repair and heard the word of the Lord. it was for fear that the churches conquered and controlled their belonging. asked also insisted that God punish youyou have not gone to church Sunday, not going to church was declared sin - and not only any church. One had to attend a particular church - if he went to a church of a different denomination that was also a sin. It was an attempt to control, pure and simple, using fear. The incredible thing is, it worked. People will always believe in hell and in a God who will send them there until we believe that God is like man — ruthless, selfish, defenseless and vengeful. In the past, most people could not imagine a God who could rise above all this, so they accepted the teachings of many churches to fear the terrible revenge of the Lord. It was as if people could not trust themselves to be good and act properly, alone for them own built in reasons. So they had to create a religion that taught the doctrine of an angry and remunerative God to keep themselves online. The idea of reincarnation has thrown a monkey key into all this. The church was proclaiming that it is better to be kind or anything - and then came the reincarnationists saying that you have another possibility after this and another possibility after that and even more probability, so don't worry. Do your best. Do not become so paralyzed by fear that you cannot sprout. Promise to do better and move on with it. Of course, the early Church could not feel such a thing that did two things. First, he denounced the doctrine of reincarnation as an heretic, then he created the sacrament of confession.He could do for the church what reincarnation he promised. Here, give her another chance. But there was a grip - this absolution could not come directly from God, it had to flow through the church whose priests pronounced penances that were to be performed. These were usually prayers that were required to the sinner. so now you have had two reasons to keep belonging to the church. the church found confession to be a good paper design that soon declared to be a sin not to go to confession. Everyone had to do it at least once a year. If they didn't, God would have another reason to be angry. more and more rules - many of them arbitrary and capricious - began to be promulgated by the church, every rule that has the power of the eternal condemnation of God behind it, unless, of course, failure was confessed and then the person was forgiven by god and the avoided condemnation. This led to another problem. people realized that this must mean they could do anything until they confessed. the church was in a quandary. fear had left the hearts of the people. the presence of the church and the accession have decreased. And the people came to confess once a year, and said their penances, they were absolved by their sins, and went forth with their lives. There was no question. a way was to be found to still hit fear in the heart, so purgatory was invented. the purgatory was described as a place like a hell, but not eternal. this new doctrine has declared that God will make you suffer for your sinsYou confessed. Under the doctrine, a certain amount of suffering has been decreed by God for every soul not perfect, based on the number and type of sins committed. There were mortal sins and venal sins. Deadly sins would have sent you to hell if you hadn't confessed before death. Once again, the presence of the Church has fired, even the collections were up, and especially the contributions, because the doctrine of purgatory could buy its way out of suffering. According to the teaching of the church, you could receive a special indulgence but not directly from God - only by a church official. These special indulgences freed one of the sufferings in the purgatory that they had earned with their sins or at least part of it. These reprieves were granted to very few as those who made a huge contribution to the church. For a really huge sum, you could get a plenary indulgence. This did not mean time in purgatory at all - it was a non-stop ticket straight to the sky. This special favor of God was available even less. Royalty, maybe and the super rich. The amount of money, jewelry and land donated to the church in exchange for these plenary indulgences was huge. The exclusivity of this brought great frustration and resentment to the masses. The poorest peasant had no hope of obtaining the indulgence of a bishop and therefore the rank and file lost faith in the system with participation threatening to fall again. Then they brought the novena candles. People could come to the church and turn on a novenator poor souls in purgatory and saying a novena (a series of prayers in a particular order that required some time to complete), could reduce the sentence of the deceased dear, expelling them from purgatory before God would otherwise have allowed. They could do nothing for themselves, but at least they could pray for mercy for the dead. Of course, it would be useful if a coin or two had fallen through the slot for each lit candle. A lot of small candles were flickering behind a lot of red glass and a lot of pesos and pennies were dropped in a lot of tin boxes in an attempt to get God to alleviate the suffering that was inflicted on souls in purgatory (Book 3, Chapter7, pgs. 126-130). Parallels in other belief systems In dialogue, many philosophical ideas were presented which had already been advanced previously by the great oriental and Western thinkers, but Walsch presents the language information for modern readers and does not specifically mention one of these philosophers. In fact, Walsch claims he has never known most of these ideas before his travel experiences. From the beginning of the series, and especially in these last volumes, Walsch and "God" recognize that most of the concepts presented are previously known to humanity, but are deep enough to ensure that they are explored repeatedly, and put in this unified cohesive form. Since humanity is still mire in struggle and conflict, there is value in theirFundamental parts of Walsch's writings are also reflected in other well-known spiritual writings and traditions: All things are one, there is no polarity, no right or wrong, no disharmony, but only identity. Everything is one, and that is love/light, light/love, the Infinite Creator. (The Law of an Advaita/Sikhism) The souls reincarnate to finally experience the realization of God (Hinduism/Bhagavad-Gita/Sikhism). Feelings are more important as a driving source than intellect (Rousseau/Sikhism). We are not here to learn something new, but to remember what we already know (Hinduism/Plato/Sikhism). Physical reality is an illusion (Hinduism/ the concept of Buddhism of Maya/Sikhism). You can't understand one thing unless you understand its opposite (Tao Te Ching). God is everything. (Hinduism / Spinoza / Brahman / Sikhism) God is self-experiential, as it is the nature of the Universe to experience itself. (Hinduism/Hegel/Sikhism, and process theology as described for the first time by Alfred North Whitehead) God is not feared or vengeful, only our parental projections on God are. (Sikhism) Fear or love are the two basic alternative perspectives on life. [5] (Drewermann) Good and evil do not exist (as absolute, but they can exist in a different context and for different reasons). (Nietzsche/Sikhism) Reality is a representation created by will. (Schopenhauer/Sikhism) No one consciously desires evil. (Socrates/Stoicism/Sikhism) (see: moral intellectualism) Bibliography Full Titleof all CWWG books[6] Series of dialogue books Below are the ten books of the Conversations With God Dialogue Books series. Each of these books is a claimed transcript of the dialogue between two beings, Neale Donald Walsch and "God", with the exception of communion with God, which is written only by "God". Conversations with God: Uncommon Dialogue (Book 1) (1995) ISBN 978-0-39914-278-9 Conversations with God: Uncommon Dialogue (Book 2) (1997) ISBN 978-1-57174-056-4 Conversations with God: A Uncomune Dialogue (2002) ISBN 978-1-574-103-5 With God, we are told, is the final book of this series of two-way written communication[7] (see HwG page 308. "Our last conversation in public."). In August 2016, however, Neale stumbled on a "new and unexpected dialogue" continuing the original trilogy with a fourth episode released on March 27, 2017. The first three books of the series are often called the CwG trilogy. In 2005, the trilogy was a combined book 'Gift Edition'. This edition contains the entire text of the first three books with the words of God in blue ink and Neale in black ink, and presents a combined 3-in-1 index on the back. 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Change everything: In a time of Turmoil, a Pathway to Peace (7 May 2009) ISBN 978-1-57174-606-1 When everything changes, Change everything: Workbook & Study Guide (March 10, 2011) ISBN 978-1-45152-991-3 The stormsISBN 9-78-3 (Series of persons) (September 27, 2011) ISBN 978-1-40193-692-1 The Only Thing That Matters (Book 2 in Conversations with Humanity Series) (16 October 2012) ISBN 978-1-40194-236-6 What God said: I 25 Core Message of Conversations With God That Will Change Your Life and the World (October 2013) ISBN 978-1 Conversations of God (November 2016) ISBN 978-1 Conversations of God (April 1, 1998)ISBN 978-0, Book 2 (from Anne-Marie Barbier) (10 November 2008) ISBN 978-0-98152-069-8 Conversations with God – Guidebook, Book 3 (from Alissa Goefron) (1* December 2008) ISBN 978-0-98194-382-4 Meditations from Conversations with God (31 December 2005) ISBN 978-174 Conversations with God in a Nutshell: A Guide to Dialogue Tax (2014) ISBN 978-0-99133-460-5 Additional Material Main article: Neale Donald Walsch Please see the Scriptures at Neale Donald Walsch. Film (2006) A Conversations with God film shows the author's experience in theaters across the United States on October 27, 2006. Walsch is portrayed by Henry Czerny in the film directed by Stephen Deutsch. [8] The DVD version of the film was released on February 27, 2007. Audiobook Conversations with God Books 1 and 2, and communion with God, narrated by Ed Asner. [9] See also Alien Split-brain References Hand Syndrome Walsch, Neale Donald (1995). Conversations with God (Paperback). ISBN 0-399-14278-9. CS1 maint: discouraged parameter (link) Neale Donaldon Larry King Live (April 7, 2000) Neale Donald Walsch Interview with Gil DeKel, PhD (Part 1 of 3), Paragraph 16 Walsch, Neale Donald, Conversations with God37: an uncommon dialog (Book #3), p. 95. "Inspiration: a functional approach to creative practice." Paragraph 2 "Conversations with God2017-988 Home with God: In a Life That Never Ends (2006) ISBN 978-0-74326-716-8, pp. 308 The Movie. Retrieved 16 July 2015. 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