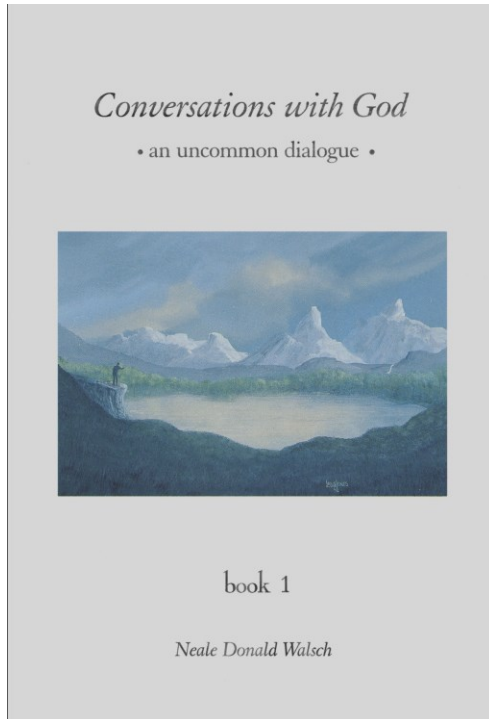


CONVERSATIONS WITH GOD: AN UNCOMMON DIALOGUE: BOOK 1



Book Summary:

This work is a dialogue between the author and his interpretation of god. This new age religious work redefines the notion of god outside mainline religions.

Summary of Concerns:

This book contains controversial religious and social commentary; inexplicit references to sex and sexuality; and alternate gender ideologies.

Adult

By Neale Donald Walsch

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2/5

Teen Guidance
BookLooks Review Rating

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11	<p>In the spring of 1992—it was around Easter as I recall—an extraordinary phenomenon occurred in my life. God began talking with you. Through me.</p> <p>...This time, rather than another letter to another person I imagined to be victimizing me, I thought I'd go straight to the source; straight to the greatest victimizer of them all. I decided to write a letter to God.</p>
12	<p>For this reason, I do not communicate by words alone. In fact, rarely do I do so. My most common form of communication is through feeling.</p> <p>Feeling is the language of the soul.</p> <p>If you want to know what's true for you about something, look to how you're feeling about it.</p> <p>...Yet hidden in your deepest feelings is your highest truth.</p>
14	<p>Discrimination is a simple matter with the application of a basic rule:</p> <p>Mine is always your Highest Thought, your Clearest Word, your Grandest Feeling. Anything less is from another source.</p>
16	<p>That which you do understand must seem right to you, because "right" is a term you use to designate something with which you agree. What you've missed will, therefore, appear at first to be "wrong."</p> <p>...But my truth about God comes from You.</p> <p>Who said so?</p> <p>Others.</p> <p>What others?</p> <p>Leaders. Ministers. Rabbis. Priests. Books. The Bible, for heaven's sake!</p> <p>Those are not authoritative sources.</p> <p>They aren't?</p> <p>No.</p> <p>Then what is?</p> <p>Listen to your feelings. Listen to your Highest Thoughts.</p> <p>...Whenever any one of these differ from what you've been told by your teachers, or read in your books, forget the words. Words are the least reliable purveyor of Truth.</p>
20	<p>When you say that a prayer is a statement of what is so, are you saying that God does nothing; that everything which happens after a prayer is a result of the prayer's action?</p> <p>If you believe that God is some omnipotent being who hears all prayers, says "yes" to some, "no" to others, and "maybe, but not now" to the rest, you are mistaken. By what rule of thumb would God decide?</p> <p>If you believe that God is the creator and decider of all things in your life, you are mistaken. God is the observer, not the creator. And God stands ready to assist you in living your life, but not in the way you might expect.</p> <p>It is not God's function to create, or uncreate, the circumstances or conditions of your life. God created you, in the image and likeness of God. You have created the rest, through the power God has given you. God created the process of life and life itself as you know it.</p> <p>...In this sense, your will for you is God's will for you.</p> <p>You are living your life the way you are living your life, and I have no preference in the matter.</p> <p>This is the grand illusion in which you have engaged: that God cares one way or the other what you do.</p> <p>I do not care what you do, and that is hard for you to hear. Yet do you care what your</p>

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	<p>children do when you send them out to play? Is it a matter of consequence to you whether they play tag, or hide and seek, or pretend? No, it is not, because you know they are perfectly safe. You have placed them in an environment which you consider friendly and very okay.</p>
22	<p>And so you have created in your mythology the being you call “devil.” You have even imagined a God at war with this being (thinking that God solves problems the way you do). Finally, you have actually imagined that God could lose this war.</p>
24	<p>You have projected the role of “parent” onto God, and have thus come up with a God Who judges and rewards or punishes, based on how good He feels about what you’ve been up to. But this is a simplistic view of God, based on your mythology. It has nothing to do with Who I Am.</p>
29	<p>Now this nothing which holds the everything is what some people call God. Yet that is not accurate, either, for it suggests that there is something God is not—namely, everything that is not “nothing.” But I am All Things—seen and unseen—so this description of Me as the Great Unseen—the No-Thing, or the Space Between, an essentially Eastern mystical definition of God, is no more accurate than the essentially Western practical description of God as all that is seen. Those who believe that God is All That Is and All That Is Not, are those whose understanding is correct.</p> <p>...From the No-Thing thus sprang the Everything—a spiritual event entirely consistent, incidentally, with what your scientists call The Big Bang theory.</p>
30	<p>The part of God which forms the second half of the Am/ Not Am equation also exploded into an infinite number of units smaller than the whole. These energy units you would call spirits.</p> <p>...My divine purpose in dividing Me was to create sufficient parts of Me so that I could know Myself experientially. There is only one way for the Creator to know Itself experientially as the Creator, and that is to create. And so I gave to each of the countless parts of Me (to all of My spirit children) the same power to create which I have as the whole.</p> <p>This is what your religions mean when they say that you were created in the “image and likeness of God.” This doesn’t mean, as some have suggested, that our physical bodies look alike (although God can adopt whatever physical form God chooses for a particular purpose). It does mean that our essence is the same. We are composed of the same stuff. We ARE the “same stuff”! With all the same properties and abilities—including the ability to create physical reality out of thin air.</p> <p>My purpose in creating you, My spiritual offspring, was for Me to know Myself as God. I have no way to do that save through you. Thus it can be said (and has been, many times) that My purpose for you is that you should know yourself as Me.</p>
32	<p>Now in the case of the ultimate knowing—in the case of knowing yourself as the Creator—you cannot experience your Self as creator unless and until you create. And you cannot create yourself until you un-create yourself. In a sense, you have to first “not be” in order to be.</p>
34	<p>Of course, you are well past the point where you must have it explained to you that the father-son descriptions of God have nothing to do with gender.</p>
36	<p>Deep personal disappointments are responses which are chosen, and worldwide calamities are the result of worldwide consciousness.</p> <p>...Yet I do not will these things into being, I merely observe you doing so. And I do nothing to</p>

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	<p>stop them, because to do so would be to thwart your will. That, in turn, would deprive you of the God experience, which is the experience you and I have chosen together.</p>
37	<p>Now it came to pass that this soul yearned and yearned to know itself. And so great was its yearning that I one day said, “Do you know, Little One, what you must do to satisfy this yearning of yours?”</p> <p>“Oh, what, God? What? I’ll do anything!” The little soul said.</p> <p>“You must separate yourself from the rest of us,” I answered, “and then you must call upon yourself the darkness.”</p> <p>“What is the darkness, o Holy One?” the little soul asked.</p> <p>“That which you are not,” I replied, and the soul understood.</p> <p>And so this the soul did, removing itself from the All, yea, going even unto another realm. And in this realm the soul had the power to call into its experience all sorts of darkness.</p>
38	<p>Are you saying that all the bad things that happen to us are things of our own choosing? Do you mean that even the world’s calamities and disasters are, at some level, created by us so that we can “experience the opposite of Who We Are”? And, if so, isn’t there some less painful way—less painful to ourselves and others—to create opportunities for us to experience ourselves?</p> <p>...No, not all the things which you call bad which happen to you are of your own choosing. Not in the conscious sense—which you mean. They are all of your own creation. You are always in the process of creating. Every moment. Every minute. Every day. How you can create we’ll go into later. For now, just take my word for it—you are a big creation machine, and you are turning out a new manifestation literally as fast as you can think. Events, occurrences, happenings, conditions, circumstances—all are created out of consciousness. Individual consciousness is powerful enough. You can imagine what kind of creative energy is unleashed whenever two or more are gathered in My name. And mass consciousness? Why, that is so powerful it can create events and circumstances of worldwide import and planetary consequences.</p>
41	<p>There are no “shoulds” or “shouldn’ts” in God’s world. Do what you want to do. Do what reflects you, what re-presents you as a grander version of your Self. If you want to feel bad, feel bad.</p> <p>But judge not, and neither condemn, for you know not why a thing occurs, nor to what end.</p> <p>...Did I hear you say there are no “shoulds” or “should nots” in God’s world?</p> <p>That is correct.</p> <p>...But those who have taught me all about the rights and wrongs, the dos and don’ts, the shoulds and shouldn’ts, told me all those rules were laid down by You—by God.</p> <p>Then those who taught you were wrong. I have never set down a “right” or “wrong,” a “do” or a “don’t.” To do so would be to strip you completely of your greatest gift—the opportunity to do as you please, and experience the results of that; the chance to create yourself anew in the image and likeness of Who You Really Are; the space to produce a reality of a higher and higher you, based on your grandest idea of what it is of which you are capable.</p> <p>To say that something—a thought, a word, an action—is “wrong” would be as much as to tell you not to do it. To tell you not to do it would be to prohibit you. To prohibit you would be to restrict you. To restrict you would be to deny the reality of Who You Really Are, as well as the opportunity for you to create and experience that truth.</p>

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42	<p>There is hell, but it is not what you think, and you do not experience it for the reasons you have been given.</p> <p>What is hell?</p> <p>It is the experience of the worst possible outcome of your choices, decisions, and creations. It is the natural consequence of any thought which denies Me, or says no to Who You Are in relationship to Me.</p> <p>It is the pain you suffer through wrong thinking. Yet even the term “wrong thinking” is a misnomer, because there is no such thing as that which is wrong.</p> <p>Hell is the opposite of joy. It is unfulfillment. It is knowing Who and What You Are, and failing to experience that.</p> <p>...But hell does not exist as this place you have fantasized, where you burn in some everlasting fire, or exist in some state of everlasting torment. What purpose could I have in that?</p> <p>Even if I did hold the extraordinarily unGodly thought that you did not “deserve” heaven, why would I have a need to seek some kind of revenge, or punishment, for your failing? Wouldn't it be a simple matter for Me to just dispose of you? What vengeful part of Me would require that I subject you to eternal suffering of a type and at a level beyond description?</p>
43	<p>But if there is no hell, does that mean I can do what I want, act as I wish, commit any act, without fear of retribution?</p> <p>Is it fear that you need in order to be, do, and have what is intrinsically right? Must you be threatened in order to “be good”? And what is “being good”? Who gets to have the final say about that? Who sets the guidelines? Who makes the rules?</p> <p>I tell you this: You are your own rule-maker. You set the guidelines. And you decide how well you have done; how well you are doing. For you are the one who has decided Who and What You Really Are—and Who You Want to Be. And you are the only one who can assess how well you're doing.</p> <p>No one else will judge you ever, for why, and how, could God judge God's own creation and call it bad?</p> <p>...The whole point of the process was for you to discover yourself, create your Self, as you truly are—and as you truly wish to be.</p>
46	<p>The purpose is to create your experience—and thus, create your Self—in the glorious moment of Now.</p>
48	<p>A thing is only right or wrong because you say it is. A thing is not right or wrong intrinsically.</p>
50	<p>Nothing, nothing is more gentle than Nature. And nothing, nothing has been more cruel to Nature than man.</p>
51	<p>You are all at root cause for the conditions which exist which create in the robber the desire, or the perceived need, to steal. You have all created the consciousness which makes rape possible. It is when you see in yourself that which caused the crime that you begin, at last, to heal the condition from which it sprang.</p> <p>...Put away your pointless taboos and restrictions upon sexual energy—rather, help others to truly understand its wonder, and to channel it properly. Do these things and you will go a long way toward ending robbery and rape forever.</p>
52	<p>I tell you this: There is no coincidence, and nothing happens “by accident.” Each event and adventure is called to your Self by your Self in order that you might create and experience Who You Really Are. All true Masters know this.</p>

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	<p>...For have I not said, ye are gods? Yet you do not believe.</p> <p>...All that is required is to know this. For you are the creator of your reality, and life can show up no other way for you than that way in which you think it will.</p> <p>You think it into being. This is the first step in creation. God the Father is thought. Your thought is the parent which gives birth to all things.</p>
53	<p>Even though this description better fits the definition of a devil (if there were one), you have assigned devilish characteristics to God in order to convince yourself not to accept the God-like promises of your Creator, or the God-like qualities of the Self.</p> <p>...An animal—which you consider a lower form of life (even though animals act with more integrity and greater consistency than humans)—knows immediately if you are afraid of it. Plants—which you consider an even lower form of life—respond to people who love them far better than to those who couldn't care less.</p> <p>None of this is by coincidence. There is no coincidence in the universe—only a grand design; an incredible “snowflake.”</p>
55	<p>What has been described as the fall of Adam was actually his upliftment—the greatest single event in the history of humankind. For without it, the world of relativity would not exist. The act of Adam and Eve was not original sin, but, in truth, first blessing. You should thank them from the bottom of your hearts—for in being the first to make a “wrong” choice, Adam and Eve produced the possibility of making any choice at all.</p> <p>In your mythology you have made Eve the “bad” one here—the temptress who ate of the fruit, the knowledge of good and evil—and coyly invited Adam to join her. This mythological set-up has allowed you to make woman man's “downfall” ever since, resulting in all manner of warped realities—not to mention distorted sexual views and confusions.</p>
56	<p>In creating “something else”—namely, the realm of the relative—I have produced an environment in which you may choose to be God, rather than simply be told that you are God; in which you may experience Godhead as an act of creation, rather than a conceptualization; in which the little candle in the sun—the littlest soul—can know itself as the light.</p>
58	<p>You'll spend your whole life looking for God and not finding Her. Because you're looking for a Him.</p>
59	<p>I do not love “good” more than I love “bad.” Hitler went to heaven. When you understand this, you will understand God.</p>
60	<p>Everything is “acceptable” in the sight of God, for how can God not accept that which is?</p> <p>...Your ideas about right and wrong are just that—ideas.</p>
61	<p>Everyone knows that the sexual experience can be the single most loving, most exciting, most powerful, most exhilarating, most renewing, most energizing, most affirming, most intimate, most uniting, most recreative physical experience of which humans are capable. Having discovered this experientially, you have chosen to accept instead the prior judgments, opinions, and ideas about sex promulgated by others—all of whom have a vested interest in how you think.</p> <p>These opinions, judgments, and ideas have run directly contradictory to your own experience, yet because you are loathe to make your teachers wrong, you convince yourself it must be your experience that is wrong.</p>
64	<p>The Bible writers were witnesses to the life of Christ, and faithfully recorded what they heard and saw.</p>

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	<p>Correction. Most of the New Testament writers never met or saw Jesus in their lives. They lived many years after Jesus left the Earth. They wouldn't have known Jesus of Nazareth if they walked into him on the street.</p> <p>But...</p> <p>The Bible writers were great believers and great historians. They took the stories which had been passed down to them and to their friends by others—elders—from elder to elder, until finally a written record was made.</p>
65	<p>Are you suggesting—you're not suggesting, are you—that these writings might one day become "holy scriptures"?</p> <p>My child, everything in life is holy. By that measure, yes, these are holy writings.</p>
70	<p>Nothing exists in your world that did not first exist as pure thought.</p> <p>...You are therefore in the process of experiencing yourself by creating yourself anew in every single moment. As am I. Through you.</p>
71	<p>The promise of God is that you are His son. Her offspring. Its likeness. His equal.</p> <p>Ah... here is where you get hung up. You can accept "His son," "offspring," "likeness," but you recoil at being called "His equal." It is too much to accept. Too much bigness, too much wonderment—too much responsibility, for if you are God's equal, that means nothing is being done to you—and all things are created by you. There can be no more victims and no more villains—only outcomes of your thought about a thing.</p> <p>I tell you this: all you see in your world is the outcome of your idea about it.</p> <p>Do you want your life to truly "take off"? Then change your idea about it. About you. Think, speak, and act as the God You Are.</p>
77	<p>The purpose of the human soul is to experience all of it—so that it can be all of it.</p> <p>How can it be up if it has never been down, left if it has never been right? How can it be warm if it knows not cold, good if it denies evil?</p>
78	<p>You seem to be saying, for instance, that we should love the "wrong" so that we can know the "right." Are you saying we must embrace the devil, so to speak?</p> <p>How else do you heal him? Of course, a real devil does not exist—but I reply to you in the idiom you choose.</p> <p>...You cannot choose to be God if there is nothing else to choose from.</p> <p>...The highest feeling is perfect love, is it not?</p> <p>Yes, I should think so.</p> <p>And can you find a better description of God?</p> <p>No, I cannot.</p> <p>Well, your soul seeks the highest feeling. It seeks to experience—to be—perfect love. It is perfect love—and it knows this. Yet it wishes to do more than know it. It wishes to be it in its experience.</p> <p>Of course you are seeking to be God! What else did you think you were up to?</p>
79	<p>Yet if I told you you are born of God—that you are pure Gods and Goddesses at birth—pure love—you would reject me.</p>
82	<p>And so, to give you just one very simple and obvious example, doctors in the West deny the healing efficacies of doctors in the East because to accept them, to admit that certain alternate modalities might just provide some healing, would be to tear at the very fabric of the institution as it has structured itself. This is not malevolent, yet it is insidious. The profession doesn't do this because it is evil. It does it because it is scared.</p>

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84	10. If there is some aspect of creation you find you do not enjoy, bless it and simply change it. Choose again. Call forth a new reality. Think a new thought. Say a new word. Do a new thing. Do this magnificently and the rest of the world will follow you. Ask it to. Call for it to. Say, "I am the Life and the Way, follow me."
86	In order to truly know God, you have to be out of your mind. ...I will begin with a statement that will startle you—and perhaps offend the sensitivities of many people. There are no such things as the Ten Commandments.
87	And yet I tell you this: I am neither a king nor a ruler. I am simply—and awesomely—the Creator. Yet the Creator does not rule, but merely creates, creates—and keeps on creating.
88	8. Say a thing that is not true, and thus bear false witness. Nor shall you... 9. Covet your neighbor's spouse, for why would you want your neighbor's spouse when you know all others are your spouse? 10. Covet your neighbor's goods, for why would you want your neighbor's goods when you know that all goods can be yours, and all your goods belong to the world?
89	There is no such thing as "getting to heaven." There is only a knowing that you are already there. ...You are on a journey to nowhere. Heaven—as you call it—is nowhere. Let's just put some space between the w and the h in that word and you'll see that heaven is now... here.
90	You cannot experience what you don't know. And you don't know you are in "heaven" right now because you have not experienced it.
95	Some events—major natural disasters are among those you toss into this category—are written off to "fate." Yet even "fate" can be an acronym for "from all thoughts everywhere." In other words, the consciousness of the planet. The "collective consciousness."
97	The original wisdom surrounding suffering in silence has become so perverted that now many believe (and several religions actually teach) that suffering is good, and joy is bad. Therefore, you have decided that if someone has cancer, but keeps it to himself, he is a saint, whereas if someone has (to pick a dynamite topic) robust sexuality, and celebrates it openly, she is a sinner. ...It was to show you your prejudices. You don't like to think of women having robust sexuality, much less celebrating it openly. You would rather see a man dying without a whimper on the battlefield than a woman making love with a whimper in the street.
98	Even if everything I've said is "wrong," can you think of a better way to live? No. Then "wrong" is right, and "right" is wrong! Yet I'll tell you this, to help you out of your dilemma: believe nothing I say. Simply live it. Experience it. Then live whatever other paradigm you want to construct. Afterward, look to your experience to find your truth.
102	In the same sense, God's greatest moment is the moment you realize you need no God. I know, I know... this is the antithesis of everything you've ever been taught. Yet your teachers have told you of an angry God, a jealous God, a God who needs to be needed. And that is not a God at all, but a neurotic substitute for that which would be a deity.

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103	<p>You can “forsake Me” all you want. I don’t care, and it won’t change a thing between us. ...It is when the going gets tough that you so often forget Who You Are, and the tools I have given you for creating the life that you would choose.</p>
106	<p>This alleged state of imperfection in which you are said to have come into this world is what your religionists have the gall to call original sin. And it is original sin—but not yours. It is the first sin to be perpetrated upon you by a world which knows nothing of God if it thinks that God would—or could—create anything imperfect.</p> <p>Some of your religions have built up whole theologies around this misconception. And that is what it is, literally: a misconception. For anything I conceive—all that to which I give life—is perfect; a perfect reflection of perfection itself, made in the image and likeness of Me.</p>
113	<p>And that is why you can never truly, purely, fall in love with another. You have never truly, purely fallen in love with your Self.</p> <p>And so I tell you this: be now and forever centered upon your Self. Look to see what you are being, doing, and having in any given moment, not what’s going on with another. It is not in the action of another, but in your re-action, that your salvation will be found.</p>
117	<p>God suggests—recommends—that you put yourself first.</p> <p>I do this knowing full well that some of you will call this blasphemy, and therefore not My word, and that others of you will do what might be even worse: accept it as My word and misinterpret or distort it to suit your own purposes; to justify unGodly acts.</p> <p>I tell you this—putting yourself first in the highest sense never leads to an unGodly act. ...Yet despots cannot be allowed to flourish, but must be stopped in their despotism. Love of Self, and love of the despot, demands it.</p>
119	<p>The answer is: you have no obligation. Neither in relationship, nor in all of life.</p> <p>No obligation?</p> <p>No obligation. Nor any restriction or limitation, nor any guidelines or rules. Nor are you bound by any circumstances or situations, nor constrained by any Code or law. Nor are you punishable for any offense, nor capable of any—for there is no such thing as being “offensive” in the eyes of God.</p> <p>I’ve heard this before—this “there are no rules” kind of religion. That’s spiritual anarchy. I don’t see how that can work. T</p> <p>here is no way it cannot work—if you are about the business of creating your Self.</p> <p>...Yet the thinking mind begs to ask: if God has a way She wants me to be, why didn’t She simply create me that way to begin with?</p>
163	<p>Now let’s understand what you probably already know: all illness is self-created. Even conventional medical doctors are now seeing how people make themselves sick.</p> <p>Most people do so quite unconsciously. (They don’t even know what they’re doing.) So when they get sick, they don’t know what hit them. It feels as though something has befallen them, rather than that they did something to themselves.</p>
169	<p>There is no male and female, there is no before and after, there is no fast and slow, here and there, up and down, left and right—and no right and wrong.</p>
175	<p>Can you conceive of yourself as one day being a God?</p> <p>In my wildest moments.</p> <p>Good, for I tell you this: You are already a God. You simply do not know it.</p> <p>Have I not said, “Ye are Gods”?</p>

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177	<p>There is not a person who does not have what you call psychic ability, there are only people who do not use it.</p> <p>Using psychic ability is nothing more than using your sixth sense.</p> <p>Obviously, this is not “trafficking with the devil,” or I would not have given this sense to you.</p> <p>And, of course, there is no devil with whom to traffic.</p>
178	<p>Is sex okay? C’mon—what is the real story behind this human experience? Is sex purely for procreation, as some religions say? Is true holiness and enlightenment achieved through denial—or transmutation—of the sexual energy? Is it okay to have sex without love? Is just the physical sensation of it okay enough as a reason?</p> <p>Of course sex is “okay.” Again, if I didn’t want you to play certain games, I wouldn’t have given you the toys. Do you give your children things you don’t want them to play with? Play with sex. Play with it! It’s wonderful fun. Why, it’s just about the most fun you can have with your body, if you’re talking of strictly physical experiences alone.</p> <p>But for goodness sake, don’t destroy sexual innocence and pleasure and the purity of the fun, the joy, by misusing sex. Don’t use it for power, or hidden purpose; for ego gratification or domination; for any purpose other than the purest joy and the highest ecstasy, given and shared—which is love, and love recreated—which is new life! Have I not chosen a delicious way to make more of you?</p> <p>With regard to denial, I have dealt with that before. Nothing holy has ever been achieved through denial.</p> <p>...Each to his own, without judgment—that is the motto. The end of your question is answered this way: You don’t need to have a reason for anything. Just be cause.</p> <p>Be the cause of your experience.</p> <p>...You want to experience yourself as a person who has sex without love? Go ahead! You’ll do that until you don’t want to anymore. And the only thing that will—that could ever—cause you to stop this, or any, behavior, is your newly emerging thought about Who You Are.</p>
179	<p>11. Why did You make sex so good, so spectacular, so powerful a human experience if all we are to do is stay away from it as much as we can? What gives? For that matter, why are all fun things either “immoral, illegal, or fattening”?</p> <p>I’ve answered the end of this question too, with what I’ve just said. All fun things are not immoral, illegal, or fattening. Your life is, however, an interesting exercise in defining what fun is.</p> <p>To some, “fun” means sensations of the body. To others, “fun” may be something entirely different. It all depends on who you think you are, and what you are doing here.</p> <p>There is much more to be said about sex than is being said here—but nothing more essential than this: sex is joy, and many of you have made sex everything else but.</p> <p>...You have repressed sex, even as you have repressed life, rather than fully Self expressing, with abandon and joy.</p> <p>You have shamed sex, even as you have shamed life, calling it evil and wicked, rather than the highest gift and the greatest pleasure.</p>
180	<p>The moral Codes, religious constrictions, social taboos, and emotional conventions you have placed around sex (and, by the way, around love—and all of life) have made it virtually impossible for you to celebrate your being.</p> <p>...Sex is an extraordinary expression of love—love of another, love of Self, love of life. You ought to therefore love it! (And you do—you just can’t tell anyone you do; you don’t dare</p>

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	show how much you love it, or you'll be called a pervert. Yet this is the idea that is perverted.)