

<p>nL e s s o n 1</p> <p>Nothing I see in this room [on this street, from this window, in this place] means anything.</p> <p>1 Now look slowly around you, and practice applying this idea very specifically to whatever you see:</p> <p>2 This table does not mean anything. This chair does not mean anything. This hand does not mean anything. This foot does not mean anything. This pen does not mean anything.</p> <p>3 Then look farther away from your immediate area, and apply the idea to a wider range:</p> <p>4 That door does not mean anything. That body does not mean anything. That lamp does not mean anything. That sign does not mean anything. That shadow does not mean anything.</p> <p>5 Notice that these statements are not arranged in any order, and make no allowance for differences in the kinds of things to which they are applied. That is the purpose of the exercise. The statement is merely applied to anything you see. As you practice applying the idea for the day, use it totally indiscriminately. Do not attempt to apply it to everything you see, for these exercises should not become ritualistic. Only be sure that nothing you see is specifically excluded. One thing is like another as far as the application of the idea is concerned.</p>	<p>Urantia quote: Jesus speaking to Philip, one of the twelve apostles. 181:2.2 "And then, when you are blessed with spiritual vision, go forth to your work, dedicating your life to the cause of leading mankind to search for God and to seek eternal realities with the EYE OF SPIRITUAL FAITH and not with the eyes of the material mind. "</p> <p>102:2.5 Even the discoveries of science are not truly real in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become meaning through encirclement in the thought streams of mind. Mortal man views even his physical environment from the mind level, from the perspective of its psychological registry. It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the mind endowment. The mind perspective will not yield the existential unity of the source of reality, the First Source and Center, but it can and sometime will portray to man the experiential synthesis of energy, mind, and spirit in and as the Supreme Being. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; only in the harmony of the triunity of functional reality is there unity, and only in unity is there the personality satisfaction of the realization of cosmic constancy and consistency.</p>
<p>L e s s o n 2</p> <p>I have given everything I see in this room [on this street, from this window, in this place] all the meaning that it has for me.</p>	<p>Urantia quote: (1260.2) 115:1.1 "Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought</p>

<p>1 The exercises with this idea are the same as those for the first one. Begin with the things that are near you, and apply the idea to whatever your glance rests on. Then increase the range outward. Turn your head so that you include whatever is to either side. If possible, turn around and apply the idea to what was behind you. Remain as indiscriminate as possible in selecting subjects for its application, do not concentrate on anything in particular, and do not attempt to include everything in an area or you will introduce strain. Merely glance easily and fairly quickly around you, trying to avoid selection by size, brightness, color, material, or relative importance to you.</p> <p>2 Take the subjects simply as you see them. Try to apply the exercise with equal ease to a body or a button, a fly or a floor, an arm or an apple. The sole criterion for applying the idea to anything is merely that your eyes have lighted on it. Make no attempt to include anything particular, but be sure that nothing is specifically excluded.</p>	<p>pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, THEN WILL SUCH MIND UNFAILINGLY POSTULATE CONCLUSIONS AND INVENT ORIGINS that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, THEY ARE, WITHOUT EXCEPTION, ERRONEOUS to a greater or lesser degree."</p>
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<p>Lesson 3</p> <p>I do not understand anything I see in this room [on this street, from this window, in this place].</p> <p>1 Apply this idea in the same way as the previous ones, without making distinctions of any kind. Whatever you see becomes a proper subject for applying the idea. Be sure that you do not question the suitability of anything for the application of the idea. These are not exercises in judgment. Anything is suitable if you see it. Some of the things you see may have emotionally-charged meaning for you. Try to lay such feelings aside, and merely use these things exactly as you would anything else.</p> <p>2 The point of the exercises is to help you clear your mind of all past associations, to see things exactly as they appear to you now, and</p>	<p>JCIM: The point of the exercises is to help you CLEAR YOUR MIND OF ALL PAST ASSOCIATIONS, to see things exactly as they appear to you now</p> <p>Urantia quote: 79:8.8 "The great weakness of ancestor veneration is that it promotes a backward-looking philosophy. However wise it may be to glean wisdom from the past, IT IS FOLLY TO REGARD THE PAST AS THE EXCLUSIVE SOURCE OF TRUTH. Truth is relative and expanding; it lives always in the present, achieving new expression in each generation of men—even in each human life."</p>
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to realize how little you really understand about them. It is therefore essential that you keep a perfectly open mind, unhampered by judgment, in selecting the things to which the idea for the day is to be applied. For this purpose one thing is like another—equally suitable and therefore equally useful.	
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<p>L e s s o n 4</p> <p>These thoughts do not mean anything. They are like the things I see in this room [on this street, from this window, in this place].</p> <p>1 Unlike the preceding ones, these exercises do not begin with the idea for the day. In these practice periods, begin with noting the thoughts that are crossing your mind for about a minute. Then apply the idea to them. If you are already aware of unhappy thoughts, use them as subjects for the idea. Do not, however, select only the thoughts you think are "bad." You will find, if you train yourself to look at your thoughts, that they represent such a mixture that, in a sense, none of them can be called "good" or "bad." This is why they do not mean anything.</p> <p>2 In selecting the subjects for the application of today's idea, the usual specificity is required. Do not be afraid to use "good" thoughts as well as "bad." None of them represents your real thoughts, which are being covered up by them. The "good" ones of which you are aware are but shadows of what lies beyond, and shadows make sight difficult. The "bad" ones are blocks to sight and make seeing impossible. You do not want either.</p> <p>3 This is a major exercise and will be repeated from time to time in somewhat different form. The aim here is to train you in the first steps toward the goal of separating the meaningless from the meaningful. It is a first attempt in the long-range purpose of learning to see the meaningless as outside you and the meaningful within. It is also the beginning of training your mind to recognize</p>	<p>Urantia quote: 102:3.1 Intellectual deficiency or educational poverty unavoidably handicaps higher religious attainment because such an impoverished environment of the spiritual nature robs religion of its chief channel of philosophic contact with the world of scientific knowledge. The intellectual factors of religion are important, but their overdevelopment is likewise sometimes very handicapping and embarrassing. RELIGION MUST CONTINUALLY LABOR UNDER A PARADOXICAL NECESSITY: THE NECESSITY OF MAKING EFFECTIVE USE OF THOUGHT WHILE AT THE SAME TIME DISCOUNTING THE SPIRITUAL SERVICEABLENESS OF ALL THINKING.</p>
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<p>what is the same and what is different. In using your thoughts for application of the idea for today, identify each thought by the central figure or event it contains. For example:</p> <p>4 This thought about _____ does not mean anything.</p> <p>It is like the things I see in this room [or wherever you are].</p> <p>5 You can also use the idea for a particular thought which you recognize as harmful. This practice is useful, but is not a substitute for the more random procedures to be followed for the exercises. Do not, however, examine your mind for more than a minute or so. You are too inexperienced as yet to avoid a tendency to become pointlessly preoccupied. Further, since these exercises are the first of their kind, you may find the suspension of judgment in connection with thoughts particularly difficult. Do not repeat these exercises more than three or four times during the day. We will return to them later.</p>	
<p>L e s s o n 5</p> <p>I am never upset for the reason I think.</p> <p>1 This idea, like the preceding one, can be used with any person, situation, or event you think is causing you pain. Apply it specifically to whatever you believe is the cause of your upset, using the description of the feeling in whatever term seems accurate to you. The upset may seem to be fear, worry, depression, anxiety, anger, hatred, jealousy, or any number of forms, all of which will be perceived as different. This is not true. However, until you learn that form does not matter, each form becomes a proper subject for the exercises for the day. Applying the same idea to each of them separately is the first step in ultimately recognizing they are all the same.</p> <p>2 When using the idea for today for a specific perceived cause of an upset in any form, use both the name of the form in which you see</p>	<p>JCIM: The upset may seem to be fear, worry, depression, anxiety, anger, hatred, jealousy, or any number of forms, all of which will be perceived as different</p> <p>Urantia quote: 110:1:5 All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of the evolving soul.</p>

the upset and the cause which you ascribe to it. For example:

3 I am not angry at ____ for the reason I think.

I am not afraid of ____ for the reason I think.

4 But again, this should not be substituted for practice periods in which you first search your mind for "sources" of upset in which you believe and forms of upset which you think result.

5 In these exercises, more than in the preceding ones, you may find it hard to be indiscriminate and to avoid giving greater weight to some subjects than to others. It might help to precede the exercises with the statement:

6 There are no small upsets. They are all equally disturbing to my peace of mind.

7 Then examine your mind for whatever is distressing you, regardless of how much or how little you think it is doing so.

8 You may also find yourself less willing to apply today's idea to some perceived sources of upset than to others. If this occurs, think first of this:

9 I cannot keep this form of upset and let the others go. For the purposes of these exercises, then, I will regard them all as the same.

10 Then search your mind for no more than a minute or so, and try to identify a number of different forms of upset that are disturbing you, regardless of the relative importance you may give them. Apply the idea for today to each of them, using the name of both the source of the upset as you perceive it and of the feelings as you experience it. Further examples are:

11 I am not worried about ____ for the reason I think.

I am not depressed about ____ for the reason I think.

12 Three or four times during the day are enough.

<p>Lesson 6</p> <p>I am upset because I see something that is not there.</p> <p>1 The exercises with this idea are very similar to the preceding ones. Again, it is necessary to name both the form of upset (anger, fear, worry, depression, and so on) and the perceived source very specifically for any application of the idea. For example:</p> <p>2 I am angry at ____ because I see something that is not there.</p> <p>I am worried about ____ because I see something that is not there.</p> <p>3 Today's idea is useful for application to anything that seems to upset you and can profitably be used throughout the day for that purpose. However, the three or four practice periods which are required should be preceded by a minute or so of mind searching, as before, and the application of the idea to each upsetting thought uncovered in the search.</p> <p>4 Again, if you resist applying the idea to some upsetting thoughts more than to others, remind yourself of the two cautions stated in the previous lesson:</p> <p>5 There are no small upsets. They are all equally disturbing to my peace of mind.</p> <p>6 And:</p> <p>7 I cannot keep this form of upset and let the others go. For the purposes of these exercises, then, I will regard them all as the same.</p>	<p>Urantia quote: 39:5.5 3. The Souls of Peace. The early millenniums of the upward strivings of evolutionary men are marked by many a struggle. Peace is not the natural state of the material realms.</p>
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<p>Lesson 7</p> <p>I see only the past.</p> <p>1 This idea is particularly difficult to believe at first. Yet it is the rationale for all of the preceding ones.</p> <p>2 It is the reason why nothing that you see means anything.</p> <p>3 It is the reason why you have given everything you see all the meaning that it has for you.</p> <p>4 It is the reason why you do not understand</p>	<p>Urantia quote: 155:6:4 "The religion of the mind ties you hopelessly to the past; the religion of the spirit consists in progressive revelation and ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities.</p>	
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anything you see.

5 It is the reason why your thoughts do not mean anything and why they are like the things you see.

6 It is the reason why you are never upset for the reason you think.

7 It is the reason why you are upset because you see something that is not there.

8 Old ideas about time are very difficult to change because everything you believe is rooted in time and depends on your not learning these new ideas about it. Yet that is precisely why you need new ideas about time. This first time idea is not really so strange as it may sound at first. Look at a cup, for example.

9 Do you see a cup, or are you merely reviewing your past experiences of picking up a cup, being thirsty, drinking from a cup, feeling the rim of a cup against your lips, having breakfast, and so on? Are not your aesthetic reactions to the cup, too, based on past experiences? How else would you know whether or not this kind of cup will break if you drop it? What do you know about this cup except what you learned in the past? You would have no idea what this cup is except for your past learning. Do you, then, really see it?

10 Look about you. This is equally true of whatever you look at. Acknowledge this by applying the idea for today indiscriminately to whatever catches your eye. For example:

11 I see only the past in this pencil.

I see only the past in this shoe.

I see only the past in this hand.

I see only the past in that body.

I see only the past in that face.

12 Do not linger over any one thing in particular, but remember to omit

nothing specifically. Glance briefly at each subject, and then move on to the next.		
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<p>Lesson 8</p> <p>My mind is preoccupied with past thoughts.</p> <p>1 This idea is, of course, the reason why you see only the past. No one really sees anything. He sees only his thoughts projected outward. The mind's preoccupation with the past is the cause of the total misconception about time from which your seeing suffers. Your mind cannot grasp the present, which is the only time there is. It therefore cannot understand time and cannot, in fact, understand anything.</p> <p>2 The only wholly true thought one can hold about the past is that it is not here. To think about it at all is therefore to think about illusions. Very few minds have realized what is actually entailed in picturing the past or in anticipating the future. The mind is actually blank when it does this because it is not really thinking about anything.</p> <p>3 The purpose of the exercises for today is to begin to train your mind to recognize when it is not really thinking at all. While thoughtless "ideas" preoccupy your mind, the truth is blocked. Recognizing that your mind has been merely blank, rather than believing that it is filled with real ideas, is the first step to opening the way to vision.</p> <p>4 The exercises for today should be done with eyes closed. This is because you actually cannot see anything, and it is easier to recognize that,</p>	<p>Urantia quote: 154:6.8 "Jesus fully understood how difficult it is for men to break with their past. He knew how human beings are swayed by the preacher's eloquence, and how the conscience responds to emotional appeal as the mind does to logic and reason, but he also knew how far more difficult it is to persuade men to disown the past."</p>
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<p>no matter how vividly you may picture a thought, you are not seeing anything. With as little investment as possible, search your mind for the usual minute or so, merely noting the thoughts you find there. Name each one by the central figure or theme it contains, and pass on to the next. Introduce the practice period by saying:</p> <p>5 I seem to be thinking about _____.</p> <p>6 Then name each of your thoughts specifically. For example:</p> <p>7 I seem to be thinking about [name of person], about [name of object], about [name of emotion];</p> <p>8 and so on, concluding at the end of the mind-searching period with:</p> <p>9 But my mind is preoccupied with past thoughts.</p> <p>10 This can be done four or five times during the day, unless you find it irritates you. If you find it trying, three or four times are sufficient. You might find it helpful, however, to include your irritation, or any emotion which the idea may induce, in the mind searching itself.</p>	
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<p>L e s s o n 9</p> <p>I see nothing as it is now.</p> <p>1 This idea obviously follows from the two preceding ones. But while you may be able to accept it intellectually, it is unlikely that it will mean anything to you as yet. However, understanding is not necessary at this point. In fact, the recognition that you do not understand is a prerequisite for undoing your false ideas. These exercises are concerned with practice, not with understanding. You do not</p>	<p>169:4.4 Jesus well knew that God can be known only by the realities of experience; never can he be understood by the mere teaching of the mind. Jesus taught his apostles that, while they never could fully understand God, they could most certainly know him, even as they had known the Son of Man. You can know God, not by understanding what Jesus said, but by knowing what Jesus was. Jesus was a revelation of God.</p>
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<p>need to practice what you really understand. It would indeed be circular to aim at understanding and assume that you have it already.</p> <p>2 It is difficult for the untrained mind to believe that what seems to be pictured before it is not there. This idea can be quite disturbing and may meet with active resistance in any number of forms. Yet that does not preclude applying it. No more than that is required for these or any other exercises. Each little step will clear a little of the darkness away, and understanding will finally come to lighten every corner of the mind which has been cleared of the debris that darkens it.</p> <p>3 These exercises, for which three or four practice periods are sufficient, involve looking about you and applying the idea for the day to whatever you see, remembering the need for its indiscriminate application and the essential rule of excluding nothing. For example:</p> <p>4 I do not see this typewriter as it is now. I do not see this key as it is now. I do not see this telephone as it is now.</p> <p>5 Begin with things that are nearest you, and then extend the range:</p> <p>6 I do not see that coat rack as it is now. I do not see that face as it is now. I do not see that door as it is now.</p> <p>7 It is emphasized again that while complete inclusion should not be attempted, specific exclusion must be avoided. Be sure you are honest in making this distinction. You may be tempted to obscure it.</p>	
<p>L e s s o n 10</p> <p>My thoughts do not mean anything.</p> <p>1 This idea applies to all the thoughts of</p>	<p>Urantia: 196:3.10 The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the</p>

<p>which you are aware or become aware in the practice periods. The reason the idea is applicable to all of them is that they are not your real thoughts. We have made this distinction before and will again. You have no basis for comparison as yet. When you do, you will have no doubt that what you once believed were your thoughts did not mean anything.</p> <p>2 This is the second time we have used this kind of idea. The form is only slightly different. This time the idea is introduced with "My thoughts" instead of "These thoughts" and no link is made overtly with the things around you. The emphasis is now on the lack of reality of what you think you think.</p> <p>3 This aspect of the correction process began with the idea that the thoughts of which you are aware are meaningless, outside rather than within, and then stressed their past rather than their present status. Now we are emphasizing that the presence of these "thoughts" means that you are not thinking. This is merely another way of repeating our earlier statement that your mind is really a blank. To recognize this is to recognize nothingness when you think you see it. As such, it is the prerequisite for vision.</p> <p>4 Close your eyes for these exercises and introduce them by repeating the idea for today quite slowly to yourself. Then add:</p> <p>5 This idea will help to release me from all that I now believe.</p> <p>6 The exercises consist, as before, in searching your mind for all the thoughts which are available to you, without selection or</p>	<p>recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and choose.</p> <p>5:5.6 Religious experience, being essentially spiritual, can never be fully understood by the material mind; hence the function of theology, the psychology of religion. The essential doctrine of the human realization of God creates a paradox in finite comprehension.</p> <p>101:2.17 Psychology may indeed attempt to study the phenomena of religious reactions to the social environment, but never can it hope to penetrate to the real and inner motives and workings of religion. Only theology, the province of faith and the technique of revelation, can afford any sort of intelligent account of the nature and content of religious experience.</p>
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<p>judgment. Try to avoid classification of any kind. In fact, if you find it helpful to do so, you might imagine that you are watching an oddly assorted procession going by, which has little if any personal meaning to you. As each one crosses your mind, say:</p> <p>7 This thought about _____ does not mean anything. That thought about _____ does not mean anything.</p> <p>8 Today's idea can obviously serve for any thought that distresses you at any time. In addition, five practice periods are recommended, each involving no more than a minute or so of mind searching. It is not recommended that this time period be extended, and it should be reduced to half a minute or even less if you experience discomfort. Remember, however, to repeat the idea slowly before applying it specifically, and also to add:</p> <p>9 This idea will help to release me from all that I now believe.</p>	
<p>L e s s o n 11</p> <p>My meaningless thoughts are showing me a meaningless world.</p> <p>1 This is the first idea we have had which is related to a major phase of the correction process—the reversal of the thinking of the world. It seems as if the world determines what you perceive. Today's idea introduces the concept that your thoughts determine the world you see. Be glad indeed to practice the idea in this initial form, for in this idea is your release made sure. The key to forgiveness lies in it.</p> <p>2 The practice periods for</p>	<p>Urantia quote: 112:5.22 But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe.</p>

today's idea are to be undertaken somewhat differently from the previous ones. Begin with eyes closed, and repeat the idea slowly to yourself. Then open your eyes and look about, near or far, up or down—anywhere. During the minute or so to be spent in using the idea, merely repeat it to yourself, being sure to do so without haste and with no sense of urgency or effort.

3 To do these exercises for maximum benefit, the eyes should move from one thing to another fairly rapidly since they should not linger on anything in particular. The words, however, should be used in an unhurried, even leisurely fashion. The introduction to this idea should be practiced as casually as possible. It contains the foundation for the peace, relaxation, and freedom from worry that we are trying to achieve. On concluding the exercises, close your eyes and repeat the idea once more, slowly, to yourself.

4 Three practice periods today will probably be sufficient. However, if there is little or no uneasiness and an inclination to do more, as many as five may be undertaken. More than this is not recommended.

Lesson 12
 I am upset because I see a meaningless world.

1 The importance of this idea lies in the fact that it contains a correction for a major perceptual distortion. You think that what upsets you is a frightening world, or a sad world, or a violent world, or an insane world. All these attributes are given it by you. The world is meaningless in itself.

2 These exercises are done with eyes open. Look around you, this time quite slowly. Try to pace yourself so that the slow shifting of your glance from one thing to another involves a fairly constant time interval. Do

Urantia quote: 112:5.22 But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe.

not allow the time of the shift to become markedly longer or shorter, but try, instead, to keep a measured, even tempo throughout. What you see does not matter. You teach yourself this as you give whatever your glance rests on equal attention and equal time. This is a beginning step in learning to give them all equal value.

3 As you look about you, say to yourself:

4 I think I see a fearful world, a dangerous world, a hostile world, a sad world, a wicked world, a crazy world;

5 and so on, using whatever descriptive terms happen to occur to you. If terms which seem positive rather than negative occur to you, include them. For example, you might think of a "good world," or a "satisfying world." If such terms occur to you, use them along with the rest. You may not yet understand why these "nice" adjectives belong in these exercises, but remember that a "good world" implies a "bad" one, and a "satisfying world" implies an "unsatisfying" one.

All terms which cross your mind are suitable subjects for today's exercises. Their seeming quality does not matter.

6 Be sure that you do not alter the time intervals between applying today's idea to what you think is pleasant and what you think is unpleasant. For the purposes of these exercises, there is no difference between them. At the end of the practice period, add:

7 But I am upset because I see a meaningless world.

8 What is meaningless is neither good nor bad. Why, then, should a meaningless world upset

you? If you could accept the world as meaningless and let the truth be written upon it for you, it would make you indescribably happy. But because it is meaningless, you are impelled to write upon it what you would have it be. It is this you see in it. It is this that is meaningless in truth. Beneath your words is written the Word of God. The truth upsets you now, but when your words have been erased, you will see His. That is the ultimate purpose of these exercises.

9 Three or four times are enough for practicing the idea for today. Nor should the practice periods exceed a minute. You may find even this too long. Terminate the exercises whenever you experience a sense of strain.

L e s s o n 13

A meaningless world engenders fear.

1 Today's idea is really another form of the preceding one, except that it is more specific as to the emotion aroused. Actually, a meaningless world is impossible. Nothing without meaning exists. However, it does not follow that you will not think you perceive something that has no meaning. On the contrary, you will be particularly likely to think you do perceive it.

2 Recognition of meaninglessness arouses intense anxiety in all the separated ones. It represents a situation in which God and the ego "challenge" each other as to whose meaning is to be written in the empty space which meaninglessness provides. The ego rushes in frantically to establish its own "ideas" there, fearful that the void may otherwise be used to demonstrate its own unreality. And on this alone it is correct.

3 It is essential, therefore, that you learn to recognize the meaningless and accept it without fear. If you are fearful, it is certain that you will endow the world with attributes

Urantia quote: (1611.4) 143:3.6 The third day when they started down the mountain and back to their camp, a great change had come over them. They had made the important discovery that many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension. They had learned that all such perplexities are best handled by being forsaken; by going off they had left such problems to solve themselves

<p>which it does not possess and crowd it with images that do not exist. To the ego, illusions are safety devices, as they must also be to you who equate yourself with the ego.</p> <p>4 The exercises for today, which should be done about three or four times for not more than a minute or so at most each time, are to be practiced in a somewhat different way from the preceding ones. With eyes closed, repeat today's idea to yourself. Then open your eyes and look about you slowly, saying:</p> <p>5 I am looking at a meaningless world.</p> <p>6 Repeat this statement to yourself as you look about. Then close your eyes and conclude with:</p> <p>7 A meaningless world engenders fear because I think I am in competition with God.</p> <p>8 You may find it difficult to avoid resistance in one form or another to this concluding statement. Whatever form such resistance may take, remind yourself that you are really afraid of such a thought because of the "vengeance" of the "enemy." You are not expected to believe the statement at this point and will probably try to dismiss it as preposterous. Note carefully, however, any signs of overt or covert fear which it may arouse. This is our first attempt at stating an explicit cause and effect relationship of a kind which you are very inexperienced in recognizing. Do not dwell on the concluding statement, and try not even to think of it except during the exercise periods. That will suffice at present.</p>	
<p>L e s s o n 14</p> <p>God did not create a meaningless world.</p> <p>1 The idea for today is, of course, the reason why a meaningless world is impossible. What God did not create does not exist. And everything that does exist exists as He created it. The world you see has nothing to do with reality. It is of your own making, and it does not exist.</p> <p>2 The exercises for today are to be practiced</p>	<p>Urantia quote: 2:3.5 In any universe contest between actual levels of reality, the personality of the higher level will ultimately triumph over the personality of the lower level. This inevitable outcome of universe controversy is inherent in the fact that divinity of quality equals the degree of reality or actuality of any will creature. UNDILUTED EVIL, COMPLETE ERROR, WILLFUL SIN, AND UNMITIGATED INIQUITY ARE</p>

with eyes closed throughout. The mind searching period should be short, a minute at most. Do not have more than three practice periods with today's idea unless you find them comfortable. If you do, it will be because you really understand what they are for.

3 The idea for today is another step in learning to let go the thoughts which you have written on the world, and see the Word of God in their place. The early steps in this exchange, which can truly be called salvation, can be quite difficult and even quite painful. Some of them will lead you directly into fear. You will not be left there. You will go far beyond it. Our direction is toward perfect safety and perfect peace.

4 With eyes closed, think of all the horrors in the world that cross your mind. Name each one as it occurs to you, and then deny its reality. God did not create it, and so it is not real. Say, for example:

5 God did not create that war, and so it is not real.

God did not create that airplane crash, and so it is not real.

God did not create that disaster [specify], and so it is not real.

6 Suitable subjects for the application of today's idea also include anything you are afraid might happen to you or to anyone about whom you are concerned. In each case, name the "disaster" quite specifically. Do not use general terms. For example, do not say, "God did not create illness," but, "God did not create cancer," or heart attacks, or whatever may arouse fear in you.

7 This is your personal repertory of horrors at which you are looking. These things are part of the world you see. Some of them are shared illusions, and others are part of your personal hell. It does not matter. What God did not create can only be in your own mind apart from His. Therefore, it has no meaning. In recognition of this fact, conclude the practice periods by repeating today's idea:

INHERENTLY AND AUTOMATICALLY SUICIDAL. SUCH ATTITUDES OF COSMIC UNREALITY can survive in the universe only because of transient mercy-tolerance pending the action of the justice-determining and fairness- finding mechanisms of the universe tribunals of righteous adjudication.

15:0.1 AS FAR AS the Universal Father is concerned—as a Father—the universes are virtually nonexistent; he deals with personalities; he is the Father of personalities.

<p>8 God did not create a meaningless world.</p> <p>9 The idea for today can, of course, be applied to anything that disturbs you during the day, aside from the practice periods. Be very specific in applying it. Say:</p> <p>10 God did not create a meaningless world. He did not create [specify the situation which is disturbing you], and so it is not real.</p>	
<p>Lesson 15</p> <p>My thoughts are images which I have made.</p> <p>1 It is because the thoughts you think you think appear as images that you do not recognize them as nothing. You think you think them, and so you think you see them. This is how your "seeing" was made. This is the function you have given your body's eyes. It is not seeing. It is image-making. It takes the place of seeing, replacing vision with illusions.</p> <p>2 This introductory idea to the process of image-making which you call seeing will not have much meaning for you. You will begin to understand it when you have seen little edges of light around the same familiar objects which you see now. That is the beginning of real vision. You can be certain that real vision will come quickly when this has occurred.</p> <p>3 As we go along, you may have many "light episodes." They may take many different forms, some of them quite unexpected. Do not be afraid of them. They are signs that you are opening your eyes at last. They will not persist, because they merely symbolize true perception, and they are not related to knowledge. These exercises will not reveal knowledge to you. But they will prepare the way to it.</p> <p>4 In practicing the idea for today, repeat it first to yourself, and then apply it to whatever you see around you, using its name and letting your eyes rest on it as you say:</p> <p>5 This _____ is an image which I have made. That _____ is an image which I have made.</p> <p>6 It is not necessary to include a large number</p>	<p>Urantia quote: 160:5.9 I And there is no other God, for there cannot possibly be any other God. All other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-deceptive idols of those who create them. Yes, you can have a religion without this God, but it does not mean anything. And if you seek to substitute the word God for the reality of this ideal of the living God, you have only deluded yourself by putting an idea in the place of an ideal, a divine reality. Such beliefs are merely religions of wishful fancy.</p>

of specific subjects for the application of today's idea. It is necessary, however, to continue to look at each subject while you repeat the idea to yourself. The idea should be repeated quite slowly each time.

7 Although you will obviously not be able to apply the idea to very many things during the minute or so of practice that is recommended, try to make the selection as random as possible. Less than a minute will do for the practice periods, if you begin to feel uneasy. Do not have more than three application periods for today's idea unless you feel completely comfortable with it, and do not exceed four.

L e s s o n 16

I have no neutral thoughts.

1 The idea for today is a beginning step in dispelling the belief that your thoughts have no effect. Everything you see is the result of your thoughts. There is no exception to this fact. Thoughts are not big or little, powerful or weak. They are merely true or false. Those which are true create their own likeness.

Those which are false make theirs.

2 There is no more self-contradictory concept than that of "idle thoughts." What gives rise to the perception of a whole world can hardly be called idle. Every thought you have contributes to truth or to illusion; either it extends the truth or it multiplies illusions. You can indeed multiply nothing, but you will not extend it by doing so.

3 In addition to never being idle, salvation requires that you recognize that every thought you have brings either peace or war, either love or fear. A neutral result is impossible because a neutral thought is impossible. There is such a temptation to dismiss fear thoughts as unimportant, trivial, and not worth bothering about that it is essential you recognize them all as equally destructive but equally unreal. We will practice this idea in many forms before you really understand it.

4 In applying the idea for today, search your

169:2.7 "And again I assert that no man can serve two masters; either he will hate the one and love the other, or else he will hold to one while he despises the other. You cannot serve God and mammon."

<p>mind for a minute or so, with eyes closed, and actively seek not to overlook any "little" thought which tends to elude the search. This is quite difficult until you get used to it. You will find that it is still hard for you not to make artificial distinctions. Every thought that occurs to you, regardless of the quality which you assign to it, is a suitable subject for applying today's idea.</p> <p>5 In the practice periods, first repeat the idea, and then as each one crosses your mind, hold it in awareness while you tell yourself:</p> <p>6 This thought about _____ is not a neutral thought.</p> <p>That thought about _____ is not a neutral thought.</p> <p>7 As usual, use today's idea whenever you are aware of a particular thought which arouses uneasiness. The following form is suggested for this purpose:</p> <p>8 This thought about _____ is not a neutral thought,</p> <p>because I have no neutral thoughts.</p> <p>9 Four or five practice periods are recommended if you find them relatively effortless. If strain is experienced, three will be enough. The length of the exercise period should also be reduced if there is discom</p>	
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<p>Lesson 17</p> <p>I see no neutral things.</p> <p>This idea is another step in the direction of identifying cause and effect as it really operates in the world. You see no neutral things because you have no neutral thoughts. It is always the thought that comes first, despite the temptation to believe that it is the other way around. This is not the way the world thinks, but you must learn that it is the way you think. If it were not so, perception would have no cause, and would itself be the cause of reality. In view of its highly variable nature, this is hardly likely.</p> <p>In applying today's idea, say to yourself, with eyes open:</p>	<p>160:1.8 The wise and effective solution of any problem demands that the mind shall be free from bias, passion, and all other purely personal prejudices which might interfere with the disinterested survey of the actual factors that go to make up the problem presenting itself for solution.</p>
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<p>I see no neutral things because I have no neutral thoughts.</p> <p>Then look about you, resting your glance on each thing you note long enough to say:</p> <p>I do not see a neutral ____, because my thoughts about ____ are not neutral.</p> <p>For example, you might say:</p> <p>I do not see a neutral wall, because my thoughts about walls are not neutral. I do not see a neutral body, because my thoughts about bodies are not neutral.</p> <p>As usual, it is essential to make no distinctions between what you believe to be animate or inanimate; pleasant or unpleasant. Regardless of what you may believe, you do not see anything that is really alive or really joyous. That is because you are unaware as yet of any thought that is really true, and therefore really happy.</p> <p>Three or four specific practice periods are recommended, and no less than three are required for maximum benefit, even if you experience resistance. However, if you do, the length of the practice period may be reduced to less than the minute or so that is otherwise recommended.</p>	
<p>L e s s o n 18</p> <p>I am not alone in experiencing the effects of my seeing.</p> <p>1 The idea for today is another step in learning that the thoughts which give rise to what you see are never neutral or unimportant. It also emphasizes the idea that minds are joined, which will be given increasing stress later.</p> <p>2 Today's idea does not refer to what you see as much as to how you see it. Therefore, the exercises for today will emphasize this aspect</p>	<p>102:4.3 Man very early becomes conscious that he is not alone in the world or the universe. There develops a natural spontaneous self-consciousness of other-mindness in the environment of selfhood. Faith translates this natural experience into religion, the recognition of God as the reality — source, nature, and destiny — of other-mindness. But such a knowledge of God is ever and always a reality of personal experience. If God were not a personality, he</p>

<p>of your perception. The three or four practice periods which are recommended should be done as follows:</p> <p>3 Selecting subjects for the application of the idea randomly, look at each one long enough to say:</p> <p>4 I am not alone in experiencing the effects of how I see ____.</p> <p>5 Conclude the practice period by repeating the more general statement:</p> <p>6 I am not alone in experiencing the effects of my seeing.</p> <p>7 A minute or so or even less will be sufficient.</p>	<p>could not become a living part of the real religious experience of a human personality.</p>
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<p>L e s s o n 19</p> <p>I am not alone in experiencing the effects of my thoughts.</p> <p>1 The idea for today is obviously the reason why your seeing does not affect you alone. You will notice that at times the ideas related to thinking precede those related to perceiving, while at other times the order is reversed. The reason is that the order does not actually matter. Thinking and its results are really simultaneous, for cause and effect are never separate.</p> <p>2 Today we are again emphasizing the fact that minds are joined. This is rarely a wholly welcome idea at first, since it seems to carry with it an enormous sense of responsibility and may even be regarded as an "invasion of privacy." Yet it is a fact that there are no private thoughts. Despite your initial resistance to this idea, you will yet understand that it must be true if salvation is possible at all. And salvation must be possible because it is the Will of God.</p> <p>3 The minute or so of mind searching which today's exercises require are to be undertaken with eyes closed. The idea is to be repeated first, and then the mind should be carefully searched for the thoughts it contains at that time. As you consider each one, name it in terms of the central person or theme it contains and, holding it in your mind as you</p>	<p>Jesus Course in Miracles</p> <p>Chapter Twenty Two: Salvation and the Holy Relationship II. The Message of the Holy Relationship</p> <p>What could be secret from God's Will? Yet you believe that you have secrets. What could your secrets be except another will that is your own, apart from His? Reason would tell you that this is no secret that need be hidden as a sin. But a mistake indeed! Let not your fear of sin protect it from correction, for the attraction of guilt is only fear. Here is the one emotion that you made, whatever it may seem to be. This is the emotion of secrecy, of PRIVATE thoughts, and of the body. This is the one emotion that opposes love and always leads to sight of differences and loss of sameness. Here is the one emotion that keeps you blind, dependent on the self you think you made to lead you through the world it made for you.</p> <p>Urantia: 102:4.1 Because of the presence in your minds of the Thought Adjuster, it is no more of a mystery for you to know the mind of God than for you to be sure of the consciousness of knowing any other mind, human or superhuman. Religion and social consciousness have this in common: They are predicated on the consciousness of other-mindness. The technique whereby you can</p>
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<p>do so, say:</p> <p>4 I am not alone in experiencing the effects of this thought about ____.</p> <p>5 The requirement of as much indiscriminateness as possible in selecting subjects for the practice period should be quite familiar to you by now and will no longer be repeated each day, although it will occasionally be included as a reminder. Do not forget, however, that random selection of subjects for all practice periods remains essential throughout. Lack of order in this connection will ultimately make the recognition of lack of order in miracles meaningful to you.</p> <p>6 Apart from the "as needed" application of today's idea, at least three practice periods are required, shortening the length of time involved if necessary. Do not attempt more than four.</p>	<p>accept another's idea as yours is the same whereby you may "let the mind which was in Christ be also in you."</p> <p>This one is better</p> <p>136 - (9:6.1) The Third Source and Center, the universal intelligence, is personally conscious of every mind, every intellect, in all creation, and he maintains a personal and perfect contact with all these physical, morontial, and spiritual creatures of mind endowment in the far-flung universes. All these activities of mind are grasped in the absolute mind-gravity circuit which focalizes in the Third Source and Center and is a part of the personal consciousness of the Infinite Spirit.</p>
<p>Lesson 20</p> <p>I am determined to see.</p> <p>1 We have been quite casual about our practice periods thus far. There has been virtually no attempt to direct the time for undertaking them, minimal effort has been required, and not even active cooperation and interest have been asked. This casual approach has been intentional and very carefully planned. We have not lost sight of the crucial importance of the reversal of your thinking. The salvation of the world depends on it. Yet you will not see if you regard yourself as being coerced and if you give in to resentment and opposition.</p> <p>2 This is our first attempt to introduce structure. Do not misconstrue it as an effort to exert force or pressure. You want salvation. You want to be happy. You want peace. You do not have them now because your mind is totally undisciplined, and you cannot distinguish between joy and sorrow, pleasure and pain, love and fear. You are now learning how to tell them apart. And great indeed will be your reward.</p>	<p>4:2.7 The material manifestations of divinity appear defective to the evolutionary mind of man only because mortal man persists in viewing the phenomena of nature through natural eyes, human vision unaided by morontia mota or by revelation, its compensatory substitute on the worlds of time.</p> <p>111:7.3 Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour?</p> <p>181:2.20 Philip, you have always wanted to be shown, and very soon shall you see great things. And then, when you are blessed with spiritual vision, go forth to your work, dedicating your life to the cause of leading mankind to search for God and to seek eternal realities with the eye of spiritual faith and not with the eyes of the material mind.</p> <p>118:10.12....</p> <p>1. Man's augmenting vision—his increased understanding of the world in which he lives;</p>

<p>3 Your decision to see is all that vision requires. What you want is yours. Do not mistake the little effort that is asked of you for a sign that our goal is of little worth. Can the salvation of the world be a trivial purpose? And can the world be saved if you are not? God has one Son, and he is the resurrection and the life. His will is done because all power is given him in Heaven and on earth. In your determination to see is vision given you.</p> <p>4 The exercises for today consist in reminding yourselves throughout the day that you want to see. Today's idea also tacitly implies the recognition that you do not see now. Therefore, as you repeat the idea, you are stating that you are determined to change your present state for a better one, and one you really want.</p> <p>5 Repeat today's idea slowly and positively at least twice an hour today, attempting to do so every half hour. Do not be distressed if you forget to do so, but make a real effort to remember. The extra repetitions should be applied to any situation, person, or event which upsets you. You can see them differently, and you will. What you desire, you will see. Such is the real law of cause and effect as it operates in the world.</p>	<p>his enlarging capacity for the comprehension of the material facts of time, the meaningful ideas of thought, and the valuable ideals of spiritual insight. As long as men measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space.</p>
<p>Lesson 21</p> <p>I am determined to see things differently.</p> <p>1 The idea for today is obviously a continuation and extension of the preceding one. This time, however, specific mind searching periods are necessary in addition to applying the idea to particular situations as they arise. Five practice periods are urged, allowing a full minute for each.</p> <p>2 In the practice periods, begin by repeating the idea to yourself. Then close your eyes and search your mind carefully for situations past, present or anticipated, which arouse anger in you. The anger may take the form of any reaction ranging from mild irritation to rage. The degree of the emotion you experience</p>	<p>140:5.6 The faith and the love of these beatitudes strengthen moral character and create happiness. Fear and anger weaken character and destroy happiness. ...5:16 ...Being sensitive and responsive to human need creates genuine and lasting happiness, while such kindly attitudes safeguard the soul from the destructive influences of anger, hate, and suspicion. ...5:18 ...Personal peace integrates personality. Social peace prevents fear, greed, and anger. Political peace prevents race antagonisms, national suspicions, and war. Peacemaking is the cure of distrust and suspicion.</p>

<p>does not matter. You will become increasingly aware that a slight twinge of annoyance is nothing but a veil drawn over intense fury.</p> <p>3 Try, therefore, not to let the "little" thoughts of anger escape you in the practice periods. Remember that you do not really recognize what arouses anger in you, and nothing that you believe in this connection means anything. You will probably be tempted to dwell more on some situations than on others on the fallacious grounds that they are more "obvious." This is not so. It is merely an example of the belief that some forms of attack are more justified than others.</p> <p>4 As you search your mind for all the forms in which attack thoughts present themselves, hold each one in mind and tell yourself:</p> <p>5 I am determined to see _____ [name of person] differently. I am determined to see _____ [specify the situation] differently.</p> <p>6 Try to be as specific as possible. You may, for example, focus your anger on a particular attribute of a particular person, believing that the anger is limited to this aspect. If your perception of the person is suffering from this form of distortion, say:</p> <p>7 I am determined to see _____ [specify the attribute] in _____ [name of person] differently.</p>	
<p>L e s s o n 22</p> <p>What I see is a form of vengeance.</p> <p>1 Today's idea accurately describes the way anyone who holds attack thoughts in his mind must see the world. Having projected his anger onto the world, he sees vengeance about to strike at him. His own attack is thus perceived as self defense. This becomes an increasingly vicious circle until he is willing to change how he sees. Otherwise, thoughts of attack and counter-attack will preoccupy him and people his entire world. What peace</p>	<p>143:2.5 Did not the Prophet Jeremiah long ago tell you that the human heart is deceitful above all things and sometimes even desperately wicked? How easy for you to become self-deceived and thereby fall into foolish fears, divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred!</p> <p>145:2.6 “Did not the prophet tell you that the God of heaven would search your individual hearts? And were you not warned that the NATURAL HUMAN HEART IS</p>

<p>of mind is possible to him then?</p> <p>2 It is from this savage fantasy that you want to escape. Is it not joyous news to hear that it is not real? Is it not a happy discovery to find that you can escape? You made what you would destroy—everything that you hate and would attack and kill. All that you fear does not exist.</p> <p>3 Look at the world about you at least five times today, for at least a minute each time. As your eyes move slowly from one object to another, from one body to another, say to yourself:</p> <p>4 I see only the perishable. I see nothing that will last. What I see is not real. What I see is a form of vengeance.</p> <p>5 At the end of each practice period, ask yourself:</p> <p>6 Is this the world I really want to see?</p> <p>7 The answer is surely obvious.</p>	<p>DECEITFUL above all things and oftentimes desperately wicked?</p> <p>153:3.5 Do you not know it is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness?</p>
<p>LESSON 23</p> <p>I can escape from the world I see by giving up attack thoughts.</p> <p>1 The idea for today contains the only way out of fear that will ever succeed. Nothing else will work; everything else is meaningless. But this way cannot fail. Every thought you have makes up some segment of the world you see. It is with your thoughts, then, that we must work if your perception of the world is to be changed.</p> <p>2 If the cause of the world you see is attack thoughts, you must learn that it is these thoughts which you do not want. There is no point in lamenting the world. There is no point in trying to change the world. It is incapable of change because it is merely an effect. But there is indeed a point in changing your thoughts about the world. Here you are changing the cause. The effects will change automatically.</p> <p>3 The world you see is a vengeful world, and everything in it is a symbol of vengeance. Each of your perceptions of "external reality"</p>	<p>143:2.1 The Master was a perfected specimen of human self-control. When he was reviled, he reviled not; when he suffered, he uttered no threats against his tormentors; when he was denounced by his enemies, he simply committed himself to the righteous judgment of the Father in heaven.</p>

is a pictorial representation of your own attack thoughts. One can well ask if this can be called seeing. Is not fantasy a better word for such a process and hallucination a more appropriate term for the result?

4 You see the world which you have made, but you do not see yourself as the image-maker. You cannot be saved from the world, but you can escape from its cause. This is what salvation means, for where is the world you see when its cause is gone? Vision already holds a replacement for everything you think you see now. Loveliness can light your images and so transform them that you will love them even though they were made of hate. For you will not be making them alone.

5 The idea for today introduces the thought that you are not trapped in the world you see, because its cause can be changed. This change requires, first, that the cause be identified and then let go, so that it can be replaced. The first two steps in this process require your cooperation. The final one does not. Your images have already been replaced. By taking the first two steps, you will see that this is so.

6 Besides using it throughout the day as the need arises, five practice periods are required in applying today's idea. As you look about you, repeat the idea slowly to yourself and then close your eyes and devote about a minute to searching your mind for as many attack thoughts as occur to you. As each one crosses your mind say:

7 I can escape from the world by giving up attack thoughts about ____.

8 Hold each attack thought in mind as you say this, and then dismiss that thought and go on to the next.

9 In the practice periods, be sure to include both your thoughts of attacking and of being attacked. Their effects are exactly the same because they are exactly the same. You do not yet recognize this, and you are asked at this time only to treat them as the same in today's

<p>practice periods. We are still at the stage of identifying the cause of the world you see. When you finally realize that thoughts of attack and of being attacked are not different, you will be ready to let the cause go.</p>	
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<p>L e s s o n 24 I DO NOT PERCEIVE MY OWN BEST INTERESTS. 1 In no situation which arises do you realize the outcome that would make you happy. Therefore you have no guide to appropriate action, and no way of judging the results. What you do is determined by your perception of the situation, and that perception is wrong. It is inevitable, then, that you will not serve your own best interests. Yet they are your only goal in any situation which is correctly perceived. Otherwise, you will not recognize what they are. 2 If you realized that you do not perceive your own best interests, you could be taught what they are. But in the presence of your conviction that you do know what they are, you cannot learn. The idea for today is a step toward opening your mind so that learning can begin. 3 The exercises for today require much more honesty than you are accustomed to using. A few subjects, honestly and carefully considered in each of the five practice periods which should be undertaken today, will be more helpful than a more cursory examination of a large number. Two minutes are suggested for each of the mind searching periods which the exercises involve. 4 The practice periods begin with repeating today's idea, followed by searching the mind with closed eyes for unresolved situations about which you are currently concerned. The emphasis should be on uncovering the outcome you want. You will quickly realize that you have a number of goals in mind as part of the desired outcome and also that these goals are on different levels and often conflict.</p>	<p>Urantia: 103:6.5 A logical and consistent philosophic concept of the universe cannot be built up on the postulations of either materialism or spiritism, for both of these systems of thinking, when universally applied, are compelled to view the cosmos in distortion, the former contacting with a universe turned inside out, the latter realizing the nature of a universe turned outside in. Never, then, can either science or religion, in and of themselves, standing alone, hope to gain an adequate understanding of universal truths and relationships without the guidance of human philosophy and the illumination of divine revelation.</p> <p>Urantia: 110:2.1 When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination</p>
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<p>5 Name each situation that occurs to you, and enumerate carefully as many goals as possible that you would like to be met in its resolution. The form of each application should be roughly as follows:</p> <p>6 In the situation involving _____, I would like _____ to happen, and _____ to happen, 7 and so on. Try to cover as many different kinds of outcome as may honestly occur to you, even if some of them do not appear to you to be directly related to the situation or even to be inherent in it at all.</p> <p>8 If these exercises are done properly, you will quickly recognize that you are making a large number of demands of the situation which have nothing to do with it. You will also recognize that many of your goals are contradictory, that you have no unified outcome in mind, and that you must experience disappointment in connection with some of your goals however the situation turns out.</p> <p>9 After covering the list of as many hoped-for goals as possible for each unresolved situation that crosses your mind, say to yourself:</p> <p>10 I do not perceive my own best interests in this situation,</p> <p>11 and go on to the next.</p>	
<p>Lesson 25</p> <p>I DO NOT KNOW WHAT ANYTHING IS FOR</p> <p>1 Purpose is meaning. Today's idea explains why nothing you see means anything. You do not know what it is for. Therefore it is meaningless to you. Everything is for your own best interests. That is what it is for; that is its purpose; that is what it means. It is in recognizing this that your goals become unified. It is in recognizing this that what you see is given meaning.</p> <p>2 You perceive the world and everything in it as meaningful in terms of ego goals. These goals have nothing to do with your own best interests because the ego is not you. This false identification makes you incapable of</p>	<p>189:1.3 Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities</p> <p>Today's lesson: You perceive the world and everything in it as meaningful in terms of ego goals. These goals have nothing to do with your own best interests because the ego is not you. This false identification makes you incapable of understanding what anything is for. As a result, you are bound to misuse it.</p> <p>Urantia: 87:7.7 The old cults were too</p>

understanding what anything is for. As a result, you are bound to misuse it. When you believe this, you will try to withdraw the goals you have assigned to the world instead of attempting to reinforce them.

3 Another way of describing the goals you now perceive as valuable is to say that they are all concerned with "personal" interests. Since you have no personal interests, your goals are really concerned with nothing. In cherishing them, therefore, you have no goals at all. And thus you do not know what anything is for.

4 Before you can make any sense out of the exercises for today, one more thought is necessary. At the most superficial levels, you do recognize purpose. Yet purpose cannot be understood at these levels. For example, you do understand that a telephone is for the purpose of talking to someone who is not physically in your immediate vicinity. What you do not understand is what you want to reach him for. And it is this that makes your contact with him meaningful or not.

5 It is crucial to your learning to be willing to give up the goals you have established for everything. The recognition that they are meaningless, rather than "good" or "bad," is the only way to accomplish this. The idea for today is a step in this direction.

6 Six practice periods, each of two minutes duration, are required. Each practice period should begin with a slow repetition of the idea for today followed by looking about you and letting your glance rest on whatever happens to catch your eye, near or far, "important" or "unimportant," "human" or "unhuman." With your eyes resting on each subject you so select, say, for example:

7 I do not know what this chair is for.

I do not know what this pencil is for.

I do not know what this hand is for.

8 Say this quite slowly, without shifting your eyes until you have completed the statement. Then move on to the next subject, and apply today's idea as before.

egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal—social and spiritual.

Lesson 26

MY ATTACK THOUGHTS ARE
ATTACKING MY INVULNERABILITY

1 It is surely obvious that if you can be attacked, you are not invulnerable. You see attack as a real threat. That is because you believe that you can really attack. And what would have effects through you must also have effects on you. It is this law that will ultimately save you. But you are misusing it now. You must therefore learn how it can be used for your own best interests rather than against them.

2 Because your attack thoughts will be projected, you will fear attack. And if you fear attack, you must believe that you are not invulnerable. Attack thoughts therefore make you vulnerable in your own mind, which is where the attack thoughts are. Attack thoughts and invulnerability cannot be accepted together. They contradict each other.

3 The idea for today introduces the thought that you always attack yourself. If attack thoughts must entail the belief that you are vulnerable, their effect is to weaken you in your own eyes. Thus they have attacked your perception of yourself. And because you believe in them, you can no longer believe in yourself. A false image of yourself has come to take the place of what you are.

4 Practice with today's idea will help you to understand that vulnerability or invulnerability is the result of your own thoughts. Nothing except your thoughts can attack you. Nothing except your thoughts can make you think you are vulnerable. And nothing except your thoughts can prove to you this is not so.

5 Six practice periods are required in applying today's idea. A full two minutes should be attempted for each of them, although the time may be reduced to a minute if the discomfort is too great. Do not reduce it further.

6 The practice period should begin with repeating the idea for today, then closing your

113:2.5 The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.

100:4.4 "...If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love."

<p>eyes and reviewing the unresolved situations whose outcomes are causing you concern. The concern may take the form of depression, worry, anger, a sense of imposition, fear, foreboding, or preoccupation. Any problem as yet unsettled which tends to recur in your thoughts during the day is a suitable subject. You will not be able to use very many for any one practice period, because a longer time than usual should be spent with each one. Today's idea should be applied as follows:</p> <p>7 First, name the situation:</p> <p>8 I am concerned about _____.</p> <p>9 Then go over every possible outcome which has occurred to you in that connection and which has caused you concern, referring to each one quite specifically, saying:</p> <p>10 I am afraid _____ will happen.</p> <p>11 If you are doing the exercises properly, you should have some five or six distressing possibilities available for each situation you use and quite possibly more. It is much more helpful to cover a few situations thoroughly than to touch on a larger number.</p> <p>12 As the list of anticipated outcomes for each situation continues, you will probably find some of them, especially those which occur to you toward the end, less acceptable to you. Try, however, to treat them all alike to whatever extent you can.</p> <p>13 After you have named each outcome of which you are afraid, tell yourself:</p> <p>14 That thought is an attack upon myself.</p> <p>15 Conclude each practice period by repeating today's idea once more.</p>	
<p>Lesson 27</p> <p>ABOVE ALL ELSE I WANT TO SEE.</p> <p>1 Today's idea expresses something stronger than mere determination. It gives vision priority among your desires. You may feel hesitant about using the idea on the ground that you are not sure you really mean it. This does not matter. The purpose of today's exercises is to bring the time when the idea will be wholly true a little nearer.</p>	<p>100:4.2 Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual VISION and enhancement of cosmic</p>

<p>2 There may be a great temptation to believe that some sort of sacrifice is being asked of you when you say you want to see above all else. If you become uneasy about the lack of reservation involved, add:</p> <p>3 Vision has no cost to anyone.</p> <p>4 If fear of loss still persists, add further:</p> <p>5 It can only bless.</p> <p>6 The idea for today needs many repetitions for maximum benefit. It should be used at least every half hour, and more often if possible. You might try for every 15 or 20 minutes. It is recommended that you set a definite time interval for using the idea when you wake or shortly afterwards and attempt to adhere to it throughout the day. It will not be difficult to do this, even if you are engaged in conversation or otherwise occupied at the time. You can still repeat one short sentence to yourself without disturbing anything that is going on.</p> <p>7 The real question is how often will you remember? How much do you want today's idea to be true? Answer one of these questions, and you have answered the other. You will probably miss several applications and perhaps quite a number. Do not be disturbed by this, but do try to keep on your schedule from then on. If only once during the day you feel that you were perfectly sincere while you were repeating today's idea, you can be sure that you have saved yourself many years of effort.</p>	<p>insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.</p>
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<p>L e s s o n 28</p> <p>ABOVE ALL ELSE I WANT TO SEE THINGS DIFFERENTLY</p> <p>1 Today we are really giving specific application to the idea for yesterday. In these practice periods, you will be making a series of definite commitments. The question of whether you will keep them in the future is not our concern here. If you are willing at least to make them now, you have started on the way to keeping them. And we are still at the beginning.</p>	<p>JCIM: "you are making a commitment to withdraw your PRECONCEIVED IDEAS about the table and open your mind to what it is and what it is for."</p> <p>URANTIA: 109:5.3 But your unsteady and rapidly shifting mental attitudes often result in thwarting the plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but this ministry is also greatly retarded by your own PRECONCEIVED</p>
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2 You may wonder why it is important to say, for example, "Above all else I want to see this table differently." In itself it is not important at all. Yet what is by itself? And what does "in itself" mean? You see a lot of separate things about you, which really means you are not seeing at all. You either see or not. When you have seen one thing differently, you will see all things differently. The light you will see in any one of them is the same light you will see in them all.

3 When you say, "Above all else I want to see this table differently," you are making a commitment to withdraw your preconceived ideas about the table and open your mind to what it is and what it is for. You are not defining it in past terms. You are asking what it is, rather than telling it what it is. You are not binding its meaning to your tiny experience of tables, nor are you limiting its purpose to your little personal thoughts.

4 You will not question what we have already defined. And the purpose of these exercises is to ask questions and receive the answers. In saying, "Above all else I want to see this table differently," you are committing yourself to seeing. It is not an exclusive commitment. It is a commitment which applies to the table just as much as to anything else, neither more nor less.

5 You could, in fact, gain vision from just that table if you could withdraw all your own ideas from it and look upon it with a completely open mind. It has something to show you—something beautiful and clean and of infinite value, full of happiness and hope. Hidden under all your ideas about it is its real purpose, the purpose it shares with all the universe.

6 In using the table as a subject for applying the idea for today, you are therefore really asking to see the purpose of the universe. You will be making this same request of each subject which you use in the practice periods. And you are making a commitment to each of them to let their purpose be revealed to you

OPINIONS, settled ideas, and long-standing prejudices. Because of these handicaps, many times only their unfinished creations emerge into consciousness, and confusion of concept is inevitable. Therefore, in scrutinizing mental situations, safety lies only in the prompt recognition of each and every thought and experience for just what it actually and fundamentally is, disregarding entirely what it might have been.

<p>instead of placing your own judgment upon them.</p> <p>7 We will have six two minute practice periods today in which the idea for the day is stated first and then applied to whatever you see in looking about you. Not only should the subjects be chosen randomly, but each one should be accorded equal sincerity as today's idea is applied to it in an attempt to acknowledge the equal value of them all in their contribution to your seeing.</p> <p>8 As usual, the applications should include the name of the subject which your eyes happen to light on, and you should rest your eyes on it while saying:</p> <p>9 Above all else, I want to see this _____ differently.</p> <p>10 Each application should be made quite slowly and as thoughtfully as possible. There is no hurry.</p>	
<p>L e s s o n 29</p> <p>GOD IS IN EVERYTHING I SEE</p> <p>1 The idea for today explains why you can see all purpose in anything. It explains why nothing is separate, by itself or in itself. And it explains why nothing you see means anything. In fact, it explains every idea we have used thus far and all subsequent ones as well. Today's idea is the whole basis for vision.</p> <p>2 You will probably find this idea very difficult to grasp at this point. You may find it silly, irreverent, senseless, funny, and even objectionable. Certainly God is not in a table, for example, as you see it. Yet we emphasized yesterday that a table shares the purpose of the universe. And what shares the purpose of the universe shares the purpose of its Creator.</p> <p>3 Try then today to begin to learn how to look on all things with love, appreciation, and open-mindedness. You do not see them now. Would you know what is in them? Nothing is as it appears to you. Its holy purpose stands beyond your little range. When vision has shown you the holiness that lights up the</p>	<p>111:4.2 Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world.</p> <p>Lesson: Certainly God is not in a table, for example, as you see it. Yet we emphasized yesterday that a table shares the PURPOSE OF THE UNIVERSE. And what shares the purpose of the universe shares the purpose of its Creator.</p> <p>Urantia: 133:5.8 There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the PURPOSEFUL UNITY OF</p>

<p>world, you will understand today's idea perfectly. And you will not understand how you could ever have found it difficult.</p> <p>4 Our six two-minute practice periods for today should follow a now familiar pattern: begin with repeating the idea to yourself, and then apply it to randomly chosen subjects about you, naming each one specifically. Try to avoid the tendency toward self-directed selection, which may be particularly tempting in connection with today's idea because of its wholly alien nature. Remember that any order you impose is equally alien to reality.</p> <p>5 Your list of subjects should therefore be as free of self-selection as possible. For example, a suitable list might include:</p> <p>6 God is in this coat hanger. God is in this magazine. God is in this finger. God is in this lamp. God is in that body. God is in that door. God is in that waste basket.</p> <p>7 In addition to the assigned practice periods, repeat the idea for today at least once an hour, looking slowly about you as you say the words unhurriedly to yourself. At least once or twice you should experience a sense of restfulness as you do this.</p>	<p>UNIVERSE PHENOMENA; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships.</p>
<p>L e s s o n 30 GOD IS IN EVERYTHING I SEE, BECAUSE GOD IS IN MY MIND</p> <p>1 The idea for today is the springboard for vision. From this idea will the world open up before you, and you will look upon it and see in it what you have never seen before. Nor will what you saw before be even faintly visible to you.</p> <p>2 Today we are trying to use the new kind of projection. We are not attempting to get rid of what we do not like by seeing it outside. Instead, we are trying to see in the world what is in our minds, and what we want to recognize is there. Thus we are trying to join with what we see, rather than keeping it apart</p>	<p>110:1.1 The Thought Adjuster may more properly be envisaged as indwelling the mortal mind of man rather than as existing within the confines of a single physical organ. And indirectly and unrecognized the Adjuster is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness.</p>

<p>from us. That is the fundamental difference between vision and the way you see.</p> <p>3 Today's idea should be applied as often as possible throughout the day. Whenever you have a moment or so, repeat it to yourself slowly, looking about you and trying to realize that the idea applies to everything you do see now or could see now if it were within the range of your sight.</p> <p>4 Real vision is not limited to concepts such as "near" and "far." To help you begin to get used to this idea, try to think of things beyond your present range as well as those you can actually see, as you apply today's idea. Real vision is not only unlimited by space and distance, but it does not depend on the body's eyes at all. The mind is its only source.</p> <p>5 To aid in helping you to become more accustomed to this idea as well, devote several practice periods to applying today's idea with your eyes closed, using whatever subjects come to mind and looking within rather than without. Today's idea applies equally to both.</p>	
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<p>Lesson 31</p> <p>AM NOT A VICTIM OF THE WORLD I SEE</p> <p>Today's idea is the introduction to your declaration of release. Again, the idea should be applied to both the world you see without and the world you see within. In applying the idea, we will use a form of practice which will be used more and more, with changes as indicated. Generally speaking, the form includes two aspects, one in which you apply the idea on a more sustained basis, and the other consisting of frequent applications of the idea throughout the day.</p> <p>Two longer periods of practice with the idea for today are needed, one in the morning and one at night. Three to five minutes for each of them is recommended. During that time, look about you slowly while repeating the idea two or three times. Then close your eyes, and</p>	<p>16:6.4 There exists in all personality associations of the cosmic mind a quality which might be denominated the "reality response." IT IS THIS UNIVERSAL COSMIC ENDOWMENT OF WILL CREATURES WHICH SAVES THEM FROM BECOMING HELPLESS VICTIMS of the implied a priori assumptions of science, philosophy, and religion. This reality sensitivity of the cosmic mind responds to certain phases of reality just as energy-material responds to gravity. It would be still more correct to say that these supermaterial realities so respond to the mind of the cosmos.</p>
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<p>apply the same idea to your inner world. You will escape from both together, for the inner is the cause of the outer.</p> <p>As you survey your inner world, merely let whatever thoughts cross your mind come into your awareness, each to be considered for a moment and then replaced by the next. Try not to establish any thought of hierarchy among them. Watch them come and go as dispassionately as possible. Do not dwell on any one in particular, but try to let the stream move on evenly and calmly, without any special investment on your part. As you sit and quietly watch your thoughts, repeat today's idea to yourself as often as you care to, but with no sense of hurry.</p> <p>In addition, repeat the idea for today as often as possible during the day. Remind yourself that you are making a declaration of independence in the name of your own freedom. And in your freedom lies the freedom of the world.</p> <p>The idea for today is also a particularly useful one to use as a response to any form of temptation. It is a declaration that you will not yield to it and put yourself in bondage.</p>	
<p>L e s s o n 32</p> <p>I HAVE INVENTED THE WORLD THAT I SEE</p> <p>1 Today we are continuing to develop the theme of cause and effect. You are not the victim of the world you see because you invented it. You can give it up as easily as you made it up. You will see it or not see it, as you wish. While you want it, you will see it; when you no longer want it, it will not be there for you to see.</p> <p>2 The idea for today, like the preceding ones, applies to your inner and outer worlds, which are actually the same. However, since you see them as different, the practice periods for today will again include two phases, one involving the world you see outside you and the other the world you see in your mind. In today's exercises, try to introduce the thought</p>	<p>Urantia: 32:5.2 The eternal purpose of the eternal God is a high spiritual ideal. THE EVENTS OF TIME AND THE STRUGGLES OF MATERIAL EXISTENCE ARE BUT THE TRANSIENT SCAFFOLDING WHICH BRIDGES OVER TO THE OTHER SIDE, to the promised land of spiritual reality and supernal existence. Of course, you mortals find it difficult to grasp the idea of an eternal purpose; you are virtually unable to comprehend the thought of eternity, something never beginning and never ending. Everything familiar to you has an end.</p>

<p>that both are in your own imagination.</p> <p>3 Again we will begin the practice periods for the morning and evening by repeating the idea for today two or three times while looking around at the world you see as outside yourself. Then close your eyes and look around your inner world. Try to treat them both as equally as possible. Repeat the idea for today unhurriedly as often as you wish as you watch the images your imagination presents to your awareness.</p> <p>4 For the two longer practice periods, three to five minutes are recommended, with not less than three required. More than five can be utilized if you find the exercises restful. To facilitate this, select a time when few distractions are anticipated and when you yourself feel reasonably ready.</p> <p>5 These exercises are also to be continued during the day as often as possible. The shorter applications consist of repeating the idea slowly as you survey either your inner or outer world. It does not matter which you choose.</p> <p>6 The idea for today should also be applied immediately to any situation which may distress you. Apply the idea by telling yourself:</p> <p>7 I have invented this situation as I see it.</p>	
<p>L e s s o n 33</p> <p>THERE IS ANOTHER WAY OF LOOKING AT THE WORLD</p> <p>1 Today's idea is an attempt to recognize that you can shift your perception of the world in both its outer and inner aspects. A full five minutes should be devoted to the morning and evening application.</p> <p>2 In these practice periods, the idea should be repeated as often as you find profitable, though unhurried applications are essential. Alternate between surveying your outer and inner perceptions, but without an abrupt sense of shifting. Merely glance casually around the world you perceive as outside yourself, then close your eyes and survey your inner</p>	<p>JCIM: Today's idea is an attempt to recognize that you can shift your perception of the world in both its outer and inner aspects</p> <p>Urantia: 103:6.6 Always must man's inner spirit depend for its expression and self-realization upon the mechanism and technique of the mind. Likewise must man's outer experience of material reality be predicated on the mind consciousness of the experiencing personality. THEREFORE ARE THE SPIRITUAL AND THE MATERIAL, THE INNER AND THE OUTER, human experiences always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity.</p>

<p>thoughts with equal casualness. Try to remain equally uninvolved in both and to maintain this detachment as you repeat the idea throughout the day.</p> <p>3 The shorter exercise periods should be as frequent as possible. Specific applications of today's idea should also be made immediately when any situation arises which tempts you to become disturbed. For these applications, say:</p> <p>4 There is another way of looking at this.</p> <p>5 Remember to apply today's idea the instant you are aware of distress. It may be necessary to take a minute or so to sit quietly and repeat the idea to yourself several times. Closing your eyes will probably help in this form of application.</p>	<p>Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind. The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness.</p>
<p>L e s s o n 34 I COULD SEE PEACE INSTEAD OF THIS</p> <p>1 The idea for today begins to describe the conditions that prevail in the other way of seeing. Peace of mind is clearly an internal matter. It must begin with your own thoughts and then extend outward. It is from your peace of mind that a peaceful perception of the world arises.</p> <p>2 Three longer practice periods are required for today's exercises. One in the morning and one in the evening are advised, with an additional one to be undertaken at any time in between which seems most conducive to readiness. All applications should be done with your eyes closed. It is your inner world to which the applications of today's idea should be made.</p> <p>3 Some five minutes of mind searching are required for each of the longer practice periods. Search your mind for fear thoughts, anxiety provoking situations, "offending" personalities or events, or anything else about which you are harboring unloving thoughts. Note them all casually, repeating the idea for today slowly as you watch them arise in your mind, and let each one go, to be replaced by the next.</p> <p>4 If you begin to experience difficulty in</p>	<p>68:3.5 The peace tendency of the human race is not a natural endowment; it is derived from the teachings of revealed religion, from the accumulated experience of the progressive races, but more especially from the teachings of Jesus, the Prince of Peace.</p>

<p>thinking of specific subjects, continue to repeat the idea to yourself in an unhurried manner, without applying it to anything in particular. Be sure, however, not to make any specific exclusions.</p> <p>5 The shorter applications are to be frequent and made whenever you feel your peace of mind is threatened in any way. The purpose is to protect yourself from temptation throughout the day. If a specific form of temptation arises in your awareness, the exercise should take this form:</p> <p>6 I could see peace in this situation instead of what I now see in it.</p> <p>7 If the inroads on your peace of mind take the form of more generalized adverse emotions, such as depression, anxiety, or worry, use the idea in its original form. If you find you need more than one application of today's idea to help you change your mind in any specific context, try to take several minutes and devote them to repeating the idea until you feel some sense of relief. It will help you if you tell yourself specifically:</p> <p>8 I can replace my feelings of depression, anxiety or worry [or my thoughts about this situation, personality, or event] with peace.</p>	
<p>L e s s o n 35 MY MIND IS PART OF GOD'S. I AM VERY HOLY</p> <p>1 Today's idea does not describe the way you see yourself now. It does, however, describe what vision will show you. It is difficult for anyone who thinks he is in this world to believe this of himself. Yet the reason he thinks he is in this world is because he does not believe it.</p> <p>2 You will believe that you are part of where you think you are. That is because you surround yourself with the environment you want. And you want it to protect the image of yourself that you have made. The image is part of it. What you see while you believe you are in it is seen through the eyes of the image.</p>	<p>101:1.3 But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. "Without holiness no man may see the Lord."</p> <p>JCIM: "The idea for today presents a very different view of yourself. By establishing your Source, it ESTABLISHES YOUR IDENTITY, and it describes you as you must really be in truth."</p> <p>Our Thought Adjuster is our eternal identity.</p> <p>Urantia: (71.2) 5:6.7 The material self has personality and identity, temporal identity; the prepersonal spirit Adjuster also has identity, ETERNAL IDENTITY. This material</p>

<p>This is not vision. Images cannot see.</p> <p>3 The idea for today presents a very different view of yourself. By establishing your Source, it establishes your identity, and it describes you as you must really be in truth. We will use a somewhat different kind of application for today's idea, because the emphasis for today is on the perceiver rather than on what he perceives.</p> <p>4 For each of the three five-minute practice periods today, begin by repeating today's idea to yourself and then close your eyes and search your mind for the various kinds of descriptive terms in which you see yourself. Include all of the ego-based attributes which you ascribe to yourself, positive or negative, desirable or undesirable, grandiose or debased. All of them are equally unreal, because you do not look upon yourself through the eyes of holiness.</p> <p>5 In the earlier part of the mind searching period, you will probably emphasize what you consider to be the more negative aspects of your perception of yourself. Toward the latter part of the exercise period, however, more self-inflating descriptive terms may well cross your mind. Try to recognize that the direction of your fantasies about yourself does not matter. Illusions have no direction in reality. They are merely not true.</p> <p>6 A suitable unselected list for applying the idea for today might be as follows:</p> <p>7 I see myself as imposed on. I see myself as depressed. I see myself as failing. I see myself as endangered. I see myself as helpless. I see myself as victorious. I see myself as losing out. I see myself as charitable. I see myself as virtuous.</p> <p>8 You should not think of these terms in an abstract way. They will occur to you as various situations, personalities and events in which you figure cross your mind. Pick up any specific situation that occurs to you,</p>	<p>personality and this spirit prepersonality are capable of so uniting their creative attributes as to bring into existence the surviving identity of the immortal soul.</p>
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<p>identify the descriptive term or terms which you feel are applicable to your reactions to that situation, and use them in applying today's idea. After you have named each one, add:</p> <p>9 But my mind is part of God's. I am very holy.</p> <p>10 During the longer exercise periods, there will probably be intervals in which nothing specific occurs to you. Do not strain to think up specific things to fill the interval, but merely relax and repeat today's idea slowly until something occurs to you. Although nothing that does occur should be omitted from the exercises, nothing should be "dug out" with effort. Neither force nor discrimination should be used.</p> <p>11 As often as possible during the day, pick up a specific attribute or attributes you are ascribing to yourself at the time and apply the idea for today to them, adding the idea to each of them in the form stated above. If nothing particular occurs to you, merely repeat the idea to yourself with closed eyes.</p>	
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<p>Lesson 36</p> <p>MY HOLINESS ENVELOPS EVERYTHING I SEE.</p> <p>1 Today's idea extends the idea for yesterday from the perceiver to the perceived. You are holy because your mind is part of God's. And because you are holy, your sight must be holy as well. "Sinless" means without sin. You cannot be without sin a little. You are sinless or not. If your mind is part of God's, you must be sinless or a part of His Mind would be sinful. Your sight is related to His holiness, not to your ego and therefore not to your body.</p> <p>2 Four three- to five-minute practice periods are required for today. Try to distribute them fairly evenly, and make the shorter applications frequently to protect your protection throughout the day. The longer practice periods should take this form:</p> <p>3 First, close your eyes and repeat the idea for</p>	<p>Lesson 36 "Sinless" means without sin. You cannot be without sin a little. You are sinless or not. If your mind is part of God's, you must be sinless or a part of His Mind would be sinful.</p> <p>156:2.7 Said Jesus: "My disciples must not only cease to do evil but learn to do well; you must not only be cleansed from all conscious sin, but you must refuse to harbor even the feelings of guilt. If you confess your sins, they are forgiven; therefore must you maintain a conscience void of offense."</p>
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<p>today several times slowly. Then open your eyes and look quite slowly about you, applying the idea specifically to whatever you note in your casual survey. Say, for example:</p> <p>4 My holiness envelops that rug. My holiness envelops that wall. My holiness envelops these fingers. My holiness envelops that chair. My holiness envelops that body. My holiness envelops this pen.</p> <p>5 Several times during these practice periods, close your eyes and repeat the idea to yourself. Then open your eyes and continue as before.</p> <p>6 For the shorter exercise periods, close your eyes and repeat the idea; look about you as you repeat it again; and conclude with one more repetition with your eyes closed. All applications should, of course, be made quite slowly, as effortlessly and unhurriedly as possible.</p>	
<p>Lesson 37 – MY HOLINESS BLESSES THE WORLD This idea contains the first glimmerings of your true function in the world, or why you are here. Your purpose is to see the world through your own holiness. Thus are you and the world blessed together. No one loses; nothing is taken away from anyone; everyone gains through your holy vision. It signifies the end of sacrifice, because it offers everyone his full due. And he is entitled to everything, because it is his birthright as a Son of God. There is no other way in which the idea of sacrifice can be removed from the world's thinking. Any other way of seeing will inevitably demand payment of someone or something. As a result, the perceiver will lose. Nor will he have any idea why he is losing. Yet is his wholeness restored to his awareness through your vision. Your holiness blesses him by asking nothing of him. Those who see themselves as whole make no demands. Your holiness is the salvation of the world. It lets you teach the world that it is one with</p>	<p>JCIM "Your purpose is to see the world through your own holiness"</p> <p>130:4.10 The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values.</p> <p>142:6.7 Jesus answered: "Already does the spirit of the Father in heaven indwell you. If you would be led by this spirit from above, very soon would you begin to see with the eyes of the spirit</p> <p>176:2.4 The eye of flesh beholds the Son of Man in the flesh, but only the eye of the spirit will behold the Son of Man glorified by the Father and appearing on earth in his own name.</p> <p>176:4.3 on his return (at least on one of his possible visits) he would be discerned only by the eye of spiritual faith</p> <p>176:5.5 But if every eye is to behold him, and</p>

<p>you, not by preaching to it, not by telling it anything, but merely by your quiet recognition that in your holiness are all things blessed, along with you.</p> <p>Today's four longer exercise periods, each to involve three to five minutes of practice, begin with the repetition of the idea for today, followed by a minute or so of looking about you as you apply the idea to whatever you see:</p> <p>"My holiness blesses this chair." "My holiness blesses that window." "My holiness blesses this body."</p> <p>Then close your eyes and apply the idea to any person who occurs to you, using his name and saying:</p> <p>"My holiness blesses you, [name]."</p> <p>You may continue the practice period with your eyes closed; you may open your eyes again and apply the idea for today to your outer world if you so desire; you may alternate between applying it to what you see around you and to those who are in your thoughts; or you may use any combination of these two phases of application which you prefer. The practice period should conclude with a repetition of the idea made with your eyes closed, and another following immediately, with your eyes open.</p> <p>The shorter exercises consist of repeating the idea as often as you can. It is particularly helpful to apply it silently to anyone you meet, using his name as you do so. It is essential to use the idea if anyone seems to cause an adverse reaction in you. Offer him the blessing of your holiness immediately, that you may learn to keep it in your own awareness.</p>	<p>if only spiritual eyes are to discern his presence, then must his advent be long deferred.</p> <p>181:2.20 and to seek eternal realities with the eye of spiritual faith and not with the eyes of the material mind.</p> <p>195:7.4 But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values.</p> <p>100:4.2 Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.</p> <p>101:1.3 The divine nature may be perceived only with the eyes of the mind.</p>
<p>Lesson 38</p> <p>There is nothing my holiness cannot do.</p> <p>Your holiness reverses all the laws of the world. It is beyond every restriction of time, space, distance and limits of any kind. Your holiness is totally unlimited in its power</p>	<p>(1639.2) 146:2.7 6. When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father's will, and the Father's will is ever manifest throughout his vast universe. What</p>

because it establishes you as a Son of God, at one with the Mind of his Creator.

Through your holiness the power of God is made manifest. Through your holiness the power of God is made available. And there is nothing the power of God cannot do. Your holiness, then, can remove all pain, can end all sorrow, and can solve all problems. It can do so in connection with yourself and with anyone else. It is equal in its power to help anyone because it is equal in its power to save anyone.

If you are holy, so is everything God created. You are holy because all things He created are holy. And all things He created are holy because you are. In today's exercises, we will apply the power of your holiness to all problems, difficulties or suffering in any form that you happen to think of, in yourself or in someone else. We will make no distinctions because there are no distinctions.

In the four longer practice periods, each preferably to last a full five minutes, repeat the idea for today, close your eyes, and then search your mind for any sense of loss or unhappiness of any kind as you see it. Try to make as little distinction as possible between a situation that is difficult for you, and one that is difficult for someone else. Identify the situation specifically, and also the name of the person concerned. Use this form in applying the idea for today:

In the situation involving _____ in which I see myself, there is nothing that my holiness cannot do.

In the situation involving _____ in which _____ sees himself, there is nothing my holiness cannot do.

From time to time you may want to vary this procedure, and add some relevant thoughts of your own. You might like, for example, to include thoughts such as:

There is nothing my holiness cannot do because the power of God lies in it.

the true son desires and the infinite Father wills IS. Such a prayer cannot remain unanswered, and no other sort of petition can possibly be fully answered.

<p>Introduce whatever variations appeal to you, but keep the exercises focused on the theme, "There is nothing my holiness cannot do." The purpose of today's exercises is to begin to instill in you a sense that you have dominion over all things because of what you are. In the frequent shorter applications, apply the idea in its original form unless a specific problem concerning you or someone else arises, or comes to mind. In that event, use the more specific form in applying the idea to it.</p>	
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<p>Lesson 39 – MY HOLINESS IS MY SALVATION</p> <p>If guilt is hell, what is its opposite? Like the text for which this workbook was written, the ideas which are used for the exercises are very simple, very clear and totally unambiguous. We are not concerned with intellectual feats nor logical toys. We are dealing only in the very obvious, which has been overlooked in the clouds of complexity in which you think you think.</p> <p>If guilt is hell, what is its opposite? This is not difficult, surely. The hesitation you may feel in answering is not due to the ambiguity of the question. But do you believe that guilt is hell? If you did, you would see at once how direct and simple the text is, and you would not need a workbook at all. No-one needs practice to gain what is already his.</p> <p>We have already said that your holiness is the salvation of the world. What about your own salvation? You cannot give what you do not have. A savior must be saved. How else can he teach salvation? Today's exercises will apply to you alone, recognizing that your salvation is crucial to the salvation of the world. As you apply the exercises to your own world, the whole world stands to benefit. Your holiness is the answer to every question that was ever asked, is being asked now, or will be asked in the future. Your holiness means the end of guilt, and therefore the end of hell. Your holiness is the salvation of the</p>	<p>P1610:1, 143:2.6 "Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father's children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh. When you know that you are saved by faith, you have real peace with God. And all who follow in the way of this heavenly peace are destined to be sanctified to the eternal service of the ever-advancing sons of the eternal God. Henceforth, it is NOT A DUTY but rather your EXALTED PRIVILEGE TO CLEANSE YOURSELVES FROM ALL EVILS OF MIND AND BODY WHILE YOU SEEK FOR PERFECTION IN THE LOVE OF GOD.</p> <p>(103:4.4) Jesus swept away all of the ceremonials of sacrifice and atonement. He destroyed the basis of all this fictitious guilt and sense of isolation in the universe by declaring that man is a child of God; the creature-Creator relationship was placed on a child-parent basis. God becomes a loving Father to his mortal sons and daughters.</p>
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world, and your own. How could you to whom your holiness belongs be excluded from it? God does not know unholiness. Can it be He does not know His Son?

A full five minutes are urged for the four longer practice periods for today. Longer and more frequent practice sessions are encouraged. If you want to exceed the minimum requirements, more rather than longer sessions are recommended, although both are encouraged.

Begin the practice periods as usual, by repeating today's idea to yourself. Then, with closed eyes, search out your unloving thoughts in whatever form they appear; uneasiness, depression, anger, fear, worry, attack, insecurity and so on. Whatever form they take, they are unloving and therefore fearful. And so it is from them that you need to be saved.

Specific situations, events or personalities you associate with unloving thoughts of any kind are suitable subjects for today's exercises. It is imperative for your own salvation that you see them differently. And it is your blessing on them that will save you and give you vision.

Slowly, without conscious selection and without undue emphasis on any one in particular, search your mind for every thought that stands between you and your salvation. Apply the idea for today to each one of them in this way:

"My unloving thoughts about _____ are keeping me in hell.

My holiness is my salvation."

You may find these sessions easier if you intersperse the applications with several short periods during which you merely repeat today's idea to yourself slowly a few times.

You may also find it helpful to include a few short intervals in which you just relax and do not seem to be thinking of anything.

Sustained concentration is very difficult at first. It will become much easier as your mind becomes more disciplined and less

<p>distractible.</p> <p>Meanwhile, you should feel free to introduce variety into your application periods, in whatever form appeals to you. Do not, however, change the idea itself in varying the method of applying it. However you elect to use it, the idea should be stated so that its meaning remains that your holiness is your salvation.</p> <p>End each practice period by repeating the idea in its original form once more, and adding: “If guilt is hell, what is its opposite?”</p> <p>In the shorter applications, which should be made some three or four times an hour and more if possible, you may ask yourself this question, repeat today’s idea, or preferably both. If temptations arise, a particularly helpful form of the idea is:</p> <p>“My holiness is my salvation from this.”</p>	
<p>Lesson 40 – I AM BLESSED AS A SON OF GOD</p> <p>Today we will begin to insert some of the happy things to which you are entitled, being what you are. No long practice periods are required today, but very frequent short ones are necessary. Once every ten minutes would be highly desirable, and you are urged to attempt this and to adhere to this schedule whenever possible. If you forget, try again. If there are long interruptions, try again. Whenever you remember, try again.</p> <p>You need not close your eyes for the exercise periods, although you will probably find it more helpful if you do. However, you may be in a number of situations during the day when closing your eyes would not be appropriate. Do not miss a practice period because of this. You can practice quite well under almost any circumstance, if you really want to.</p> <p>Today’s exercises take little time and no effort. Repeat today’s idea, and then add several of the attributes which you associate with being a Son of God, applying them to yourself. One practice period might, for</p>	<p>Urantia: 34:6.13 The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, “for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.” Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, “The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.” And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the love of God is shed abroad in all hearts by the presence of the divine Spirit.</p>

<p>example, consist of the following: “I am blessed as a Son of God. I am happy, peaceful, loving and contented.” Another might be something as follows: “I am blessed as a Son of God. I am calm, quiet, assured and confident.” If only a brief period is available, merely telling yourself that you are blessed as a Son of God will do.</p>	
<p>Lesson 41 – God goes with me wherever I go</p> <p>Today’s idea will eventually overcome completely the sense of loneliness and abandonment which all the separated ones experience. Depression is an inevitable consequence of separation. So are anxiety, worry, a deep sense of helplessness, misery, suffering and intense fear of loss. The separated ones have invented many “cures” for what they believe to be “the ills of the world.” But the one thing they do not do is to question the reality of the problem. Yet its effects cannot be cured because it is not real. The idea for today has the power to end all this foolishness forever. And foolishness it is, despite the serious and tragic forms it may take. Deep within you is everything that is perfect, ready to radiate through you and out into the whole world. It will cure all sorrow and pain and fear and loss because it will heal the mind that thought these things were real, and suffered out of its allegiance to these beliefs.</p> <p>You can never be deprived of your perfect holiness because its Source goes with you wherever you go. You can never suffer because the Source of all joy goes with you wherever you go. You can never be alone because the Source of all life goes with you wherever you go. Nothing can destroy your peace of mind because God goes with you wherever you go.</p> <p>We understand that you do not believe all this. How could you, when the truth is hidden deep within, under a heavy cloud of insane</p>	<p>(139.1) 12:7.12 It is a mystery that God is a highly personal self-conscious being with residential headquarters, and at the same time personally present in such a vast universe and personally in contact with such a well-nigh infinite number of beings. That such a phenomenon is a mystery beyond human comprehension should not in the least lessen your faith. Do not allow the magnitude of the infinity, the immensity of the eternity, and the grandeur and glory of the matchless character of God to overawe, stagger, or discourage you; for the Father is not very far from any one of you; he dwells within you, and in him do we all literally move, actually live, and veritable have our being.”</p> <p>THE URANTIA BOOK (139.1) 12:7.12</p>

thoughts, dense and obscuring, yet representing all you see? Today we will make our first real attempt to get past this dark and heavy cloud, and to go through it to the light beyond.

There will be only one long practice period today. In the morning, as soon as you get up if possible, sit quietly for some three to five minutes with your eyes closed. At the beginning of a practice period, repeat today's idea very slowly. Then make no effort to think of anything. Try, instead, to get a sense of turning inward, past all the idle thoughts of the world. Try to enter very deeply into your own mind, keeping it clear of any thoughts that might divert your attention.

From time to time, you may repeat today's idea, if you find it helpful. But most of all, try to sink down and inward, away from the world and all the foolish thoughts of the world. You are trying to reach past all these things. You are trying to leave appearances and approach reality.

It is quite possible to reach God. In fact it is very easy, because it is the most natural thing in the world. You might even say it is the only natural thing in the world. The way will open if you believe that it is possible. This exercise can bring very startling results even the first time it is attempted. And sooner or later it is always successful. We will go into more detail in connection with this kind of practice as we go along. But it will never fail completely, and instant success is possible.

Throughout the day use today's idea often, repeating it very slowly, and preferably with eyes closed. Think of what you are saying; what the words mean. Concentrate on the holiness which they imply about you; on the unfailing companionship which is yours; on the complete protection that surrounds you. You can indeed afford to laugh at fear thoughts, remembering that God goes with you wherever you go.

Lesson 42 –

GOD IS MY STRENGTH. VISION IS HIS GIFT.

The idea for today combines two very powerful thoughts, both of major importance. It also sets forth a cause and effect relationship which explains why you cannot fail in your efforts to achieve the goal of the course. You will see because it is the Will of God. It is His strength, not your own, that gives you power. And it is His gift to you, rather than your own, which offers vision to you.

God is indeed your strength. And what He gives is truly given. This means that you can receive it any time and anywhere, wherever you are and in whatever circumstances you find yourself. Your passage through time and space is not random. You cannot but be in the right place at the right time. Such is the strength of God. Such are His gifts.

We will have two three-to-five-minute longer exercise periods today, one as soon as possible after you wake, and another as close as possible to the time you go to sleep. It is better, however, to wait until you can sit quietly by yourself at a time when you feel ready than it is to be concerned with the time as such.

Begin the practice period by repeating the idea for today slowly, with eyes open, looking about you. Then close your eyes and repeat the idea again, quite slowly. After this, try to think of nothing except thoughts which occur to you in relation to today's idea. You might think, for example:

“Vision must be possible. God gives truly,”

Or,

“God's gifts to me must be mine, because He gave them to me.”

Whatever thought that is clearly related to the idea itself is suitable. You may, in fact, be astonished at the amount of course related understanding some of your own thoughts contain. Let them come without censoring unless you realize your mind is merely

101:1.3 The divine nature may be perceived only with the eyes of the mind.

150:5.2 By faith recognize the indwelling spirit of God, whose acceptance makes you a son of God. Have you not read in the Scriptures where it says, `In the Lord have I righteousness and strength.

<p>wandering, and you have let obviously irrelevant thoughts intrude. You may also reach a point where no thoughts at all seem to come to mind. If such interferences occur, open your eyes and repeat the thought once more while looking slowly about; close your eyes, repeat the idea once more, and then continue to look for related thoughts in your mind.</p> <p>Remember, though that active searching is not appropriate for today's exercises. Try merely to step back and let the thoughts come. If you find this difficult, it is better to spend the practice period alternating between slow repetitions of the idea with eyes open, then closed, then open, and so on, than it is to strain in order to find suitable thoughts. There is no limit on the number of short practice periods which would be most beneficial. The idea for the day is a beginning step in bringing thoughts together and teaching you that what you are studying is a unified thought system in which nothing is lacking that is needed, and nothing is included that is contradictory or irrelevant.</p> <p>The more often you repeat the idea during the day, the more often you will be reminding yourself that the goal of the course is important to you, and that you have not forgotten it.</p>	
<p>Lesson 43 – God is my Source. I cannot see apart from Him</p> <p>Perception is not an attribute of God. His is the realm of knowledge. Yet He has created the Holy Spirit as the Mediator between perception and knowledge. Without this link with God, perception would have replaced knowledge forever in your minds. With this link with God, perception will become so changed and purified that it will lead to knowledge. That is its function as the Holy Spirit sees it. Therefore, that is its function in truth.</p> <p>In God you cannot see. Perception has no</p>	<p>108:0.1 THE MISSION OF the Thought Adjusters to the human races is to represent, to be, the Universal Father to the mortal creatures of time and space; that is the fundamental work of the divine gifts. Their mission is also that of elevating the mortal minds and of translating the immortal souls of men up to the divine heights and spiritual levels of Paradise perfection. And in the experience of thus transforming the human nature of the temporal creature into the divine nature of the eternal finaliter, the Adjusters bring into existence a unique type of being, a being consisting in the eternal union of the</p>

function in God, and does not exist. Yet in salvation, which is the undoing of what never was, perception has a mighty purpose. Made by the Son of God for an unholy purpose, it must become the means for the restoration of his holiness to his awareness. Perception has no meaning. Yet does the Holy Spirit give it a meaning very close to God's. Healed perception becomes the means by which the Son of God forgives his brother and thus forgives himself.

You cannot see apart from God because you cannot be apart from God. Whatever you do you do in Him because whatever you think you think with His Mind. If vision is real, and it is real to the extent to which it shares the Holy Spirit's purpose, then you cannot see apart from God.

Three five-minute practice periods are required today, one as early as possible and another as late as possible. The third may be undertaken at the most convenient and suitable time which circumstances and readiness permit.

At the beginning of these practice periods, repeat the idea to yourself with eyes open. Then glance around you for a short time, applying the idea specifically to what you see. Four or five subjects for this phase of the exercises are sufficient. You might say, for example:

"God is my Source. I cannot see this desk apart from Him."

"God is my Source. I cannot see that picture apart from Him."

Although this part of the exercise period should be relatively short, be sure that you select the subjects for this phase indiscriminately, without self-directed inclusion or exclusion.

For the second and longer phase of the exercise period, close your eyes, repeat today's idea again, and then let whatever relevant thoughts occur to you add to the idea in your own personal way.

Thoughts such as:

perfect Adjuster and the perfected creature which it would be impossible to duplicate by any other universe technique.

<p> “I see through the eyes of forgiveness,” “I see the world as blessed,” “The world can show me myself,” “I see my own thoughts, which are like God’s,” or any thought related more or less directly to today’s idea is suitable. The thoughts need not bear an obvious relationship to the idea, but they should not be in opposition to it. If you should find your mind wandering; if you begin to be aware of thoughts which are clearly out of accord with today’s idea, or if you seem to be unable to think of anything, open your eyes, repeat the first phase, and then try the second phase again. Do not allow any protracted period to occur in which you become preoccupied with irrelevant thoughts. Return to the first phase of the exercises as often as necessary to prevent this. In applying today’s idea in the shorter practice periods, the form may vary according to the circumstances and situations in which you find yourself during the day. When you are with someone else, for example, try to remember to tell him silently, “God is my Source. I cannot see you apart from Him.” This form is equally applicable to strangers and to those you know well. Try, in fact, not to make distinctions of this kind at all. The idea should also be applied throughout the day to various situations and events which may occur, particularly to those which distress you in any way. For this kind of application use this form: “God is my Source. I cannot see this apart from Him.” If no particular subject presents itself to your awareness merely repeat the idea in its original form. Try today not to allow long periods of time to slip by without remembering today’s idea, and thus remembering your function. </p>	
<p> Lesson 44 God is the light in which I see. </p>	<p> 140:6.12 "The lamp of the body is the eye; if, therefore, your eye is generous, your whole </p>

Today we are continuing the idea for yesterday, adding another dimension to it. You cannot see in darkness, and you cannot make light. You can make darkness and then think you see in it, but light reflects life, and is therefore an aspect of creation. Creation and darkness cannot coexist, but light and life must go together, being but different aspects of creation.

In order to see, you must recognize that light is within, not without. You do not see outside yourself, nor is the equipment for seeing outside you. An essential part of this equipment is the light that makes seeing possible. It is with you always, making vision possible in every circumstance.

Today we are going to attempt to reach that light. For this purpose, we will use a form of exercise which has been suggested before, and which we will utilize increasingly. It is a particularly difficult form for the undisciplined mind, and represents a major goal of mind training. It requires precisely what the untrained mind lacks. Yet this training must be accomplished if you are to see.

Have at least three practice periods today, each lasting three to five minutes. A longer time is highly recommended, but only if you find the time slipping by with little or no sense of strain. The form of practice we will use today is the most natural and easy one in the world for the trained mind, just as it seems to be the most unnatural and difficult for the untrained mind.

Your mind is no longer wholly untrained. You are quite ready to learn the form of exercise we will use today, but you may find that you will encounter strong resistance. The reason is very simple. While you practice in this way, you leave behind everything that you now

body will be full of light. But if your eye is selfish, the whole body will be filled with darkness. If the very light which is in you is turned to darkness, how great is that darkness!"

believe, and all the thoughts that you have made up. Properly speaking, this is the release from hell. Yet perceived through the ego's eyes, it is loss of identity and a descent into hell.

If you can stand aside from the ego by ever so little, you will have no difficulty in recognizing that its opposition and its fears are meaningless. You might find it helpful to remind yourself, from time to time, that to reach light is to escape from darkness, whatever you may believe to the contrary. God is the light in which you see. You are attempting to reach Him.

Begin the practice period by repeating today's idea with your eyes open, and close them slowly, repeating the idea several times more. Then try to sink into your mind, letting go every kind of interference and intrusion by quietly sinking past them. Your mind cannot be stopped in this unless you choose to stop it. It is merely taking its natural course. Try to observe your passing thoughts without involvement, and slip quietly by them.

While no particular approach is advocated for this form of exercise, what is needful is a sense of the importance of what you are doing; its inestimable value to you, and an awareness that you are attempting something very holy. Salvation is your happiest accomplishment. It is also the only one that has any meaning, because it is the only one that has any real use to you at all.

If resistance rises in any form, pause long enough to repeat today's idea, keeping your eyes closed unless you are aware of fear. In that case, you will probably find it more reassuring to open your eyes briefly. Try, however, to return to the exercises with eyes closed as soon as possible.

If you are doing the exercises correctly, you

should experience some sense of relaxation, and even a feeling that you are approaching, if not actually entering into light. Try to think of light, formless and without limit, as you pass by the thoughts of this world. And do not forget that they cannot hold you to the world unless you give them the power to do so.

Throughout the day repeat the idea often, with eyes open or closed as seems better to you at the time. But do not forget. Above all, be determined not to forget today.

Lesson 45

God is the Mind with which I think

Today's idea holds the key to what your real thoughts are. They are nothing that you think you think, just as nothing that you think you see is related to vision in any way. There is no relationship between what is real and what you think is real. Nothing that you think are your real thoughts resemble your real thoughts in any respect. Nothing that you think you see bears any resemblance to what vision will show you.

You think with the Mind of God. Therefore you share your thoughts with Him, as He shares His with you. They are the same thoughts because they are thought by the same Mind. To share is to make alike, or to make one. Nor do the thoughts you think with the Mind of God leave your mind, because thoughts do not leave their source. Therefore your thoughts are in the Mind of God, as you are. They are in your mind as well, where He is. As you are part of His Mind, so are your thoughts part of His Thoughts.

Where, then, are your real thoughts? Today we will attempt to reach them. We will have to look for them in your mind, because that is where they are. They must still be there because they cannot have left. What is thought by the Mind of God is eternal, being part of creation.

101:1.3 The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. "Without holiness no man may see the Lord." All such inner and spiritual communion is termed spiritual insight. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God.

Our three five-minute practice periods for today will take the same general form that we used in applying yesterday's idea. We will attempt to leave the unreal and seek for the real. We will deny the world in favor of truth. We will not let the thoughts of the world hold us back, and we will not let the beliefs of the world tell us that what God would have us do is impossible.

Instead, we will try to recognize that only what God would have us do is possible. We will also try to understand that only what God would have us do is what we want to do. And we will also try to remember that we cannot fail in doing what He would have us do.

There is every reason to feel confident that you will succeed today. It is the Will of God. Begin the exercises for today by repeating the idea to yourself, closing your eyes as you do so. Spend a fairly short period in thinking a few relevant thoughts of your own, keeping the idea in mind as you do so. After you have added some four or five thoughts of your own repeat the idea again, and tell yourself gently: "My real thoughts are in my mind. I would like to find them."

Then try to go past all the unreal thoughts that cover the truth in your mind, and reach to the eternal. Under all the senseless thoughts and mad ideas with which you have cluttered up your mind are the thoughts which you thought with God in the beginning. They are there in your mind now, completely unchanged. They will always be in your mind, exactly as they always were.

Everything that you have thought since then will change, but the foundation on which they rest is wholly changeless. It is this foundation toward which the exercises for today are directed. Here is your mind joined with the Mind of God. Here are your thoughts one with His.

For this kind of practice only one thing is necessary; approach it as you would an altar dedicated in Heaven itself to God the Father and God the Son. For such is the place you

<p>are trying to reach. You will probably be unable as yet to realize how high you are trying to go. Yet even with the little understanding you have already gained, you should be able to remind yourself that this is no idle game, but an exercise in holiness and an attempt to reach the Kingdom of Heaven. In using the shorter form for applying today's idea, try to remember how important it is to you to understand the holiness of the mind that thinks with God. Take a minute or two, as you repeat the idea throughout the day, to appreciate your mind's holiness. Stand aside, however briefly, from all thoughts that are unworthy of Him Whose host you are. And thank Him for the thoughts He is thinking with you.</p>	
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<p>Lesson 46 – God is the Love in which I forgive</p> <p>God does not forgive because He has never condemned. And there must be condemnation before forgiveness is necessary. Forgiveness is the great need of this world, but that is because it is a world of illusions. Those who forgive are thus releasing themselves from illusions, while those who withhold forgiveness are binding themselves to them. As you condemn only yourself, so do you forgive only yourself.</p> <p>Although God does not forgive, His Love is nevertheless the basis of forgiveness. Fear condemns and love forgives. Forgiveness thus undoes what fear has produced, returning the mind to the awareness of God. For this reason, forgiveness can truly be called salvation. It is the means by which illusions disappear.</p> <p>Today's exercises require at least three full five-minute practice periods, and as many shorter applications as possible. Begin the practice periods by repeating today's idea to yourself, as usual. Close your eyes as you do so, and spend a minute or two in searching your mind for those whom you have not</p>	<p>"The Father in heaven has forgiven you even before you have thought to ask him"</p> <p>Urantia: 146:2.4 3. By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's prayer. Even the forgiveness of sin operates in this same unerring fashion. The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in fact is not conditioned upon your forgiving your fellows, but in experience it is exactly so conditioned. And this fact of the synchrony of divine and human forgiveness was thus recognized and linked together in the prayer which Jesus taught the apostles.</p>
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<p>forgiven. It does not matter “how much” you have not forgiven. You have forgiven them entirely or not at all.</p> <p>If you are doing the exercises well, you should have no difficulty in finding a number of people you have not forgiven. It is a safe rule that anyone you do not like is a suitable subject. Mention each one by name, and say: “God is the Love in which I forgive you, [name].”</p> <p>The purpose of the first phase of today’s practice is to put you in the best position to forgive yourself. After you have applied the idea for today to all those who have come to mind, tell yourself,</p> <p>“God is the Love in which I forgive myself.”</p> <p>Then devote the remainder of the practice period to offering related ideas such as:</p> <p>“God is the Love with which I love myself.”</p> <p>“God is the Love in which I am blessed.”</p> <p>The form of the applications may vary considerably, but the central idea should not be lost sight of. You might say, for example:</p> <p>“I cannot be guilty because I am a Son of God.”</p> <p>“I have already been forgiven.”</p> <p>“No fear is possible in a mind beloved of God.”</p> <p>“There is no need to attack because love has forgiven me.”</p> <p>The practice period should end, however, with a repetition of today’s idea as originally stated.</p> <p>The shorter applications may consist either of a repetition of the idea for today in the original or in a related form, or in more specific applications if needed. They will be needed at any time during the day when you become aware of any kind of negative reaction to anyone, present or not. In this event, tell him silently,</p> <p>“God is the Love in which I forgive you.”</p>	
<p>Lesson 47 – God is the Strength in which I trust</p>	<p>Urantia: 196:0.11 Jesus bore the transcendent fruits of the divine spirit. His faith was not immature and credulous like that of a child,</p>

If you are trusting your own strength, you have every reason to be apprehensive, anxious, and fearful. What can you predict or control? What is there in you that can be counted on? What would give you the ability to be aware of all the facets of any problem, and to resolve them in such a way that only good can come of it? What is there in you that gives you the recognition of the right solution, and the guarantee that it will be accomplished?

Of yourself you can do none of these things. To believe that you can is to put your trust where trust is unwarranted, and to justify fear, anxiety, depression, anger, and sorrow. Who can put his faith in weakness and feel safe? Yet who can put his faith in strength and feel weak?

God is your safety in every circumstance. His Voice speaks for Him in all situations and in every aspect of all situations, telling you exactly what to do to call upon His strength and His protection. There are no exceptions because God has no exceptions. And the Voice Which speaks for Him thinks as He does.

Today we will try to reach past your own weakness to the Source of real strength. Four five-minute practice periods are necessary today, and longer and more frequent ones are urged. Close your eyes and begin as usual by repeating today's idea. Then spend a minute or two in searching for situations in your life which you have invested with fear, dismissing each one by telling yourself, "God is the Strength in which I trust."

Now try to slip past all concerns related to your own sense of inadequacy. It is obvious that any situation that causes you concern is associated with feelings of inadequacy, since otherwise you would believe that you could deal with the situation successfully. It is not by trusting yourself that you will gain confidence. But the strength of God in you is successful in all things.

The recognition of your own frailty is a

but in many ways it did resemble the unsuspecting trust of the child mind. Jesus trusted God much as the child trusts a parent. He had a profound confidence in the universe—just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in the security of its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. He was not disturbed seriously by fears, doubts, and skepticism. Unbelief did not inhibit the free and original expression of his life. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing child. His faith grew to such heights of trust that it was devoid of fear.

<p>necessary step in the correction of your errors. But it is hardly a sufficient one in giving confidence which you need and to which you are entitled.</p> <p>You must also gain an awareness that your confidence in your real strength is fully justified in every respect and in all circumstances. In the latter phase of the practice period, try to reach down into your mind to a place of real safety. You will recognize that you have reached it if you feel a deep peace, however briefly. Let go all the trivial things that churn and bubble on the surface of your mind, and reach down and below them to the Kingdom of Heaven. There is a place in you where there is perfect peace. There is a place in you where nothing is impossible. There is a place in you where the strength of God abides.</p> <p>Repeat the idea for today often. Use it as your answer to any disturbance. Remember that peace is your right because you are giving your trust to the strength of God.</p>	
<p>Lesson 48 – There is nothing to fear</p> <p>The idea for today simply states a fact. It is not a fact to those who believe in illusions, but illusions are not facts. In truth there is nothing to fear. It is very easy to recognize this. But it is very difficult to recognize for those who want illusions to be true.</p> <p>Today’s practice periods will be very short, very simple, and very frequent. Merely repeat the idea as often as possible. You can use it with your eyes open at any time and in any situation. It is strongly recommended, however, that you take a minute or so whenever possible to close your eyes and repeat the idea slowly to yourself several times. It is particularly important that you use the idea immediately should anything disturb your peace of mind.</p> <p>The presence of fear is a sure sign that you are trusting in your own strength. The awareness that there is nothing to fear shows</p>	<p>113:2.5 The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, you would be very near the angels in many attributes of personality. They share most of your emotions and experience some additional ones. The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental life of the average inhabitant of Urantia. The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.</p> <p>Urantia: 48:6.8 Even on Urantia they counsel the human teachers of truth and righteousness to adhere to the preaching of “the goodness of</p>

<p>that somewhere in your mind, not necessarily in a place which you recognize as yet, you have remembered God and let His Strength take the place of yours. The instant you are willing to do this there is indeed nothing to fear.</p>	<p>God, which leads to repentance,” to proclaim “the love of God, which casts out all fear.”</p>
<p>Lesson 49 GOD'S VOICE SPEAKS TO ME ALL THROUGH THE DAY It is quite possible to listen to God's Voice all day without interrupting your regular activities in any way. The part of your mind in which truth abides is in constant communication with God, whether you are aware of it or not. It is the other part of your mind that functions in the world and obeys the world's laws. It is this part which is constantly distracted, disorganized, and highly uncertain. The part that is listening to the Voice of God is calm, always at rest and wholly certain. It is really the only part there is. The other part is a wild illusion, frantic and distraught, but without reality of any kind. Try today not to listen to it. Try to identify with the part of your mind where stillness and peace reign forever. Try to hear God's Voice call to you lovingly, reminding you that your Creator has not forgotten His Son. We will need at least four five-minute practice periods today, and more if possible. We will try actually to hear the Voice reminding you of God and of your Self. We will approach this happiest and holiest of thoughts with confidence, knowing that in doing so we are joining our will with the Will of God. He wants you to hear His Voice. He gave It to you to be heard. Listen in deep silence. Be very still and open your mind. Go past all the raucous shrieks and sick imaginings that cover your real thoughts and obscure your eternal link with God. Sink deep into the peace that waits for you beyond the frantic, riotous thoughts and sounds and sights of this insane world. You</p>	<p>Urantia: 110:1.1 Adjusters should not be thought of as living in the material brains of human beings. They are not organic parts of the physical creatures of the realms. The Thought Adjuster may more properly be envisaged as indwelling the mortal mind of man rather than as existing within the confines of a single physical organ. And indirectly and unrecognized the Adjuster is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness.</p>

do not live there. We are trying to reach your real home. We are trying to reach the place where you are truly welcome. We are trying to reach God.

Do not forget to repeat today's idea very frequently. Do so with your eyes open when necessary, but closed when possible. And be sure that you sit quietly and repeat the idea for today slowly whenever you can, closing your eyes on the world, and realizing that you are inviting God's Voice to speak to you.

Lesson 50 – I am sustained by the Love of God

Here is the answer to every problem that confronts you today and tomorrow and throughout time. In this world, you believe you are sustained by everything but God. Your faith is placed in the most trivial and insane symbols; pills, money, "protective" clothing, "influence," "prestige," being liked, knowing the "right" people, and an endless list of forms of nothingness which you endow with magical powers. All these things are your replacements for the Love of God. All these things are cherished to ensure a body identification. They are songs of praise to the ego.

Do not put your faith in the worthless. It will not sustain you. Only the Love of God will protect you in all circumstances. It will lift you out of every trial, and raise you high above all the perceived dangers of this world into a climate of perfect peace and safety. It will transport you into a state of mind which nothing can threaten, nothing can disturb, and nothing can intrude upon the eternal calm of the Son of God.

Put not your faith in illusions. They will fail you. Put all your faith in the Love of God within you, eternal, changeless and forever unailing. This is the answer to whatever confronts you today. Through the Love of God in you, you can resolve all seeming difficulties without effort and in sure

Urantia: 160:3.1 Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls?

<p>confidence. Tell yourself this often today. It is a declaration of release from the belief in idols. It is your acknowledgment of the truth about yourself.</p> <p>Twice today, morning and evening, let the idea for today sink deep into your consciousness. Repeat it, think about it, let related thoughts come to help you recognize its truth, and allow peace to flow over you like a blanket of protection and surety. Let no idle and foolish thoughts enter to disturb the holy mind of the Son of God. Such is the Kingdom of Heaven. Such is the resting-place where your Father has placed you forever.</p>	
<p>Lesson 51 –REVIEW LESSONS 1 THROUGH 5</p> <p>The review for today covers the following ideas:</p> <p>[1] “Nothing I see means anything.” The reason this is so is that I see nothing, and nothing has no meaning. It is necessary that I recognize this, that I may learn to see. What I think I see now is taking the place of vision. I must let it go by realizing that it has no meaning so that vision may take its place.</p> <p>[2] “I have given what I see all the meaning it has for me.” I have judged everything I look upon. And it is this and only this that I see. This is not vision. It is merely an illusion of reality, because my judgements have been made quite apart from reality. I am willing to recognize the lack of validity in my judgements, because I want to see. My judgements have hurt me, and I do not want to see according to them.</p> <p>[3] “I do not understand anything I see.” How could I understand what I see when I have judged it amiss? What I see is the projection of my own errors of thought. I do not understand what I see because it is not understandable. There is no sense in trying to understand it. But there is every reason to let it go, to make room for what can be seen and</p>	<p>Urantia:</p> <p>102:2.5 Even the discoveries of science are not truly real in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become meaning through encircuitment in the thought streams of mind. Mortal man views even his physical environment from the mind level, from the perspective of its psychological registry. It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the mind endowment. The mind perspective will not yield the existential unity of the source of reality, the First Source and Center, but it can and sometime will portray to man the experiential synthesis of energy, mind, and spirit in and as the Supreme Being. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; only in the harmony of the triunity of functional reality is there unity, and only in unity is there the personality satisfaction of</p>

<p>understood and loved. I can exchange what I see now for this merely by being willing to do so. Is not this a better choice than the one I made before?</p> <p>[4] “These thoughts do not mean anything.” The thoughts of which I am aware do not mean anything because I am trying to think without God. What I call “my” thoughts are not my real thoughts. My real thoughts are the thoughts I think with God. I am not aware of them because I have made “my” thoughts to take their place. I am willing to recognize that “my” thoughts do not mean anything, and to let them go. I choose to have them be replaced by what they were intended to replace. “My” thoughts are meaningless, but all creation lies in the Thoughts I think with God.</p> <p>[5] “I am never upset for the reason I think.” I am never upset for the reason I think because I am constantly trying to justify “my” thoughts. I am constantly trying to make them true. I make all things my “enemies,” so that my anger is justified and my attacks are warranted. I have not realized how much I have misused everything I see by assigning this role to it. I have done this to defend a thought system which has hurt me, and which I no longer want. I am willing to let it go.</p>	<p>the realization of cosmic constancy and consistency.</p>
<p>Lesson 52 – Review Lesson 6 thru 10</p> <p>Today’s review covers these ideas:</p> <p>[6] “I am upset because I see what is not there.” Reality is never frightening. It is impossible that it could upset me. Reality brings only perfect peace. When I am upset, it is always because I have replaced reality with illusions which I made up. The illusions are upsetting because I have given them reality, and thus regard reality as an illusion. Nothing in God’s creation is affected in any way by this confusion of mine. I am always upset by nothing.</p> <p>[7] “I see only the past.”</p>	<p>169:4.4 Jesus well knew that God can be known only by the realities of experience; never can he be understood by the mere teaching of the mind. Jesus taught his apostles that, while they never could fully understand God, they could most certainly know him, even as they had known the Son of Man. You can know God, not by understanding what Jesus said, but by knowing what Jesus was. Jesus was a revelation of God.</p>

<p>As I look about, I condemn the world I look upon. I call this seeing. I hold the past against everyone and everything, making them my “enemies.” When I have forgiven myself and remembered who I am, I will bless everyone and everything I see. There will be no past, and therefore no “enemies.” And I will look with God on all that I failed to see before.</p> <p>[8] “My mind is preoccupied with past thoughts.”</p> <p>I see only my own thoughts, and my mind is preoccupied with the past. What, then, can I see as it is? Let me remember that I look on the past to prevent the present from dawning on my mind. Let me understand that I am trying to use time against God. Let me learn to give the past away, realizing that in so doing I am giving up nothing.</p> <p>[9] “I see nothing as it is now.”</p> <p>If I see nothing as it is now, it can truly be said that I see nothing. I can see only what is now. The choice is not whether to see the past or the present: it is merely whether to see or not. What I have chosen to see has cost me vision. Now I would choose again, that I may see.</p> <p>[10] “My thoughts do not mean anything.”</p> <p>I have no private thoughts. Yet it is only private thoughts of which I am aware. What can these thoughts mean? They do not exist, and so they mean nothing. Yet my mind is part of creation and part of its Creator. Would I not rather join the thinking of the universe than to obscure all that is really mine with my pitiful and meaningless “private” thoughts?</p>	
<p>Lesson 53 – Review Lessons 11 thru 15</p> <p>Today we will review the following:</p> <p>[11] “My meaningless thoughts are showing me a meaningless world.”</p> <p>Since the thoughts of which I am aware do not mean anything, the world which pictures them can have no meaning. What is producing this world is insane, and so is what it produces. Reality is not insane, and I have</p>	<p>Urantia: 112:5.22 But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe.</p>

real thoughts as well as insane ones. I can therefore see a real world, if I look to my real thoughts as my guide for seeing.

[12] "I am upset because I see a meaningless world."

Insane thoughts are upsetting, they produce a world in which there is no order anywhere.

Only chaos rules a world which represents chaotic thinking, and chaos has no laws. I cannot live in peace in such a world. I am grateful that this world is not real, and that I need not see it at all unless I choose to value it. And I do not choose to value what is totally insane and has no meaning.

[13] "A meaningless world engenders fear."

The totally insane engenders fear because it is completely undependable, and offers no grounds for trust. Nothing in madness is dependable. It holds out no safety and no hope. But such a world is not real. I have given it the illusion of reality, and have suffered from my belief in it. Now I choose to withdraw this belief, and place my trust in reality. In choosing this, I will escape all the effects of the world of fear because I am acknowledging that it does not exist.

[14] "God did not create a meaningless world."

How can a meaningless world exist if God did not create it? He is the Source of all meaning, and everything that is real is in His Mind. It is in my mind too, because He created it with me. Why should I continue to suffer from the effects of my own insane thoughts, when the perfection of creation is my home? Let me remember the power of my decision, and recognize where I really abide.

[15] "My thoughts are images which I have made."

Whatever I see reflects my thoughts. It is my thoughts which tell me where I am and what I am. The fact that I see a world in which there is suffering and loss and death shows me that I am seeing only the representation of my insane thoughts, and am not allowing my real thoughts to cast their beneficent light on what

<p>I see. Yet God's way is sure. The images I have made cannot prevail against Him because it is not my will that they do so. My will is His, and I will place no other gods before Him.</p>	
<p>Lesson 54 – Review Lessons 16 thru 20</p> <p>These are the review ideas for today:</p> <p>[16] "I have no neutral thoughts." Neutral thoughts are impossible because all thoughts have power. They will either make a false world or lead me to the real one. But thoughts cannot be without effects. As the world I see arises from my thinking errors, so will the real world rise before my eyes as I let my errors be corrected. My thoughts cannot be neither true nor false. They must be one or the other. What I see shows me which they are.</p> <p>[17] "I see no neutral things." What I see witnesses to what I think. If I did not think I would not exist, because life is thought. Let me look on the world as the representation of my own state of mind. I know that my state of mind can change. And so I also know the world I see can change as well.</p> <p>[18] "I am not alone in experiencing the effects of my seeing." If I have no private thoughts, I cannot see a private world. Even the mad idea of separation had to be shared before it could form the basis of the world I see. Yet that sharing was a sharing of nothing. I can also call upon my real thoughts, which share everything with everybody. As my thoughts of separation call to the separation thoughts of others, so my real thoughts awaken the real thoughts in them. And the world my real thoughts show me will dawn on their sight as well as mine.</p> <p>[19] "I am not alone in experiencing the effects of my thoughts." I am alone in nothing. Everything I think or say or do touches all the universe. A Son of</p>	<p>4:2.7 The material manifestations of divinity appear defective to the evolutionary mind of man only because mortal man persists in viewing the phenomena of nature through natural eyes, human vision unaided by morontia mota or by revelation, its compensatory substitute on the worlds of time.</p>

<p>God cannot think or speak or act in vain. He cannot be alone in anything. It is therefore in my power to change every mind along with mine, for mine is the power of God.</p> <p>[20] "I am determined to see."</p> <p>Recognizing the shared nature of my thoughts, I am determined to see. I would look upon the witnesses that show me the thinking of the world has been changed. I would behold the proof that what has been done through me has enabled love to replace fear, laughter to replace weeping, and abundance to replace loss. I would look upon the real world, and let it teach me that my will and the Will of God are one.</p>	
<p>Lesson 55</p> <p>1 Today's review includes the following:</p> <p>[21] I am determined to see things differently.</p> <p>2 What I see now are but signs of disease, disaster, and death. This cannot be what God created for His beloved Son. The very fact that I see such things is proof that I do not understand God. Therefore I also do not understand His Son. What I see tells me that I do not know who I am. I am determined to see the witnesses to the truth in me, rather than those that show me an illusion of myself.</p> <p>[22] What I see is a form of vengeance.</p> <p>3 The world I see is hardly the representation of loving thoughts. It is a picture of attack on everything and by everything. It is anything but a reflection of the Love of God and the love of His Son. It is my own attack thoughts which give rise to this picture. My loving thoughts will save me from this perception of the world and give me the peace God intended me to have.</p> <p>[23] I can escape from the world by giving up attack thoughts.</p> <p>4 Herein lies my salvation, and nowhere else. Without attack thoughts I could not see a world of attack. As forgiveness allows love to return to my awareness, I will see a world of peace and safety and joy. And it is this that I choose to see, in place of what I look on now.</p>	<p>110:2.1 When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination</p>

<p>[24] I do not perceive my own best interests. 5 How could I recognize my own best interests when I do not know who I am? What I think are my best interests would merely bind me closer to the world of illusions. I am willing to follow the Guide God has given me to find out what my own best interests are, recognizing that I cannot perceive them by myself.</p> <p>[25] I do not know what anything is for. 6 To me, the purpose of everything is to prove that my illusions about myself are real. It is for that purpose that I attempt to use everyone and everything. It is this that I believe the world is for. Therefore I do not recognize its real purpose. The purpose I have given the world has led to a frightening picture of it. Let me open my mind to its real purpose by withdrawing the one I have given it, and learning the truth about it.</p>	
<p>L e s s o n 56 1 Our review for today covers the following: [26] My attack thoughts are attacking my invulnerability. 2 How can I know who I am when I see myself as under constant attack? Pain, illness, loss, age, and death seem to threaten me. All my hopes and wishes and plans appear to be at the mercy of a world I cannot control. Yet perfect security and complete fulfilment are my inheritance. I have tried to give my inheritance away in exchange for the world I see. But God has kept my inheritance safe for me. My own real thoughts will teach me what it is. [27] Above all else I want to see. 3 Recognizing that what I see reflects what I think I am, I realize that vision is my greatest need. The world I see attests to the fearful nature of the self-image I have made. If I would remember who I am, it is essential that I let this image of myself go. As it is replaced by truth, vision will surely be given me. And with this vision, I will look upon the world and upon myself with charity and love.</p>	<p>JCIM: "you are making a commitment to withdraw your PRECONCEIVED IDEAS about the table and open your mind to what it is and what it is for."</p> <p>URANTIA: 109:5.3 But your unsteady and rapidly shifting mental attitudes often result in thwarting the plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but this ministry is also greatly retarded by your own PRECONCEIVED OPINIONS, SETTLED IDEAS, AND LONG-STANDING PREJUDICES. Because of these handicaps, many times only their unfinished creations emerge into consciousness, and confusion of concept is inevitable. Therefore, in scrutinizing mental situations, safety lies only in the prompt recognition of each and every thought and experience for just what it actually and fundamentally is, disregarding entirely what it might have been.</p>

<p>[28] Above all else I want to see differently. 4 The world I see holds my fearful self-image in place, and guarantees its continuance. While I see the world as I see it now, truth cannot enter my awareness. I would let the door behind this world be opened for me that I may look past it to the world that reflects the Love of God.</p> <p>[29] God is in everything I see. 5 Behind every image I have made, the truth remains unchanged. Behind every veil I have drawn across the face of love, its light remains undimmed. Beyond all my insane wishes is my will united with the Will of my Father. God is still everywhere and in everything forever. And we who are part of Him will yet look past all appearances and recognize the truth beyond them all.</p> <p>[30] God is in everything I see because God is in my mind. 6 In my own mind, behind all my insane thoughts of separation and attack, is the knowledge that all is one forever. I have not lost the knowledge of who I am because I have forgotten it. It has been kept for me in the Mind of God, Who has not left His Thoughts. And I, who am among them, am one with them and one with Him.</p>	<p>AS SOON AS YOU REGARD SIN AS A LACK YOU WILL AUTOMATICALLY ATTEMPT TO REMEDY THE SITUATION.</p>
<p>Lesson 57</p> <p>1 Today let us review these ideas: [31] I am not the victim of the world I see. 2 How can I be the victim of a world that can be completely undone if I so choose? My chains are loosened. I can drop them off merely by desiring to do so. The prison door is open. I can leave it simply by walking out. Nothing holds me in this world. Only my wish to stay keeps me a prisoner. I would give up my insane wishes and walk into the sunlight at last. [32] I have invented the world I see. 3 I made up the prison in which I see myself. All I need do is recognize this, and I am free. I have deluded myself into believing it is possible to imprison the Son of God. I was</p>	<p>Urantia: 101:1.3 But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. "Without holiness no man may see the Lord."</p> <p>JCIM: "The idea for today presents a very different view of yourself. By establishing your Source, it ESTABLISHES YOUR IDENTITY, and it describes you as you must really be in truth."</p> <p>Our Thought Adjuster is our eternal identity.</p> <p>Urantia: (71.2) 5:6.7 The material self has personality and identity, temporal identity; the prepersonal spirit Adjuster also has identity, ETERNAL IDENTITY. This material</p>

<p>bitterly mistaken in this belief, which I no longer want. The Son of God must be forever free. He is as God created him, and not what I would make of him. He is where God would have him be, and not where I thought to hold him prisoner.</p> <p>[33] There is another way of looking at the world.</p> <p>4 Since the purpose of the world is not the one I ascribed to it, there must be another way of looking at it. I see everything upside down, and my thoughts are the opposite of truth. I see the world as a prison for God's Son. It must be, then, that the world is really a place where he can be set free. I would look upon the world as it is, and see it as a place where the Son of God finds his freedom.</p> <p>[34] I could see peace instead of this.</p> <p>5 When I see the world as a place of freedom, I will realize that it reflects the laws of God instead of the rules which I made up for it to obey. I will understand that peace, not war, abides in it. And I will perceive that peace also abides in the hearts of all who share this place with me.</p> <p>[35] My mind is part of God's. I am very holy.</p> <p>6 As I share the peace of the world with my brothers, I begin to understand that this peace comes from deep within myself. The world I look upon has taken on the light of my forgiveness and shines forgiveness back at me. In this light, I begin to see what my illusions about myself had kept hidden. I begin to understand the holiness of all living things including myself, and their oneness with me.</p>	<p>personality and this spirit prepersonality are capable of so uniting their creative attributes as to bring into existence the surviving identity of the immortal soul.</p> <p>We find the use of this prison metaphor in both books.</p> <p>JCIM lesson:</p> <p>The prison door is open.</p> <p>I made up the prison in which I see myself. I have deluded myself into believing it is possible to imprison the Son of God. He is where God would have him be, and not where I thought to hold him prisoner. I see the world as a prison for God's son.</p> <p>Urantia: 107:6.2 They [ADJUSTERS] truly and divinely love you; they are the prisoners of spirit hope confined within the minds of men.</p> <p>97:5.3 he has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound."</p> <p>108:6.7 The Monitors are the prisoners of undying hope, the founts of everlasting progression.</p>
<p>L e s s o n 58</p> <p>1 These ideas are for review today:</p> <p>[36] My holiness envelops everything I see.</p> <p>2 From my holiness does the perception of the real world come. Having forgiven, I no longer see myself as guilty. I can accept the innocence that is the truth about me. Seen through understanding eyes, the holiness of</p>	<p>JCIM "Your purpose is to see the world through your own holiness"</p> <p>Urantia: 130:4.10 The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values.</p>

<p>the world is all I see, for I can picture only the thoughts I hold about myself.</p> <p>[37] My holiness blesses the world.</p> <p>3 The perception of my holiness does not bless me alone. Everyone and everything I see in its light shares in the joy it brings to me. There is nothing that is apart from this joy because there is nothing that does not share my holiness. As I recognize my holiness, so does the holiness of the world shine forth for everyone to see.</p> <p>[38] There is nothing my holiness cannot do.</p> <p>4 My holiness is unlimited in its power to heal because it is unlimited in its power to save. What is there to be saved from except illusions? And what are all illusions except false ideas about myself? My holiness undoes them all by asserting the truth about me. In the presence of my holiness, which I share with God Himself, all idols vanish.</p> <p>[39] My holiness is my salvation.</p> <p>5 Since my holiness saves me from all guilt, recognizing my holiness is recognizing my salvation. It is also recognizing the salvation of the world. Once I have accepted my holiness, nothing can make me afraid. And because I am unafraid, everyone must share in my understanding, which is the gift of God to me and to the world.</p> <p>[40] I am blessed as a Son of God.</p> <p>6 Herein lies my claim to all good and only good. I am blessed as a Son of God. All good things are mine because God intended them for me. I cannot suffer any loss or deprivation or pain because of who I am. My Father supports me, protects me, and directs me in all things. His care for me is infinite and is with me forever. I am eternally blessed as His Son.</p>	<p>142:6.7 Jesus answered: "Already does the spirit of the Father in heaven indwell you. If you would be led by this spirit from above, very soon would you begin to see with the eyes of the spirit</p> <p>176:2.4 The eye of flesh beholds the Son of Man in the flesh, but only the eye of the spirit will behold the Son of Man glorified by the Father and appearing on earth in his own name.</p> <p>176:4.3 on his return (at least on one of his possible visits) he would be discerned only by the eye of spiritual faith</p> <p>176:5.5 But if every eye is to behold him, and if only spiritual eyes are to discern his presence, then must his advent be long deferred.</p> <p>181:2.20 and to seek eternal realities with the eye of spiritual faith and not with the eyes of the material mind.</p> <p>195:7.4 But it requires the eye of faith in a spirit- born mortal to detect and discern these spiritual values.1</p> <p>00:4.2 Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.</p> <p>101:1.3 The divine nature may be perceived only with the eyes of the mind.</p>
<p>L e s s o n 59</p> <p>1 The following ideas are for review today:</p> <p>[41] God goes with me wherever I go.</p> <p>2 How can I be alone when God always goes with me? How can I be doubtful and unsure</p>	<p>Urantia: 140:6.12 "The lamp of the body is the eye; if, therefore, your eye is generous, your whole body will be full of light. But if your eye is selfish, the whole body will be filled with darkness. If the very light which is</p>

<p>of myself when perfect certainty abides in Him? How can I be disturbed by anything when He rests in me in absolute peace? How can I suffer when love and joy surround me through Him? Let me not cherish illusions about myself. I am perfect because God goes with me wherever I go.</p> <p>[42] God is my strength. Vision is His gift.</p> <p>3 Let me not look to my own eyes to see today. Let me be willing to exchange my pitiful illusion of seeing for the vision that is given by God. Christ's vision is His gift, and He has given it to me. Let me call upon this gift today, so that this day may help me to understand eternity.</p> <p>[43] God is my Source. I cannot see apart from Him.</p> <p>4 I can see what God wants me to see. I cannot see anything else. Beyond His Will lie only illusions. It is these I choose when I think I can see apart from Him. It is these I choose when I try to see through the body's eyes. Yet the vision of Christ has been given me to replace them. It is through this vision that I choose to see.</p> <p>[44] God is the Light in which I see.</p> <p>5 I cannot see in darkness. God is the only Light. Therefore if I am to see, it must be through Him. I have tried to define what seeing is, and I have been wrong. Now it is given me to understand that God is the Light in which I see. Let me welcome vision and the happy world it will show me.</p> <p>[45] God is the Mind with which I think.</p> <p>6 I have no thoughts I do not share with God. I have no thoughts apart from Him because I have no mind apart from His. As part of His Mind, my thoughts are His and His Thoughts are mine.</p>	<p>in you is turned to darkness, how great is that darkness!"</p>
<p>L e s s o n 60</p> <p>1 These ideas are for today's review:</p> <p>[46] God is the Love in which I forgive.</p> <p>2 God does not forgive because He has never condemned. The blameless cannot blame, and those who have accepted their innocence see</p>	<p>48:6.8 Even on Urantia they counsel the human teachers of truth and righteousness to adhere to the preaching of "the goodness of God, which leads to repentance," to proclaim "the love of God, which casts out all fear."</p>

<p>nothing to forgive. Yet forgiveness is the means by which I will recognize my innocence. It is the reflection of God's Love on earth. It will bring me near enough to Heaven that the Love of God can reach down to me and raise me to my home.</p> <p>[47] God is the Strength in which I trust.</p> <p>3 It is not my own strength through which I forgive. It is through the strength of God in me, which I am remembering as I forgive. As I begin to see, I recognize His reflection on earth. I forgive all things because I feel the stirring of His strength in me. And I begin to remember the Love I chose to forget, but Which has not forgotten me.</p> <p>[48] There is nothing to fear.</p> <p>4 How safe the world will look to me when I can see it! It will not look anything like what I imagine I see now. Everyone and everything I see will lean toward me to bless me. I will recognize in everyone my dearest Friend. What could there be to fear in a world which I have forgiven and which has forgiven me?</p> <p>[49] God's Voice speaks to me all through the day.</p> <p>5 There is not a moment in which God's Voice ceases to call on my forgiveness to save me. There is not a moment in which His Voice fails to direct my thoughts, guide my actions, and lead my feet. I am walking steadily on toward truth. There is nowhere else I can go because God's Voice is the only voice and the only guide that has been given to His Son.</p> <p>[50] I am sustained by the Love of God.</p> <p>6 As I listen to God's Voice, I am sustained by His Love. As I open my eyes, His Love lights up the world for me to see. As I forgive, His Love reminds me that His Son is sinless. And as I look upon the world with the vision He has given me, I remember that I am His Son.</p>	<p>Urantia: 110:1.1 Adjusters should not be thought of as living in the material brains of human beings. They are not organic parts of the physical creatures of the realms. The Thought Adjuster may more properly be envisaged as indwelling the mortal mind of man rather than as existing within the confines of a single physical organ. And indirectly and unrecognized the Adjuster is CONSTANTLY COMMUNICATING with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness.</p>
<p>Lesson 61 I AM THE LIGHT OF THE WORLD.</p>	<p>Urantia: 140:4.4 You are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under</p>

Who is the light of the world except God's Son? This, then, is merely a statement of the truth about yourself. It is the opposite of a statement of pride, of arrogance, or of self-deception. It does not describe the self-concept you have made. It does not refer to any of the characteristics with which you have endowed your idols. It refers to you as you were created by God. It simply states the truth.

To the ego, today's idea is the epitome of self-glorification. But the ego does not understand humility, mistaking it for self debasement. Humility consists of accepting your role in salvation, and in taking no other. It is not humility to insist that you cannot be the light of the world, if that is the function God assigned to you. It is only arrogance that would assert this function cannot be for you, and arrogance is always of the ego.

True humility requires that you accept today's idea because it is God's Voice which tells you it is true. This is a beginning step in accepting your real function on earth. It is a giant stride toward taking your rightful place in salvation. It is a positive assertion of your right to be saved, and an acknowledgment of the power that is given you to save others.

You will want to think about this idea as often as possible today. It is the perfect answer to all illusions, and therefore to all temptation. It brings all the images you have made about yourself to the truth, and helps you depart in peace, unburdened and certain of your purpose.

As many practice periods as possible should be undertaken today, although each one need not exceed a minute or two. They should begin with telling yourself:

"I am the light of the world. That is my only function. That is why I am here."

Then think about these statements for a short while, preferably with your eyes closed if the situation permits. Let a few related thoughts come to you, and repeat the idea to yourself if your mind wanders away from the central

a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven."

thought.

Be sure both to begin and end the day with a practice period. Thus you will awaken with an acknowledgment of the truth about yourself, reinforce it throughout the day, and turn to sleep as you re-affirm your function and your only purpose here. These two practice periods may be longer than the rest, if you find them helpful and want to extend them.

Today's idea goes far beyond the ego's petty views of what you are and what your purpose is. As a bringer of salvation, this is obviously necessary. This is the first of a number of giant steps we will take in the next few weeks. Try today to begin to build a firm foundation for these advances.

You are the light of the world. God has built His plan for the salvation of His Son on you.

Lesson 62 –

FORGIVENESS IS MY FUNCTION AS THE LIGHT OF THE WORLD.

It is your forgiveness that will bring the world of darkness to the light. It is your forgiveness that lets you recognize the light in which you see. Forgiveness is the demonstration that you are the light of the world. Through your forgiveness does the truth about yourself return to your memory. Therefore in your forgiveness lies your salvation.

Illusions about yourself and the world are one. That is why all forgiveness is a gift to yourself. Your goal is to find out who you are, having denied your identity by attacking creation and its Creator. Now you are learning how to remember the truth. For this, attack must be replaced by forgiveness, so that thoughts of life may replace thoughts of death.

Remember that in every attack you call upon your own weakness, while every time you forgive you call upon the strength of Christ in you. Do you not then begin to understand what forgiveness will do for you? It will remove all sense of weakness, strain and fatigue from your mind. It will take away all

Urantia: (985.1) 89:10.6 The forgiveness of sin by Deity is the renewal of loyalty relations following a period of the human consciousness of the lapse of such relations as the consequence of conscious rebellion. The forgiveness does not have to be sought, only received as the consciousness of re-establishment of loyalty relations between the creature and the Creator. And all the loyal sons of God are happy, service-loving, and ever-progressive in the Paradise ascent.

fear and guilt and pain. It will restore the invulnerability and power God gave His Son to your awareness.

Let us be glad to begin and end this day by practicing today's idea, and to use it as frequently as possible throughout the day. It will help to make the day as happy for you as God wants you to be. And it will help those around you, as well as those who seem to be far away in space and time, to share this happiness with you. As often as you can, closing your eyes if possible, say to yourself: "Forgiveness is my function as the light of the world. I would fulfill my function that I may be happy."

Then devote a minute or two to considering your function, and the happiness and release it will bring you.

Let related thoughts come freely, for your heart will recognize these words, and in your mind is the awareness that they are true.

Should your attention wander, repeat the idea and add:

"I would remember this because I want to be happy."

LESSON 63 –

The light of the world brings peace to every mind through my forgiveness

How holy are you who have the power to bring peace to every mind! How blessed are you who can learn to recognize the means for letting this be done through you! What purpose could you have that would bring you greater happiness?

You are indeed the light of the world with such a function. The Son of God looks to you for his redemption. It is yours to give him, for it belongs to you. Accept no trivial purpose or meaningless desire in its place, or you will forget your function and leave the Son of God in hell. This is no idle request that is being asked of you. You are asked to accept salvation that it may be yours to give.

Recognizing the importance of this function,

Urantia: 100:6.6 One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."

<p>we will be happy to remember it very often today. We will begin the day by acknowledging it, and close the day with the thought of it in our awareness. And throughout the day, we will repeat this as often as we can:</p> <p>“The light of the world brings peace to every mind through my forgiveness. I am the means God has appointed for the salvation of the world.”</p> <p>You will probably find it easier to let the related thoughts come to you in the minute or two which you should devote to considering this if you can close your eyes. Do not, however, wait for such an opportunity. No chance should be lost for reinforcing today’s idea.</p> <p>Remember that God’s Son looks to you for his salvation. And who but your Self must be His Son?</p>	
<p>Lesson 64 – Let me not forget my function</p> <p>Today’s idea is merely another way of saying, “Let me not wander into temptation.” The purpose of the world you see is to obscure your function of forgiveness, and provide you with a justification for forgetting it. It is the temptation to abandon God and His Son, taking on a physical appearance. It is this which the body’s eyes look upon.</p> <p>Nothing the body’s eyes seem to see can be anything but a form of temptation, since this was the purpose of the body itself. Yet we have learned that the Holy Spirit has another use for all the illusions you have made, and therefore He sees another purpose in them. To the Holy Spirit, the world is a place where you learn to forgive yourself what you think of as your sins. In this perception, the physical appearance of temptation becomes the spiritual recognition of salvation.</p> <p>To review our last few lessons, your function here is to be the light of the world, a function given you by God. It is only the arrogance of the ego that leads you to question this, and</p>	<p>JCIM: "Let me forgive and be happy." Urantia: "Happiness ensues from the recognition of truth because it can be acted out"</p> <p>Urantia: 2:7.6 Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth. Happiness ensues from the recognition of truth because it can be acted out; it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its spiritual flavor.</p>

<p>only the fear of the ego that induces you to regard yourself as unworthy of the task assigned to you by God Himself.</p> <p>The world's salvation awaits your forgiveness, because through it does the Son of God escape from all illusions and thus from all temptation. The Son of God is you. Only by fulfilling the function given you by God will you be happy. That is because your function is to be happy by using the means by which happiness becomes inevitable.</p> <p>There is no other way. Therefore every time you choose whether or not to fulfill your function, you are really choosing whether to be happy or not. Let us remember this today. Let us remind ourselves of it in the morning and again at night, and all through the day as well.</p> <p>Prepare yourself in advance for all the decisions you will make today by remembering that they are all really very simple. Each one will lead to happiness or unhappiness. Can such a simple decision really be difficult to make? Let not the form of the decision deceive you. Complexity of form does not imply complexity of content. It is impossible that any decision on earth can have a content different from just this one simple choice. That is the only choice the Holy Spirit sees. Therefore it is the only choice there is.</p> <p>Today, then, let us practice with these thoughts:</p> <p>“Let me not forget my function.”</p> <p>“Let me not try to substitute mine for God's.”</p> <p>“Let me forgive and be happy.”</p> <p>At least once devote ten or fifteen minutes to reflecting on this with closed eyes. Related thoughts will come to help you, if you remember the crucial importance of your function to you and to the world.</p> <p>In the frequent applications of today's idea to be made throughout the day, devote several minutes to reviewing the thoughts, and then to thinking about them and about nothing else.</p> <p>This will be difficult at first particularly, since</p>	
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<p>you are not proficient in the mind discipline which it requires. You may need to repeat “Let me not forget my function” quite often, to help you concentrate.</p> <p>Two forms of shorter practice periods are required. At times, do the exercises with your eyes closed, trying to concentrate on the thoughts you are applying. At other times keep your eyes open after reviewing the thoughts and look slowly and unselectively about you, telling yourself:</p> <p>“This is the world it is my function to save.”</p>	
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<p>Lesson 65 – My only function is the one God gave me</p> <p>The idea for today reaffirms your commitment to salvation. It also reminds you that you have no other function than this. Both of these thoughts are obviously necessary for a total commitment. Salvation cannot be the only purpose you hold while you still cherish others. The full acceptance of salvation as your only function necessarily entails two phases; the recognition of salvation as your function, and the relinquishment of all the other goals you have invented for yourself. This is the only way in which you can take your rightful place among the saviors of the world. This is the only way in which you can say and mean, “My only function is the one God gave me.” This is the only way in which you can find peace of mind.</p> <p>Today, and for a number of days to follow, set aside ten to fifteen minutes for a more sustained practice period, in which you try to understand and accept what today’s idea really means. It offers you escape from all your perceived difficulties. It places the key to the door of peace, which you have closed upon yourself, in your own hands. It gives you the answer to all the searching you have done since time began.</p> <p>Try, if possible, to undertake the daily extended practice periods at approximately</p>	<p>JCIM lesson: This is part of the long-range disciplinary training your mind needs, so that the Holy Spirit can use it consistently for the purpose He shares with you.</p> <p>Urantia: 37:6.1 From their headquarters on the Salvington worlds of the Melchizedeks, these overseers range the local universe as inspectors of the Nebadon school technique designed to effect the mind training and the spirit education of the ascending creatures.</p> <p>(412.2) 37:6.2 This training of mind and education of spirit is carried on from the worlds of human origin up through the system mansion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salvington.</p>
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<p>the same time each day. Try, also, to determine this time today in advance, and then adhere to it as closely as possible. The purpose of this is to arrange your day so that you have set apart the time for God, as well as for all the trivial purposes and goals you will pursue. This is part of the long range disciplinary training which your mind needs, so that the Holy Spirit can use it consistently for the purpose He shares with you. For this practice period, begin by reviewing the idea for today. Then close your eyes, repeat the idea to yourself once again, and watch your mind carefully to catch whatever thoughts cross it. At first, make no attempt to concentrate only on thoughts related to the idea for today. Rather, try to uncover each one that arises to interfere with it. Note each one as it comes to you with as little involvement or concern as possible, dismissing each one by telling yourself:</p> <p>“This thought reflects a goal that is preventing me from accepting my only function.”</p> <p>After a while, interfering thoughts will become harder to find. Try, however, to continue a minute or so longer, attempting to catch a few of the idle thoughts which escaped your attention before, but do not strain or make undue effort in doing this. Then tell yourself:</p> <p>“On this clean slate, let my true function be written for me.”</p> <p>You need not use these exact words, but try to get a sense of being willing to have your illusions of purpose be replaced by truth. Finally, repeat the idea for today once more and devote the rest of the practice period to trying to focus on its importance to you, the relief its acceptance will bring you by resolving your conflicts once and for all, and the extent to which you really want salvation in spite of your own foolish ideas to the contrary.</p> <p>In the shorter practice periods, which should be undertaken at least once an hour, use this</p>	
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<p>form in applying today's idea: "My only function is the one God gave me. I want no other and I have no other." Sometimes close your eyes as you practice, and sometimes keep them open and look about you. It is what you see now that will be totally changed when you accept today's idea completely.</p>	
<p>Lesson 66 MY HAPPINESS AND MY FUNCTION ARE ONE</p> <p>You have surely noticed an emphasis throughout our recent lessons on the connection between fulfilling your function and achieving happiness. This is because you do not really see the connection. Yet there is more than just a connection between them; they are the same. Their forms are different, but their content is completely one.</p> <p>The ego does constant battle with the Holy Spirit on the fundamental question of what your function is. So does it do constant battle with the Holy Spirit about what your happiness is. It is not a two-way battle. The ego attacks and the Holy Spirit does not respond. He knows what your function is. He knows that it is your happiness.</p> <p>Today we will try to go past this wholly meaningless battle, and arrive at the truth about your function. We will not engage in ceaseless arguments about what it is. We will not become hopelessly involved in defining happiness and determining the means for achieving it. We will not indulge the ego by listening to its attacks on truth. We will merely be glad that we can find out what truth is.</p> <p>Our longer practice period today has as its purpose your acceptance of the fact that not only is there a very real connection between the function God gave you and your happiness, but that they are actually identical. God gives you only happiness. Therefore the function He gave you must be happiness,</p>	<p>103:5.5 Urantia: Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality. The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight—genuine religious reflection.</p>

<p>even if it appears to be different. Today's exercises are an attempt to go beyond these differences in appearance, and recognize a common content where it exists in truth. Begin the ten-to-fifteen-minute practice period by reviewing these thoughts: "God gives me only happiness." "He has given my function to me." "Therefore my function must be happiness." Try to see the logic in this sequence, even if you do not accept the conclusion. It is only if the first two thoughts are wrong that the conclusion could be false. Let us, then, think about the premises for a while, as we are practicing.</p> <p>The first premise is that God gives you only happiness. This could be false, of course, but in order to be false it is necessary to define God as something He is not. Love cannot give evil, and what is not happiness is evil. God cannot give what He does not have, and He cannot have what He is not. Unless God gives you only happiness, He must be evil. And it is this definition of Him which you are believing if you do not accept the first premise.</p> <p>The second premise is that God has given you your function. We have seen that there are only two parts of your mind. One is ruled by the ego, and is made up of illusions. The other is the home of the Holy Spirit, where truth abides. There are no other guides but these to choose between, and no other outcomes possible as a result of your choice but the fear which the ego always engenders and the love which the Holy Spirit always offers to replace it.</p> <p>Thus it must be that your function is established by God through His Voice or is made by the ego which you have made to replace Him. Which is true? Unless God gave your function to you, it must be the gift of the ego. Does the ego really have gifts to give, being itself an illusion and offering only the illusion of gifts?</p> <p>Think about this during the longer practice period today. Think also about the many</p>	
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<p>forms which the illusion of your function has taken in your mind, and the many ways in which you try to find salvation under the ego's guidance. Did you find it? Were you happy? Did they bring you peace?</p> <p>We need great honesty today. Remember the outcomes fairly, and consider also whether it was ever reasonable to expect happiness from anything the ego has ever proposed. Yet the ego is the only alternative to the Holy Spirit's Voice. You will listen to madness or hear the truth. Try to make this choice as you think about the premises on which our conclusion rests. We can share in this conclusion, but in no other. For God Himself shares it with us. Today's idea is another giant stride in the perception of the same as the same, and the different as different. On one side stand all illusions. All truth stands on the other. Let us try today to realize that only the truth is true. In the shorter practice periods, which would be most helpful today if undertaken twice an hour, this form of the application is suggested:</p> <p>"My happiness and function are one, because God has given me both."</p> <p>It will not take more than a minute, and probably less, to repeat these words slowly, and think about them a little as you say them.</p>	
<p>Lesson 67 – Love created me like Itself</p> <p>Today's idea is a complete and accurate statement of what you are. This is why you are the light of the world. This is why God appointed you as the world's savior. This is why the Son of God looks to you for his salvation. He is saved by what you are. We will make every effort today to reach this truth about you, and to realize fully, if only for a moment, that it is the truth. In the longer practice period, we will think about your reality and its wholly unchanged and unchangeable nature. We will begin by repeating this truth about you, and then spend a few minutes adding some relevant thoughts,</p>	<p>3:4.7 Finite appreciation of infinite qualities far transcends the logically limited capacities of the creature because of the fact that mortal man is made in the image of God—there lives within him a fragment of infinity. Therefore man's nearest and dearest approach to God is by and through love, for God is love. And all of such a unique relationship is an actual experience in cosmic sociology, the Creator-creature relationship—the Father-child affection.</p> <p>117:3.5 Mortal man is more than figuratively made in the image of God. From a physical standpoint this statement is hardly true, but with reference to certain universe</p>

such as:

“Holiness created me whole.”

“Kindness created me kind.”

“Helpfulness created me helpful.”

“Perfection created me perfect.”

Any attribute which is in accord with God as He defines Himself is appropriate for use. We are trying today to undo your definition of God, and replace it with His Own. We are also trying to emphasize that you are part of His definition of Himself.

After you have gone over several such related thoughts, try to let all thoughts drop away for a brief preparatory interval, and then try to reach past all your images and preconceptions about yourself to the truth in you. If Love created you like Itself this Self must be in you. And somewhere in your mind It is there for you to find.

You may find it necessary to repeat the idea for today from time to time to replace distracting thoughts. You may also find that this is not sufficient, and that you need to continue adding other thoughts related to the truth about yourself. Yet perhaps you will succeed in going past that, and through the interval of thought-lessness to the awareness of a blazing light in which you recognize yourself as Love created you. Be confident that you will do much today to bring that awareness nearer, whether you feel you have succeeded or not.

It will be particularly helpful today to practice the idea for today as often as you can. You need to hear the truth about yourself as frequently as possible, because your mind is so preoccupied with false self-images. Four or five times an hour, and perhaps even more, it would be most beneficial to remind yourself that Love created you like Itself. Hear the truth about yourself in this.

Try to realize in the shorter practice periods, that this is not your tiny solitary voice that tells you this. This is the Voice for God, reminding you of your Father and of your Self. This is the Voice of truth, replacing

potentialities it is an actual fact. In the human race, something of the same drama of evolutionary attainment is being unfolded as takes place, on a vastly larger scale, in the universe of universes. Man, a volitional personality, becomes creative in liaison with an Adjuster, an impersonal entity, in the presence of the finite potentialities of the Supreme, and the result is the flowering of an immortal soul. In the universes the Creator personalities of time and space function in liaison with the impersonal spirit of the Paradise Trinity and become thereby creative of a new power potential of Deity reality.

<p>everything that the ego tells you about yourself with the simple truth about the Son of God. You were created by Love like Itself.</p>	
<p>Lesson 68 – Love holds no grievances</p> <p>You who were created by Love like Itself can hold no grievances and know your Self. To hold a grievance is to forget who you are. To hold a grievance is to see yourself as a body. It is the decision to let the ego rule your mind and to condemn the body to death. Perhaps you do not yet fully realize just what holding grievances does to your awareness. It seems to split you off from your Source, and make you unlike Him. It makes you believe that he is like what you think you have become, for no-one can conceive of his Creator as unlike himself.</p> <p>Shut off from your Self, Who remains aware of His likeness to His Creator, your Self seems to sleep, while the part of your mind that weaves illusions in its sleep appears to be awake. Can all this arise from holding grievances? Oh, yes! For he who holds grievances denies he was created by Love, and his Creator has become fearful to him in his dreams of hate. Who can dream of hatred and not fear God?</p> <p>It is as sure that those who hold grievances will redefine God in their own image as it is certain that God created them like Himself and defined them as part of Him. It is as sure that those who hold grievances will suffer guilt as it is certain that those who forgive will find peace. It is as sure that those who hold grievances will forget who they are as it is certain that those who forgive will remember. Would you not be willing to relinquish your grievances if you believed all this were so?</p> <p>Perhaps you do not think you can let all your grievances go. That, however, is simply a question of motivation. Today we will try to find out how you would feel without them. If you succeed even by ever so little, there will</p>	<p>Urantia: 141:3.8 Jesus portrayed conquest by sacrifice, the sacrifice of pride and selfishness. By showing mercy, he meant to portray spiritual deliverance from all grudges, grievances, anger, and the lust for selfish power and revenge. And when he said, “Resist not evil,” he later explained that he did not mean to condone sin or to counsel fraternity with iniquity. He intended the more to teach forgiveness, to “resist not evil treatment of one’s personality, evil injury to one’s feelings of personal dignity.”</p>

<p>never be a problem in motivation ever again. Begin today's extended practice period by searching your mind for those against whom you hold what you regard as major grievances. Some of these will be quite easy to find. Then think of the seemingly minor grievances you hold against those you like, and even think you love. It will quickly become apparent that there is no-one against whom you do not cherish grievances of some sort. This has left you alone in all the universe in your perception of yourself.</p> <p>Determine now to see all these people as friends. Say to them all collectively, thinking of each one in turn as you do so:</p> <p>"I would see you as my friend, that I may remember you are part of me, and come to know myself."</p> <p>Spend the remainder of the practice period trying to think of yourself as completely at peace with everyone and everything, safe in a world which protects you and loves you, and which you love in return. Try to feel safety surrounding you, hovering over you, and holding you up. Try to believe, however briefly, that nothing can harm you in any way. At the end of the practice period tell yourself:</p> <p>"Love holds no grievances. When I let all my grievances go I will know I am perfectly safe."</p> <p>The short practice periods should include a quick application of today's idea in this form, whenever any thought of grievance arises against anyone, physically present or not:</p> <p>"Love holds no grievances. Let me not betray my Self."</p> <p>In addition, repeat the idea several times an hour in this form:</p> <p>"Love holds no grievances. I would wake to my Self by laying all my grievances aside and wakening in Him."</p>	
<p>Lesson 69 – My grievances hide the light of the world in me</p> <p>No-one can look upon what your grievances</p>	<p>JCIM Lesson 69: Think of your mind as a vast round area, surrounded by a layer of heavy dark clouds. You can see only the clouds because you seem to be standing</p>

conceal. Because your grievances are hiding the light of the world in you, everyone stands in darkness, and you beside him. But as the veil of your grievances is lifted, you are released with him. Share your salvation now with him who stood beside you when you were in hell. He is your brother in the light of the world which saves you both.

Today let us make another real attempt to reach the light in you. Before we undertake this in our more extended practice period, let us devote several minutes in thinking about what we are trying to do. We are literally attempting to get in touch with the salvation of the world. We are trying to see past the veil of darkness that keeps it concealed. We are trying to let the veil be lifted, and see the tears of God's Son disappear in the sunlight.

Let us begin our longer practice period today with the full realization of all this, and real determination to reach what is dearer to us than all else. Salvation is our only need. There is no other purpose here, and no other function to fulfill. Learning salvation is our only goal. Let us end the ancient search today, by finding the light in us and holding it up for everyone who searches with us to look upon and rejoice.

Very quietly now, with your eyes closed, try to let all the content which generally occupies your consciousness go. Think of your mind as a vast round area, surrounded by a layer of heavy dark clouds. You can see only the clouds because you seem to be standing outside the whole area, and quite apart from it.

From where you stand, you can see no reason to believe there is a brilliant light hidden by the clouds. The clouds seem to be the only reality. They seem to be all there is to see. Therefore you do not attempt to go through them and past them, which is the only way in which you would be really convinced of their lack of substance. We will make this attempt today.

After you have thought about the importance

outside the whole area, and quite apart from it.

Urantia: 5:1.10 Father is not in spiritual hiding, but so many of his creatures have hidden themselves away in the mists of their own willful decisions and for the time being have separated themselves from the communion of his spirit and the spirit of his Son by the choosing of their own perverse ways and by the indulgence of the self-assertiveness of their intolerant minds and unspiritual natures.

of what you are trying to do for yourself and the world, try to settle in perfect stillness, remembering only how much you want to reach the light in you today, – now.

Determine to go past the clouds. Reach out and touch them in your mind; brush them aside with your hand; feel them resting on your cheeks and forehead and eyelids as you go through them. Go on; clouds cannot stop you.

If you are doing the exercises properly, you will begin to feel a sense of being lifted up and carried ahead. Your little effort and small determination call on the power of the universe to help you, and God Himself will raise you from darkness into light. You are in accord with His Will. You cannot fail because your will is His.

Have confidence in your Father today. And be certain that He has heard you and has answered you. You may not recognize His answer yet, but you can indeed be sure that it is given you, and you will yet receive it. Try, as you attempt to go through the clouds to the light, to hold this confidence in your mind.

Try to remember that you are at last joining your will to God's. Try to keep the thought clearly in mind that what you undertake with God must succeed. Then let the power of God work in you and through you, that His Will and yours may be done.

In the shorter practice periods, which you will want to do as often as possible in view of the importance of today's idea to you and your happiness, remind yourself that your grievances are hiding the light of the world from your awareness. Remind yourself also that you are not searching for it alone, and that you do know where to look for it. Say, then:

"My grievances hide the light of the world in me. I cannot see what I have hidden.

Yet I want to let it be revealed to me, for my salvation and the salvation of the world."

Also, be sure to tell yourself:

"If I hold this grievance, the light of the world

<p>will be hidden from me.” if you are tempted to hold anything against anyone today.</p>	
<p>LESSON 70 - MY SALVATION COMES FROM ME.</p> <p>All temptation is nothing more than some form of the basic temptation not to believe the idea for today. Salvation seems to come from anywhere except from you. So, too, does the source of guilt. You see neither guilt nor salvation as in your own mind, and nowhere else. When you realize that all guilt is solely an invention of your mind, you must also realize that guilt and salvation must be in the same place. Understanding this you are saved. The seeming “cost” of accepting today’s idea is this: It means that nothing outside yourself can save you; nothing outside yourself can give you peace. But it also means that nothing outside yourself can hurt you, or disturb your peace, or upset you in any way.</p> <p>Today’s idea places you in charge of the universe, where you belong because of who you are. This is not a role which can be partially accepted. And you must surely begin to see that accepting it is salvation. It may not, however, be clear to you why the recognition that guilt is in your own mind entails the realization that salvation is there as well. God would not have put the remedy for sickness where it cannot help. That is the way your mind has worked, but hardly His. He wants you to be healed, and so He has kept the Source of healing where the need for healing lies. You have tried to do just the opposite, making every attempt, however distorted and fantastic it might be, to separate healing from the sickness for which it was intended, and thus keep the sickness.</p> <p>Your purpose was to ensure that healing did not occur; God’s purpose was to ensure that it did. Today we practice realizing that God’s Will and ours are really the same in this. God wants us to be healed, and we do not</p>	<p>89:10.1 Ancient man only attained consciousness of favor with God through sacrifice. Modern man must develop new techniques of achieving the self-consciousness of salvation. The consciousness of sin persists in the mortal mind, but the thought patterns of salvation therefrom have become outworn and antiquated. The reality of the spiritual need persists, but intellectual progress has destroyed the olden ways of securing peace and consolation for mind and soul.</p>

really want to be sick because it makes us unhappy. Therefore, in accepting the idea for today, we are in agreement with God. He does not want us to be sick. Neither do we. He wants us to be healed. So do we.

We are ready for two longer practice periods today, each of which should last some ten to fifteen minutes. We will, however, still let you decide when to undertake them. We will follow this practice for a number of lessons, and it would again be well to decide in advance when would be a good time to lay aside for each of them, and adhere to your own decision as closely as possible.

Begin these practice periods by repeating the idea for today, adding a statement signifying your recognition that salvation comes from nothing outside of you. You might put it this way:

“My salvation comes from me. It cannot come from anywhere else.”

Then devote a few minutes with your eyes closed, to reviewing some of the external places where you have looked for salvation in the past, – in other people, in possessions, in various situations and events, and in self-concepts which you sought to make real.

Recognize that it was not there. Tell yourself: “My salvation cannot come from any of these things. My salvation comes from me, and only from me.”

Now we will try again to reach the light in you, which is where your salvation is. You cannot find it in the clouds that surround the light, and it is in them you have been looking for it. It is not there. It is past the clouds, and in the light beyond. Remember that you will have to go through the clouds before you can reach the light. But remember also that you have never found anything in the cloud patterns you imagined that endured, or that you wanted.

Since all illusions of salvation have failed you, surely you do not want to remain in the clouds looking vainly for idols there, when you could so easily walk on into the light of

<p>real salvation. Try to pass the clouds by whatever means appeals to you. If it helps you, think of me holding your hand and leading you. And I assure you this will be no idle fantasy.</p> <p>For the short and frequent practice periods today, remind yourself that your salvation comes from you, and nothing but your own thoughts can hamper your progress. You are free from all external interference. You are in charge of your salvation. You are in charge of the salvation of the world. Say, then:</p> <p>“My salvation comes from me. Nothing outside of me can hold me back. Within me is the world’s salvation and my own.”</p>	
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<p>LESSON 71 - ONLY GOD'S PLAN FOR SALVATION WILL WORK.</p> <p>You may not realize that the ego has set up a plan for salvation in opposition to God’s. It is this plan in which you believe. Since it is the opposite of God’s, you also believe that to accept God’s plan in place of the ego’s is to be damned. This sounds preposterous, of course. Yet after we have considered just what the ego’s plan is, perhaps you will realize that, however preposterous it may be, you do believe it.</p> <p>The ego’s plan for salvation centers around holding grievances. It maintains that if someone else spoke or acted differently; if some external circumstance or event were changed, you would be saved. Thus the source of salvation is constantly perceived as outside yourself. Each grievance you hold is a declaration, and an assertion in which you believe, that says, “If this were different, I would be saved.” The change of mind that is necessary for salvation is thus demanded of everyone and everything except yourself.</p> <p>The role assigned to your own mind in this plan, then, is simply to determine what other than itself must change if you are to be saved. According to this insane plan, any perceived source of salvation is acceptable, provided</p>	<p>133:6.6 Urantia "Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness."</p>
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<p>that it will not work. This ensures that the fruitless search will continue, for the illusion that although this hope has failed there is still grounds for hope in other places and in other things persists. Another person will yet serve better; another situation will yet offer success. Such is the ego's plan for your salvation. Surely you can see how it is in strict accord with the ego's basic doctrine, "Seek but do not find?" For what could more surely guarantee that you will not find salvation than to channelize all your efforts in searching for it where it is not?</p> <p>God's plan for salvation works simply because, by following His direction, you seek for salvation where it is. But if you are to succeed, as God promises you will, you must be willing to seek there only. Otherwise your purpose is divided, and you will attempt to follow two plans for salvation which are diametrically opposed in all ways. The result can only bring confusion, misery and a deep sense of failure and despair.</p> <p>How can you escape all this? Very simply. The idea for today is the answer. Only God's plan for salvation will work. There can be no real conflict about this, because there is no possible alternative to God's plan that will save you. His is the only plan that is certain in its outcome. His is the only plan that must succeed.</p> <p>Let us practice recognizing this certainty today. And let us rejoice that there is an answer to what seems to be a conflict with no resolution possible. All things are possible to God. Salvation must be yours because of His plan, which cannot fail.</p> <p>Begin the two longer practice periods for today by thinking about today's idea, and realizing that it contains two parts, each making equal contribution to the whole.</p> <p>God's plan for your salvation will work, and other plans will not. Do not allow yourself to become depressed or angry at the second part; it is inherent in the first. And in the first is your full release from all your own insane</p>	
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<p>attempts and mad proposals to free yourself. They have led to depression and anger. But God's plan will succeed. It will lead to release and joy.</p> <p>Remembering this, let us devote the remainder of the extended practice periods to asking God to reveal His plan to us. Ask Him very specifically:</p> <p>"What would You have me do?"</p> <p>"Where would You have me go?"</p> <p>"What would You have me say, and to whom?"</p> <p>Give Him full charge of the rest of the practice period, and let Him tell you what needs to be done by you in His plan for your salvation. He will answer in proportion to your willingness to hear His Voice. Refuse not to hear. The very fact that you are doing the exercises proves that you have some willingness to listen. This is enough to establish your claim to God's answer.</p> <p>In the shorter practice periods tell yourself often that God's plan for salvation, and only His, will work. Be alert to all temptation to hold grievances today, and respond to them with this form of today's idea:</p> <p>"Holding grievances is the opposite of God's plan for salvation. And only His plan will work."</p> <p>Try to remember the idea for today some six or seven times an hour. There could be no better way to spend a half-minute or less than to remember the Source of your salvation, and to see it where it is.</p>	
<p>LESSON 72 - HOLDING GRIEVANCES IS AN ATTACK ON GOD'S PLAN FOR SALVATION</p> <p>While we have recognized that the ego's plan for salvation is the opposite of God's, we have not yet emphasized that it is an active attack on His plan, and a deliberate attempt to destroy it. In the attack, God is assigned the attributes which are actually associated with the ego, while the ego appears to take on the</p>	<p>Urantia: 141:3.8 Jesus portrayed conquest by sacrifice, the sacrifice of pride and selfishness. By showing mercy, he meant to portray spiritual deliverance from all grudges, grievances, anger, and the lust for selfish power and revenge. And when he said, "Resist not evil," he later explained that he did not mean to condone sin or to counsel fraternity with iniquity. He intended the more to teach forgiveness, to "resist not evil</p>

attributes of God.

The ego's fundamental wish is to replace God. In fact, the ego is the physical embodiment of this wish. For it is this wish which seems to surround the mind with a body, keeping it separate and alone; and unable to reach other minds except through the body which was made to imprison it. The limit on communication cannot be the best means to expand communication. Yet the ego would have you believe that it is.

Although the attempt to keep the limitations which a body would impose is obvious here, it is perhaps not so apparent why holding grievances is an attack on God's plan for salvation. But let us consider the kinds of things which you are apt to hold grievances for. Are they not always associated with something a body does? A person says something we do not like; he does something that displeases us, he "betrays" his hostile thoughts in his behavior.

We are not dealing here with what the person is. On the contrary, we are exclusively concerned with what he does in a body. We are doing more than failing to help in freeing him from it's limitations. We are actively trying to hold him to it by confusing it with him, and judging them as one. Herein is God attacked, for if His Son is only a body, so must He be as well. A creator wholly unlike his creation is inconceivable.

If God is a body, what must His plan for salvation be? What could it be but death? In trying to present Himself as the Author of life and not of death, He is a liar and a deceiver, full of false promises and offering illusions in place of truth.

The body's apparent reality makes this view of God quite convincing. In fact, if the body were real, it would be difficult indeed to escape this conclusion. And every grievance that you hold insists that the body is real. It overlooks entirely what your brother is. It reinforces your belief that he is a body, and condemns him for it. And it asserts that his

treatment of one's personality, evil injury to one's feelings of personal dignity."

salvation must be death, projecting this attack onto God, and holding Him responsible for it. To this carefully prepared arena, where angry animals seek for prey and mercy cannot enter, the ego comes to save you. God made you a body. Very well. Let us accept this and be glad. As a body, do not let yourself be deprived of what the body offers. Take the little you can get. God gave you nothing. The body is your only savior. It is the death of God and your salvation.

This is the universal belief of the world you see. Some hate the body, and try to hurt and humiliate it. Others love the body, and try to glorify and exalt it. But while it stands at the center of your concept of yourself, you are attacking God's plan for salvation, and holding your grievances against Him and His creation, that you may not hear the Voice of truth and welcome it as Friend. Your chosen savior takes His place instead. It is your friend; He is your enemy.

We will try today to stop these senseless attacks on salvation. We will try to welcome it instead. Our upside-down perception has been ruinous to our peace of mind. We have seen ourselves in a body and the truth outside us, locked away from your awareness by the body's limitations. Now we are going to try to see this differently.

The light of truth is in us, where it was placed by God. It is the body that is outside us, and is not our concern. To be without a body is to be in our natural state. To recognize the light of truth in us is to recognize ourselves as we are. To see our Self as separate from the body is to end the attack on God's plan for salvation, and to accept it instead. And wherever it is accepted, it is accomplished already.

Our goal in the longer practice periods today is to become aware that God's plan for salvation has already been accomplished in us. To achieve this goal, we must replace attack with acceptance. As long as we attack it, we cannot understand what God's plan for us is. We are therefore attacking what we do

<p>not recognize. Now we are going to try to lay judgement aside, and ask what God's plan for us is:</p> <p>"What is salvation, Father? I do not know. Tell me, that I may understand."</p> <p>Then we will wait in quiet for His answer. We have attacked God's plan for salvation without waiting to hear what it is. We have shouted our grievances so loudly that we have not listened to His Voice. We have used our grievances to close our eyes and stop our ears. Now we would see and hear and learn. "What is salvation, Father?" Ask and you will be answered. Seek and you will find.</p> <p>We are no longer asking the ego what salvation is and where to find it. We are asking it of truth. Be certain, then, that the answer will be true because of Whom you ask. Whenever you feel your confidence wane and your hope of success flicker and go out, repeat your question and your request, remembering that you are asking them of the infinite Creator of infinity, Who created you like Himself:</p> <p>"What is salvation, Father? I do not know. Tell me, that I may understand."</p> <p>He will answer. Be determined to hear. One or perhaps two shorter practice periods an hour will be enough for today, since they will be somewhat longer than usual. These exercises are as follows:</p> <p>"Holding grievances is an attack on God's plan for salvation. Let me accept it instead. What is salvation, Father?"</p> <p>Then wait a minute or so in silence, preferably with your eyes closed, and listen for His answer.</p>	
<p>Lesson 73 – I will there be light</p> <p>Today we are considering the will you share with God. This is not the same as the ego's idle wishes, out of which darkness and nothingness arise. The will you share with God has all the power of creation in it. The ego's idle wishes are unshared, and therefore</p>	<p>Urantia: 147:3.3 Verily, verily, I say to you: He who hears the gospel of the kingdom and believes in this teaching of sonship with God, has eternal life; already are such believers passing from judgment and death to light and life. And the hour is coming in which even those who are in the tombs shall hear the voice of the resurrection."</p>

<p>have no power at all. Its wishes are not idle in the sense that they can make a world of illusions in which your belief can be very strong. But they are idle indeed in terms of creation. They make nothing that is real. Idle wishes and grievances are partners or co-makers in picturing the world you see. The wishes of the ego gave rise to it, and the ego's need for grievances, which are necessary to maintain it, peoples it with figures that seem to attack you and call for "righteous" judgement. They become the middlemen the ego employs to traffic in grievances and stand between your awareness and your brothers' reality. Beholding them, you do not know your brothers nor your Self.</p> <p>Your will is lost to you in this strange bartering, in which guilt is traded back and forth, and grievances increase with each exchange. Can such a world have been created by the will the Son of God shares with his Father? Did God create disaster for His Son? Creation is the Will of Both together. Would God create a world that kills Himself? Today we will try once more to reach the world that is in accordance with your will. The light is in it because it does not oppose the Will of God. It is not Heaven, but the light of Heaven shines on it. Darkness has vanished; the ego's idle wishes have been withdrawn.</p> <p>Yet the light which shines upon this world reflects your will, and so it must be in you that we will look for it. Your picture of the world can only mirror what is within. The source of neither light nor darkness can be found without. Grievances darken your mind, and you look out on a darkened world. Forgiveness lifts the darkness, reasserts your will, and lets you look upon a world of light. We have repeatedly emphasized that the barrier of grievances is easily passed, and cannot stand between you and your salvation. The reason is very simple. Do you really want to be in hell? Do you really want to weep and suffer and die? Forget the ego's arguments</p>	
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which seek to prove all this is really Heaven. You know it is not so. You cannot want this for yourself. There is a point beyond which illusions cannot go.

Suffering is not happiness, and it is happiness you really want. Such is your will in truth. And so salvation is your will as well. You want to succeed in what we are trying to do today. We undertake it with your blessing and your glad accord.

We will succeed today if you remember that you will salvation for yourself. You will to accept God's plan because you share in it. You have no will that can really oppose it, and you do not want to do so. Salvation is for you. Above all else you want the freedom to remember who you really are.

Today it is the ego which stands powerless before your will. Your will is free, and nothing can prevail against it. Therefore we undertake the exercises for today in happy confidence, certain that we will find what it is your will to find, and remember what it is your will to remember. No idle wishes can detain us, nor deceive us with an illusion of strength. Today let your will be done. And end forever the insane belief that it is hell in place of Heaven that you choose.

We will begin our longer practice periods with the recognition that God's plan for salvation, and only His, is wholly in accord with your will. It is not the purpose of an alien power, thrust upon you unwillingly. It is the one purpose here on which you and your Father are in perfect accord.

You will succeed today, the time appointed for the release of the Son of God from hell and from all idle wishes. His will is now restored to his awareness. He is willing this very day to look upon the light in him and be saved.

After reminding yourself of this and determining to keep your will clearly in mind, tell yourself with gentle firmness and quiet certainty:

"I will there be light. Let me behold the light

<p>that reflects God's Will and mine."</p> <p>Then let your will assert itself, joined with the power of God and united with your Self. Put the rest of the practice period under Their guidance. Join with Them as They lead the way.</p> <p>In the shorter practice periods, again make a declaration of what you really want. Say: "I will there be light. Darkness is not my will."</p> <p>This should be repeated several times an hour. It is most important, however, to apply today's idea in this form immediately you are tempted to hold a grievance of any kind. This will help you let your grievances go, instead of cherishing them and hiding them in the darkness.</p>	
<p>Lesson 74 – THERE IS NO WILL BUT GOD'S.</p> <p>The idea for today can be regarded as the central thought toward which all our exercises are directed. God's is the only will. When you have recognized this, you have recognized that your will is His. The belief that conflict is possible has gone. Peace has replaced the strange idea that you are torn by conflicting goals. As an expression of the Will of God, you have no goal but His.</p> <p>There is great peace in today's idea. And the exercises for today are directed towards finding it. The idea itself is wholly true. Therefore it can not give rise to illusions. Without illusions conflict is impossible. Let us try to recognize this today, and experience the peace this recognition brings.</p> <p>Begin the longer practice periods by repeating these thoughts several times, slowly and with firm determination to understand what they mean and to hold them in mind:</p> <p>"There is no will but God's. I cannot be in conflict."</p> <p>Then spend several minutes in adding some related thoughts, such as:</p> <p>"I am at peace."</p>	<p>141:2.2 Verily, verily, I say to you, when the Father's will is your law, you are hardly in the kingdom. But when the Father's will becomes truly your will, then are you in very truth in the kingdom because the kingdom has thereby become an established experience in you. When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my Father's will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom."</p>

“Nothing can disturb me. My will is God’s.”

“My will and God’s are one.”

“God wills peace for His Son.”

During this introductory phase, be sure to deal quickly with any conflict thoughts that may cross your mind. Tell yourself immediately:

“There is no will but God’s. These conflict thoughts are meaningless.”

If there is one conflict area which seems particularly difficult to resolve, single it out for special consideration. Think about it briefly but very specifically, identify the particular person or persons and the situation or situations involved, and tell yourself:

“There is no will but God’s. I share it with Him. My conflicts about _____ cannot be real.”

After you have cleared your mind in this way, close your eyes and try to experience the peace to which your reality entitles you. Sink into it, and feel it closing around you. There may be some temptation to mistake these attempts for withdrawal, but the difference is easily detected. If you are succeeding, you will feel a deep sense of joy and an increased alertness, rather than a feeling of drowsiness and enervation. Joy characterizes peace. By this experience will you recognize that you have reached it.

If you feel yourself slipping off into withdrawal, quickly repeat the idea for today and try again. Do this as often as necessary.

There is definite gain in refusing to allow retreat into withdrawal, even if you do not experience the peace you seek.

In the shorter periods, which should be undertaken at regular and predetermined intervals today, say to yourself:

“There is no will but God’s. I seek His peace today.”

Then try to find what you are seeking. A minute or two every half hour, with eyes closed if possible, would be well spent on this today.

Lesson 75 – THE LIGHT HAS COME.

The light has come. You are healed and you can heal. The light has come. You are saved and you can save. You are at peace and you bring peace with you wherever you go.

Darkness and turmoil and death have disappeared. The light has come.

Today we celebrate the happy ending to your long dream of disaster. There are no dark dreams now. The light has come. Today the time of light begins for you and everyone. It is a new era, in which a new world is born. The old one has left no trace upon it in its passing. Today we see a different world because the light has come.

Our exercises for today will be happy ones, in which we offer thanks for the passing of the old and the beginning of the new. No shadows from the past remain to darken our sight and hide the world forgiveness offers us. Today we will accept the new world as what we want to see. We will be given what we desire. We will to see the light; the light has come.

Our longer practice periods will be devoted to looking at the world which our forgiveness shows us. This is what we want to see, and only this. Our single purpose makes our goal inevitable. Today the real world rises before us in gladness, to be seen at last. Sight is given us, now that the light has come.

We do not see the ego's shadow on the world today. We see the light, and in it we see Heaven's reflection lie across the world. Begin the practice period by telling yourself the glad tidings of your release:

"The light has come. I have forgiven the world."

Dwell not upon the past today. Keep a completely open mind, washed of all past ideas and clean of every concept you have made. You have forgiven the world today. You can look upon it now as if you never saw it before. You do not know yet what it looks like. You merely wait to have it shown to

176:3.7 Truth is living; the Spirit of Truth is ever leading the CHILDREN OF LIGHT into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to "enter fully into the joy of their Lord."

you. While you wait, repeat several times slowly and in complete patience:

“The light has come. I have forgiven the world.”

Realize that your forgiveness entitles you to vision. Understand that the Holy Spirit never fails to give the gift of sight to the forgiving. Believe He will not fail you now. You have forgiven the world. He will be with you as you watch and wait. He will show what true vision sees. It is His Will, and you have joined with Him. Wait patiently for Him. He will be there. The light has come. You have forgiven the world.

Tell Him you know you cannot fail because you trust in Him. Tell yourself you wait in certainty to look upon the world He promised you. From this time forth you will see differently. Today the light has come. And you will see the world that has been promised you since time began, and in which is the end of time ensured.

The shorter practice periods, too, will be joyful reminders of your release. Remind yourself every quarter of an hour or so that today is a time for special celebration. Give thanks for mercy and the Love of God.

Rejoice in the power of forgiveness to heal your sight completely. Be confident that on this day there is a new beginning. Without the darkness of the past upon your eyes, you cannot fail to see today. And what you see will be so welcome that you will gladly extend today forever. Say, then:

“The light has come. I have forgiven the world.”

Should you be tempted, say to anyone who seems to pull you back to darkness:

“The light has come. I have forgiven you.”

We dedicate this day to the serenity in which God would have you be. Keep it in your awareness of yourself and see it everywhere today, as we celebrate the beginning of your vision, and the sight of the real world which has come to replace the unforgiven world you thought was real.

Lesson 76 – I am under no laws but God’s

We have observed before how many senseless things have seemed to you to be salvation. Each has imprisoned you with laws as senseless as itself. You are not bound by them. Yet to understand that this is so, you must first realize salvation lies not there. While you would seek for it in things that have no meaning, you bind yourself to laws that make no sense. Thus do you seek to prove salvation is where it is not.

Today we will be glad you cannot prove it. For if you could, you would forever seek where it is not and never find it. The idea for today tells you once again how simple is salvation. Look for it where it waits for you, and there it will be found. Look nowhere else, for it is nowhere else.

Think of the freedom in the recognition that you are not bound by all the strange and twisted laws which you have set up to save you. You really think that you would starve unless you have stacks of green paper strips and piles of metal discs. You really think a small round pellet or some fluid pushed into your veins through a sharpened needle will ward off death. You really think you are alone unless another body is with you.

It is insanity that thinks these things. You call them laws, and put them under different names in a long catalogue of rituals that have no use and serve no purpose. You think you must obey the “laws” of medicine, of economics and of health. Protect the body and you will be saved.

These are not laws, but madness. The body is endangered by the mind that hurts itself. The body suffers that the mind will fail to see it is the victim of itself. The body’s suffering is a mask the mind holds up to hide what really suffers. It would not understand it is its own enemy; that it attacks itself and wants to die. It is from this your “laws” would save the body. It is for this you think you are a body.

Urantia: 165:5.2 You have dedicated your lives to the ministry of the kingdom; therefore be not anxious or worried about the things of the temporal life, what you shall eat, nor yet for your body, what you shall wear. The welfare of the soul is more than food and drink; the progress in the spirit is far above the need of raiment. When you are tempted to doubt the sureness of your bread, consider the ravens; they sow not neither reap, they have no storehouses or barns, and yet the Father provides food for every one of them that seeks it. And of how much more value are you than many birds! Besides, all of your anxiety or fretting doubts can do nothing to supply your material needs. Which of you by anxiety can add a handbreadth to your stature or a day to your life? Since such matters are not in your hands, why do you give anxious thought to any of these problems?

<p>There are no laws except the laws of God. This needs repeating, – over and over, until you realize that it applies to everything that you have made in opposition to His Will. Your magic has no meaning. What it is meant to save does not exist. Only what it is meant to hide will save you.</p> <p>The laws of God can never be replaced. We will devote today to rejoicing that this is so. It is no longer a truth which we would hide. We realize instead it is a truth which keeps us free forever. Magic imprisons, but the laws of God set free. The light has come because there are no laws but His.</p> <p>We will begin the longer practice period today with a short review of the different kinds of “laws” we have believed we must obey. These would include, for example, the laws of nutrition, of immunization, of medication, and of the body’s protection in innumerable ways. Think further; you believe in the laws of friendship, of “good” relationships and reciprocity.</p> <p>Perhaps you even think that there are laws which set forth what is God’s and what is yours. Many “religions” have been based on this. They would not save, but damn in Heaven’s name. Yet they are no more strange than other laws you hold must be obeyed to make you safe.</p> <p>There are no laws but God’s. Dismiss all foolish magical beliefs today, and hold your mind in silent readiness to hear the Voice that speaks the truth to you. You will be listening to One who says there is no loss under the laws of God. Payment is neither given nor received. Exchange cannot be made, there are no substitutes, and nothing is replaced by something else. God’s laws forever give and never take.</p> <p>Hear Him Who tells you this, and realize how foolish are the laws you thought upheld the world you thought you saw. Then listen further. He will tell you more. About the Love your Father has for you. About the endless joy He offers you. About His yearning for His</p>	
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only Son, created as His channel for creation; denied to Him by his belief in hell.

Let us today open God's channels to Him, and let His Will extend through us to Him. Thus is creation endlessly increased. His Voice will speak of this to us, as well as of the joys of Heaven which His laws keep limitless forever. We will repeat today's idea until we have listened and understood there are no laws but God's. Then we will tell ourselves, as a dedication with which the practice period concludes:

"I am under no laws but God's."

We will repeat this dedication as often as possible today; at least four or five times an hour, as well as in response to any temptation to experience ourselves as subject to other laws throughout the day. It is our statement of freedom from all danger and all tyranny. It is our acknowledgment that God is our Father, and that His Son is saved.

LESSON 77 * I AM ENTITLED TO MIRACLES

You are entitled to miracles because of what you are. You will receive miracles because of what God is. And you will offer miracles because you are one with God. Again, how simple is salvation! It is merely a statement of your true identity. It is this that we will celebrate today.

Your claim to miracles does not lie in your illusions about yourself. It does not depend on any magical powers you have ascribed to yourself, nor on any of the rituals you have devised. It is inherent in the truth of what you are. It is implicit in what God your Father is. It was ensured in your creation, and guaranteed by the laws of God.

Today we will claim the miracles which are your right, since they belong to you. You have been promised full release from the world you made. You have been assured that the Kingdom of God is within you, and can never be lost. We ask no more than what

1:4.7 As a reality in human spiritual experience God is not a mystery. But when an attempt is made to make plain the realities of the spirit world to the physical minds of the material order, mystery appears: mysteries so subtle and so profound that only the faith-grasp of the God-knowing mortal can achieve the philosophic miracle of the recognition of the Infinite by the finite, the discernment of the eternal God by the evolving mortals of the material worlds of time and space.

JCIM: The use of miracles as spectacles to induce belief is wrong, or better, is a misunderstanding of their purpose. They are really used for and by believers.

belongs to us in truth. Today, however, we will also make sure that we will not content ourselves with less.

Begin the longer practice period by telling yourself quite confidently that you are entitled to miracles. Closing your eyes, remind yourself that you are asking only for what is rightfully yours. Remind yourself also that miracles are never taken from one and given to another, and that in asking for your rights you are upholding the rights of everyone. Miracles do not obey the laws of this world. They merely follow from the laws of God. After this brief introductory phase, wait quietly for the assurance that your request is granted. You have asked for the salvation of the world and for your own. You have requested that you be given the means by which this is accomplished. You cannot fail to be assured in this. You are but asking that the Will of God be done. In doing this, you do not really ask for anything. You state a fact that cannot be denied.

The Holy Spirit cannot but assure you that your request is granted. The fact that you accepted must be so. There is no room for doubt and uncertainty today. We are asking a real question at last. The answer is a simple statement of a simple fact. You will receive the assurance that you seek.

Our shorter practice periods will be frequent, and will also be devoted to a reminder of a simple fact. Tell yourself often today:

“I am entitled to miracles.”

Ask for them whenever a situation arises in which they are called for. You will recognize these situations; you are not relying on yourself to find them, you are therefore fully entitled to receive it whenever you ask.

Remember, too, not to be satisfied with less than the perfect answer. Be quick to tell yourself, should you be tempted:

“I will not trade miracles for grievances. I want only what belongs to me. God has established miracles as my right.”

Lesson 78

Let miracles replace all grievances.

Perhaps it is not yet quite clear to you that each decision that you make is one between a grievance and a miracle. Each grievance stands like a dark shield of hate before the miracle it would conceal. And as you raise it up before your eyes, you will not see the miracle beyond. Yet all the while it waits for you in light, but you behold your grievances instead.

Today we go beyond the grievances, to look upon the miracle instead. We will reverse the way you see by not allowing sight to stop before it sees. We will not wait before the shield of hate, but lay it down and gently lift our eyes in silence to behold the Son of God.

He waits for you behind your grievances, and as you lay them down he will appear in shining light where each one stood before. For every grievance is a block to sight, and as it lifts you see the Son of God where he has always been. He stands in light, but you were in the dark. Each grievance made the darkness deeper, and you could not see.

Today we will attempt to see God's Son. We will not let ourselves be blind to him; we will not look upon our grievances. So is the seeing of the world reversed, as we look out toward truth, away from fear. We will select one person you have used as target for your grievances, and lay the grievances aside and look at him. Someone, perhaps, you fear and even hate; someone you think you love who angered you; someone you call a friend, but whom you see as difficult at times or hard to please, demanding, irritating or untrue to the ideal he should accept as his, according to the role you set for him.

You know the one to choose; his name has crossed your mind already. He will be the one of whom we ask God's Son be shown to you.

170:3.3 It is in the consideration of the technique of receiving God's forgiveness that the attainment of the righteousness of the kingdom is revealed. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.
2. Man will not truly forgive his fellows unless he loves them as himself.
3. To thus love your neighbor as yourself is the highest ethics.
4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

Through seeing him behind the grievances that you have held against him, you will learn that what lay hidden while you saw him not is there in everyone, and can be seen. He who was enemy is more than friend when he is freed to take the holy role the Holy Spirit has assigned to him. Let him be savior unto you today. Such is his role in God your Father's plan.

Our longer practice periods today will see him in this role. You will attempt to hold him in your mind, first as you now consider him. You will review his faults, the difficulties you have had with him, the pain he caused you, his neglect, and all the little and the larger hurts he gave. You will regard his body with its flaws and better points as well, and you will think of his mistakes and even of his "sins."

Then let us ask of Him Who knows this Son of God in his reality and truth, that we may look on him a different way, and see our savior shining in the light of true forgiveness, given unto us. We ask Him in the holy Name of God and of His Son, as holy as Himself:

Let me behold my savior in this one You have appointed as
the one for me to ask to lead me to the holy light in which he
stands, that I may join with him.

The body's eyes are closed, and as you think of him who grieved you, let your mind be shown the light in him beyond your grievances.

What you have asked for cannot be denied. Your savior has been waiting long for this. He would be free, and make his freedom yours. The Holy Spirit leans from him to you, seeing no separation in God's Son. And what you see through Him will free you both. Be very quiet now, and look upon your shining savior. No

<p>dark grievances obscure the sight of him. You have allowed the Holy Spirit to express through him the role God gave Him that you might be saved.</p> <p>God thanks you for these quiet times today in which you laid your images aside, and looked upon the miracle of love the Holy Spirit showed you in their place. The world and Heaven join in thanking you, for not one Thought of God but must rejoice as you are saved, and all the world with you.</p> <p>We will remember this throughout the day, and take the role assigned to us as part of God's salvation plan, and not our own. Temptation falls away when we allow each one we meet to save us, and refuse to hide his light behind our grievances. To everyone you meet, and to the ones you think of or remember from the past, allow the role of savior to be given, that you may share it with him. For you both, and all the sightless ones as well, we pray:</p> <p>Let miracles replace all grievances.</p>	
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<p>LESSON 79 – LET ME RECOGNIZE THE PROBLEM SO IT CAN BE SOLVED.</p> <p>A problem cannot be solved if you do not know what it is. Even if it is really solved already, you will still have the problem because you cannot recognize that it has been solved. This is the situation of the world. The problem of separation, which is really the only problem, has already been solved. But the solution is not recognized because the problem is not recognized.</p> <p>Everyone in this world seems to have his own special problems. Yet they are all the same, and must be recognized as one if the one solution which solves them all is to be accepted. Who can see that a problem has been solved if he thinks the problem is something else? Even if he is given the answer, he cannot see its relevance.</p>	<p>Urantia: 160:1.7 Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. The great mistake is that, when life problems excite our profound fears, we refuse to recognize them. Likewise, when the acknowledgment of our difficulties entails the reduction of our long-cherished conceit, the admission of envy, or the abandonment of deep-seated prejudices, the average person prefers to cling to the old illusions of safety and to the long-cherished false feelings of security. Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers.</p>
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That is the position in which you find yourselves now. You have the answer, but you are still uncertain about what the problem is. A long series of different problems seems to confront you, and as one is settled the next one and the next arise. There seems to be no end to them. There is no time in which you feel completely free of problems, and at peace.

The temptation to regard problems as many is the temptation to keep the problem of separation unsolved. The world seems to present you with a vast number of problems, each requiring a different answer. This perception places you in a position in which your problem solving must be inadequate, and failure must be inevitable.

No-one could solve all the problems the world appears to hold. They seem to be on so many levels, in such varying forms and with such varied content, that they confront you with an impossible situation. Dismay and depression are inevitable as you regard them. Some spring up unexpectedly, just as you think you have resolved the previous ones. Others remain unsolved under a cloud of denial, and rise to haunt you from time to time, only to be hidden again but still unsolved.

All this complexity is but a desperate attempt not to recognize the problem, and therefore not to let it be resolved. If you could recognize that your only problem is separation, no matter what form it takes, you could accept the answer because you would see its relevance. Perceiving the underlying constancy in all the problems which confront you, you would understand that you have the means to solve them all. And you would use the means because you recognize the problem.

In our longer practice periods, we will ask what the problem is, and what is the answer to it. We will not assume that we already know. We will try to free our minds of all the many different kinds of problems that we think we

<p>have. We will try to realize that we have only one problem, which we have failed to recognize. We will ask what it is, and wait for the answer. We will be told. Then we will ask for the solution to it. And we will be told. Our exercises for today will be successful to the extent to which we do not insist on defining the problem. Perhaps we will not succeed in letting all our preconceived notions go, but that is not necessary. All that is necessary is to entertain some doubt about the reality of our version of what our problems are. We are trying to recognize that we have been given the answer by recognizing the problem, so that the problem and the answer can be brought together, and we can be at peace.</p> <p>The shorter practice periods for today will not be set by time, but by need. You will see many problems today, each one calling for an answer. Our efforts will be directed toward recognizing that there is only one problem and one answer. In this recognition are all problems resolved. In this recognition there is peace.</p> <p>Be not deceived by the form of problems today. Whenever any difficulty seems to rise, tell yourself quickly:</p> <p>“Let me recognize this problem so it can be solved.”</p> <p>Then try to suspend all judgement about what the problem is. If possible, close your eyes for a moment, and ask what it is. You will be heard and you will be answered.</p>	
<p>Lesson 80 – Let me recognize my problems have been solved</p> <p>If you are willing to recognize your problems, you will recognize that you have no problems. Your one central problem has been answered, and you have no other. Therefore you must be at peace. Salvation does depend on recognizing this one problem, and understanding that it has been solved. One problem—one solution. Salvation is</p>	<p>194:3.3 To Jesus, mortal life had dealt its hardest, cruelest, and bitterest blows; and this man met these ministrations of despair with faith, courage, and the unswerving determination to do his Father’s will. Jesus met life in all its terrible reality and mastered it—even in death. He did not use religion as a release from life. The religion of Jesus does not seek to escape this life in order to enjoy the waiting bliss of another existence. THE RELIGION OF JESUS PROVIDES THE</p>

accomplished. Freedom from conflict has been given you. Accept that fact, and you are ready to take your rightful place in God's plan for salvation.

Your only problem has been solved! Repeat this over and over to yourself today, with gratitude and conviction. You have recognized your only problem, opening the way for the Holy Spirit to give you God's answer. You have laid deception aside, and seen the light of truth. You have accepted salvation for yourself by bringing the problem to the answer. And you can recognize the answer because the problem has been identified.

You are entitled to peace today. A problem that has been resolved cannot trouble you. Only be certain you do not forget that all problems are the same. Their many forms will not deceive you while you remember this. One problem—one solution. Accept the peace this simple statement brings.

In our longer practice periods today, we will claim the peace that must be ours when the problem and the answer have been brought together. The problem must be gone because God's answer cannot fail. Having recognized one, you have recognized the other. The solution is inherent in the problem. You are answered and have accepted the answer. You are saved.

Now let the peace that your acceptance brings be given you. Close your eyes and receive your reward. Recognize that your problems have been solved. Recognize that you are out of conflict, free and at peace. Above all, remember that you have one problem and that the problem has one solution. It is in this that the simplicity of salvation lies. It is because of this that it is guaranteed to work.

Assure yourselves often today that your problems have been solved. Repeat the idea with deep conviction as frequently as possible. And be particularly sure to remember to apply the idea for today to any specific problem that may arise. Say quickly:

JOY AND PEACE OF ANOTHER AND SPIRITUAL EXISTENCE TO ENHANCE AND ENNOBLE THE LIFE WHICH MEN NOW LIVE IN THE FLESH.

<p>“Let me recognize this problem has been solved.”</p> <p>Let us be determined not to collect grievances today. Let us be determined to be free of problems that do not exist. The means is simple honesty. Do not deceive yourself about what the problem is, and you must recognize it has been solved.</p>	
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<p>REVIEW II</p> <p>Introduction</p> <p>We are now ready for another review. We will begin where our last review left off, and cover two ideas each day. The earlier part of each day will be devoted to one of these ideas, and the latter part of the day to the other. We will have one longer exercise period, and frequent shorter ones in which we practice each of them.</p> <p>The longer practice periods will follow this general form: Take about fifteen minutes for each of them, and begin by thinking about the ideas for the day, and the comments that are included in the assignments. Devote some three or four minutes to reading them over slowly, several times if you wish, and then close your eyes and listen.</p> <p>Repeat the first phase of the exercise period if you find your mind wandering, but try to spend the major part of the time listening quietly but attentively. There is a message waiting for you. Be confident that you will receive it. Remember that it belongs to you, and that you want it.</p> <p>Do not allow your intent to waver in the face of distracting thoughts. Realize that, whatever form such thoughts may take, they have no meaning and no power. Replace them with your determination to succeed. Do not forget that your will has power over all fantasies and dreams. Trust it to see you through, and carry you beyond them all.</p> <p>Regard these practice periods as dedications to the way, the truth and the life. Refuse to be sidetracked into detours, illusions and thoughts of death. You are dedicated to salvation. Be determined each day not to leave your function unfulfilled.</p> <p>Reaffirm your determination in the shorter practice periods as well, using the original form of the idea for general applications, and more specific forms when needed. Some specific forms are included in the comments which follow the statement of the ideas. These, however, are merely suggestions. It is not the particular words you use that matter.</p>
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<p>L e s s o n 81</p> <p>Our ideas for review today are:</p> <p>[61] I am the light of the world.</p> <p>2 How holy am I, who have been given the function of lighting up the world! Let me be still before my holiness. In its calm light, let all</p>	<p>Urantia: 140:4.4 You are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works</p>	
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<p>my conflicts disappear. In its peace, let me remember who I am.</p> <p>3 Some specific forms for applying the idea when specific difficulties seem to arise might be:</p> <p>4 Let me not obscure the light of the world in me.</p> <p>Let the light of the world shine through this appearance.</p> <p>This shadow will vanish before the light.</p> <p>[62] Forgiveness is my function as the light of the world.</p> <p>5 It is through accepting my function that I will see the light in me. And in this light will my function stand clear and perfectly unambiguous before my sight. My acceptance does not depend on my recognizing what my function is, for I do not yet understand forgiveness. Yet I will trust that in the light I will see it as it is.</p> <p>6 Specific forms for using the idea might include:</p> <p>7 Let this help me learn what forgiveness means.</p> <p>Let me not separate my function from my will. I would not use this for an alien purpose.</p>	<p>and be led to glorify your Father who is in heaven."</p>	
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<p>L e s s o n 82</p> <p>THE LIGHT OF THE WORLD BRINGS PEACE TO EVERY MIND THROUGH MY FORGIVENESS.</p> <p>LET ME NOT FORGET MY FUNCTION.</p> <p>[63] The light of the world brings peace to every mind through my forgiveness.</p> <p>2 My forgiveness is the means by which the light of the world finds expression through me. My forgiveness is the means by which I become aware of the light of the world in me. My forgiveness is the means by which the world is healed, together with myself. Let me, then, forgive the world that it may be healed along with me.</p> <p>3 Suggestions for specific forms for applying this idea are:</p> <p>[64] Let peace extend from my mind to yours, [name].</p> <p>I share the light of the world with you,</p>	<p>JCIM: "Let me forgive and be happy."</p> <p>Urantia: "Happiness ensues from the recognition of truth because it can be acted out"</p> <p>Urantia: 2:7.6 Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth. Happiness ensues from the recognition of truth because it can be acted out; it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its spiritual flavor.</p>
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<p>[name].</p> <p>Through my forgiveness I can see this as it is. Let me not forget my function.</p> <p>5 I would not forget my function because I would remember my Self. I cannot fulfil my function by forgetting. And unless I fulfil my function, I will not experience the joy that God intends for me.</p> <p>6 Suitable specific forms of this idea include:</p> <p>7 Let me not use this to hide my function from me.</p> <p>I would use this as an opportunity to fulfill my function.</p> <p>This may threaten my ego but cannot change my function in any way.</p>	
<p>L e s s o n 83</p> <p>Today let us review these ideas:</p> <p>[65] My only function is the one God gave me.</p> <p>2 I have no function but the one God gave me. This recognition releases me from all conflict because it means I cannot have conflicting goals. With one purpose only, I am always certain what to do, what to say, and what to think. All doubt must disappear as I acknowledge that my only function is the one God gave me.</p> <p>3 More specific applications of this idea might take these forms:</p> <p>4 My perception of this does not change my function.</p> <p>This does not give me a function other than the one God gave me.</p> <p>Let me not use this to justify a function God did not give to me.</p> <p>[66] My happiness and my function are one.</p> <p>5 All things that come from God are one. They come from Oneness and must be received as one. Fulfilling my function is my happiness because both come from the same Source. And I must learn to recognize what makes me happy if I would find happiness.</p> <p>6 Some useful forms for specific applications of this idea are:</p>	<p>103:5.5 Urantia: Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality. The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight—genuine religious reflection.</p>

<p>7 This cannot separate my happiness from my function.</p> <p>The oneness of my happiness and my function remains wholly unaffected by this.</p> <p>Nothing, including this, can justify the illusion of happiness apart from my function.</p>	
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<p>Lesson 84</p> <p>These are the ideas for today's review:</p> <p>[67] LOVE CREATED ME LIKE ITSELF.</p> <p>2 I am in the likeness of my Creator. I cannot suffer, I cannot experience loss, and I cannot die. I am not a body. I would recognize my reality today. I will worship no idols nor raise my own self-concepts to replace my Self. I am in the likeness of my Creator. Love created me like Itself.</p> <p>3 You might find these specific forms helpful in applying the idea:</p> <p>4 Let me not see an illusion of myself in this. As I look on this, let me remember my Creator.</p> <p>My Creator did not create this as I see it.</p> <p>[68] LOVE HOLDS NO GRIEVANCES</p> <p>Grievances are completely alien to love. Grievances attack love and keep its light obscure. If I hold grievances I am attacking love and therefore attacking my Self. My Self thus becomes alien to me. I am determined not to attack my Self today, so that I can remember who I am.</p> <p>6 These specific forms for applying this idea would be helpful:</p> <p>7 This is no justification for denying my Self. I will not use this to attack love.</p> <p>Let this not tempt me to attack myself.</p>	<p>117:3.5 Mortal man is more than figuratively made in the image of God. From a physical standpoint this statement is hardly true, but with reference to certain universe potentialities it is an actual fact. In the human race, something of the same drama of evolutionary attainment is being unfolded as takes place, on a vastly larger scale, in the universe of universes. Man, a volitional personality, becomes creative in liaison with an Adjuster, an impersonal entity, in the presence of the finite potentialities of the Supreme, and the result is the flowering of an immortal soul. In the universes the Creator personalities of time and space function in liaison with the impersonal spirit of the Paradise Trinity and become thereby creative of a new power potential of Deity reality.</p>
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<p>Lesson 85</p> <p>Today's review will cover these ideas:</p> <p>[69]MY GRIEVANCES HIDE THE LIGHT OF THE WORLD IN ME. 2 My grievances show me what is not there and hide from me what I would see. Recognizing this, what do I want my grievances for? They keep me in</p>	<p>JCIM Lesson 69: Think of your mind as a vast round area, surrounded by a layer of heavy dark clouds. You can see only the clouds because you seem to be standing outside the whole area, and quite apart from it.</p>
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<p>darkness and hide the light. Grievances and light cannot go together, but light and vision must be joined for me to see. To see, I must lay grievances aside. I want to see, and this will be the means by which I will succeed.</p> <p>3 Specific applications of this idea might be made in these forms:</p> <p>4 Let me not use this as a block to sight. The light of the world will shine all this away. I have no need for this. I want to see.</p> <p>[69] MY SALVATION COMES FROM ME.</p> <p>5 Today I will recognize where my salvation is. It is in me because its Source is there. It has not left its Source, and so it cannot have left my mind. I will not look for it outside myself. It is not found outside and then brought in. But from within me it will reach beyond, and everything I see will but reflect the light that shines in me and in itself.</p> <p>6 These forms of the idea are suitable for more specific application:</p> <p>7 Let this not tempt me to look away from me for my salvation.</p> <p>I will not let this interfere with my awareness of the Source of my salvation.</p> <p>This has no power to remove salvation from me.</p>	<p>Urantia: 5:1.10 Father is not in spiritual hiding, but so many of his creatures have hidden themselves away in the mists of their own willful decisions and for the time being have separated themselves from the communion of his spirit and the spirit of his Son by the choosing of their own perverse ways and by the indulgence of the self-assertiveness of their intolerant minds and unspiritual natures.</p>
<p>LESSON 86</p> <p>ONLY GOD’S PLAN FOR SALVATION WILL WORK.</p> <p>2 It is senseless for me to search wildly about for salvation. I have seen it in many people and in many things, but when I reached for it, it was not there. I was mistaken about where it is. I was mistaken about what it is. I will undertake no more idle seeking. Only God's plan for salvation will work. And I will rejoice because His plan can never fail.</p> <p>3 These are some suggested forms for applying this idea specifically:</p> <p>4 God's plan for salvation will save me from my perception of this.</p> <p>This is no exception in God's plan for my salvation.</p> <p>Let me perceive this only in the light of God's</p>	<p>The Urantia Book 140:3.17 “You are commissioned to save men, not to judge them. At the end of your earth life you will all expect mercy; therefore do I require of you during your mortal life that you show mercy to all of your brethren in the flesh. Make not the mistake of trying to pluck a mote out of your brother’s eye when there is a beam in your own eye. Having first cast the beam out of your own eye, you can the better see to cast the mote out of your brother’s eye.”</p>

<p>plan for salvation.</p> <p>HOLDING GRIEVANCES IS AN ATTACK ON GOD’S PLAN FOR SALVATION.</p> <p>Holding grievances is an attempt to prove that God's plan for salvation will not work. Yet only His plan will work. By holding grievances, I am therefore excluding my only hope of salvation from my awareness. I would no longer defeat my own best interests in this insane way. I would accept God's plan for salvation and be happy.</p> <p>6 Specific applications of this idea might be in these forms:</p> <p>7 I am choosing between misperception and salvation as I look on this.</p> <p>If I see grounds for grievances in this I will not see the grounds for my salvation. This calls for salvation, not attack.</p>	
<p>L e s s o n 87</p> <p>1 Our review today will cover these ideas: (73) I WILL THERE BE LIGHT.</p> <p>2 I will use the power of my will today. It is not my will to grope about in darkness, fearful of shadows and afraid of things unseen and unreal. Light shall be my guide today. I will follow it where it leads me, and I will look only on what it shows me. This day I will experience the peace of true perception.</p> <p>3 These forms of this idea would be helpful for specific application:</p> <p>4 This cannot hide the light I will to see. You stand with me in light, [name]. In the light this will look different. (74) THERE IS NO WILL BUT GOD’S.</p> <p>5 I am safe today because there is no will but God's. I can become afraid only when I believe that there is another will. I try to attack only when I am afraid, and only when I try to attack can I believe that my eternal safety is threatened. Today I will recognize that all this has not occurred. I am safe because there is no will but God's.</p> <p>6 These are some useful forms of this idea for specific applications:</p> <p>7 Let me perceive this in accordance with the</p>	<p>Urantia: 147:3.3 Verily, verily, I say to you: He who hears the gospel of the kingdom and believes in this teaching of sonship with God, has eternal life; already are such believers passing from judgment and death to light and life. And the hour is coming in which even those who are in the tombs shall hear the voice of the resurrection.”</p>

<p>Will of God. It is God's Will you are His Son, [name], and mine as well. This is part of God's Will for me, however I may see it.</p>	
<p>L e s s o n 88</p> <p>Today we will review these ideas:</p> <p>(75) THE LIGHT HAS COME.</p> <p>2 In choosing salvation rather than attack, I merely choose to recognize what is already here. Salvation is a decision made already. Attack and grievances are not there to choose. That is why I always choose between truth and illusion, between what is there and what is not. The light has come. I can but choose the light, for it has no alternative. It has replaced the darkness, and the dark is gone.</p> <p>3 These would prove useful forms for specific applications of this idea:</p> <p>4 This cannot show me darkness, for the light has come. The light in you is all that I would see, [name]. I would see in this only what is there.</p> <p>(76) I AM UNDER NO LAWS BUT GOD'S.</p> <p>5 Here is the perfect statement of my freedom. I am under no laws but God's. I am constantly tempted to make up other laws and give them power over me. I suffer only because of my belief in them. They have no real effect on me at all. I am perfectly free of the effects of all laws save God's. And His are the laws of freedom.</p> <p>6 For specific forms in applying this idea, these would be useful:</p> <p>7 My perception of this shows me I believe in</p>	<p>Urantia: 176:3.7 Truth is living; the Spirit of Truth is ever leading the CHILDREN OF LIGHT into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.”</p>

<p>laws which do not exist. I see only the laws of God at work in this. Let me allow God's laws to work in this and not my own.</p>	
<p>Lesson 89</p> <p>1 These are our review ideas for today: (77) I AM ENTITLED TO MIRACLES. I am entitled to miracles because I am under no laws but God's. His laws release me from all grievances and replace them with miracles. And I would accept the miracles in place of the grievances, which are but illusions that hide the miracles beyond. Now I would accept only what the laws of God entitle me to have that I may use it on behalf of the function He has given me.</p> <p>3 You might use these suggestions for specific applications of this idea:</p> <p>4 Behind this is a miracle to which I am entitled. Let me not hold a grievance against you [name], but offer you the miracle that belongs to you instead. Seen truly, this offers me a miracle.</p> <p>(78) LET MIRACLES REPLACE ALL GRIEVANCES.</p> <p>5 By this idea do I unite my will with the Holy Spirit's and perceive them as one. By this idea do I accept my release from hell. By this idea do I express my willingness to have all my illusions be replaced with truth according to God's plan for my salvation. I would make no exceptions and no substitutes. I want all of Heaven and only Heaven, as God wills me to have.</p> <p>6 Useful specific forms for applying this idea would be:</p> <p>7 I would not hold this grievance apart from my salvation. Let our grievances be replaced by miracles, [name]. Beyond this is the miracle by which all my grievances are replaced.</p>	<p>170:3.3 It is in the consideration of the technique of receiving God's forgiveness that the attainment of the righteousness of the kingdom is revealed. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:</p> <ol style="list-style-type: none"> 1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows. 2. Man will not truly forgive his fellows unless he loves them as himself. 3. To thus love your neighbor as yourself is the highest ethics. 4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

Lesson 90

1 For this review we will use these ideas:

(79) LET ME RECOGNIZE THE PROBLEM SO IT CAN BE SOLVED.

2 Let me realize today that the problem is always some form of grievance which I would cherish. Let me also understand that the solution is always a miracle with which I let the grievance be replaced. Today I would remember the simplicity of salvation by reinforcing the lesson that there is one problem and one solution. The problem is a grievance; the solution is a miracle. And I invite the solution to come to me through my forgiveness of the grievance and my welcome of the miracle which takes its place.

3 Specific applications of this idea might be in these forms:

4 This presents a problem to me which I would have resolved.

The miracle behind this grievance will resolve it for me.

The answer to this problem is the miracle which it conceals.

(80) LET ME RECOGNIZE MY PROBLEMS HAVE BEEN SOLVED.

5 I seem to have problems only because I am misusing time. I believe that the problem comes first, and time must elapse before it can be worked out. I do not see the problem and the answer as simultaneous in their occurrence. That is because I do not yet realize that God has placed the answer together with the problem, so that they cannot be separated by time. The Holy Spirit will teach me this if I will let Him. And I will understand it is impossible that I could have a problem which has not been solved already.

6 These forms of the idea will be useful for specific applications:

7 I need not wait for this to be resolved.

The answer to this problem is already given me if I will accept it.

194:3.3 To Jesus, mortal life had dealt its hardest, cruelest, and bitterest blows; and this man met these ministrations of despair with faith, courage, and the unswerving determination to do his Father's will. Jesus met life in all its terrible reality and mastered it—even in death. He did not use religion as a release from life. The religion of Jesus does not seek to escape this life in order to enjoy the waiting bliss of another existence. THE RELIGION OF JESUS PROVIDES THE JOY AND PEACE OF ANOTHER AND SPIRITUAL EXISTENCE TO ENHANCE AND ENNOBLE THE LIFE WHICH MEN NOW LIVE IN THE FLESH.

<p>Time cannot separate this problem from its solution.</p>	
<p>Lesson 91 – Miracles are seen in light</p> <p>It is important to remember that miracles and vision necessarily go together. This needs repeating and frequent repeating. It is a central idea in your new thought system and the perception which it produces. The miracle is always there. Its presence is not caused by your vision; its absence is not the result of your failure to see. It is only your awareness of miracles that is affected. You will see it in the light; you will not see it in the dark.</p> <p>To you, then, light is crucial. While you remain in darkness, the miracle remains unseen. Thus you are convinced it is not there. This follows from the premises from which the darkness comes. Denial of light leads to failure to perceive it. Failure to perceive light is to perceive darkness. The light is useless to you then, even though it is there. You cannot use it because its presence is unknown to you. And the seeming reality of the darkness makes the idea of light meaningless.</p> <p>To be told that what you do not see is there sounds like insanity. It is very difficult to become convinced that it is insanity not to see what is there, and to see what is not there instead. You do not doubt that the body's eyes can see. You do not doubt the images they show you are reality. Your faith lies in the darkness, not the light.</p> <p>How can this be reversed? For you it is impossible, but you are not alone in this. Your efforts, however little they may be, have strong support. Did you but realize how great this strength, your doubts would vanish. Today we will devote ourselves to the attempt to let you feel this strength. When you have felt the strength in you, which makes all</p>	<p>Urantia: (483.12) 42:12.12 "On a material world you think of a body as having a spirit, but we regard the spirit as having a body. The material eyes are truly the windows of the spirit-born soul. The spirit is the architect, the mind is the builder, the body is the material building."</p> <p>Clips from this lesson. JCIM: "Your will remains your teacher, and your will has all the strength to do what it desires. You can escape the body if you choose.</p> <p>"Miracles are seen in light. The body's eyes do not perceive the light. But I am not a body. What am I?"</p> <p>The question with which this statement ends is needed for our exercises today. What you think you are is a belief to be undone. But what you really are must be revealed to you. The belief you are a body calls for correction, being a mistake. The truth of what you are calls on the strength in you to bring to your awareness what the mistake concealed.</p> <p>Remember that all sense of weakness is associated with the belief that you are a body, a belief that is mistaken and deserves no faith. Try to remove your faith from it, if only for a moment. You will be accustomed to keeping faith with the more worthy in you as we go along."</p>

miracles within your easy reach, you will not doubt. The miracles your sense of weakness hides will leap into awareness as you feel this strength.

Three times today, set aside about ten minutes for a quiet time in which you try to leave your weakness behind. This is accomplished very simply, as you instruct yourself that you are not a body. Faith goes with what you want, and you instruct your mind accordingly. Your will remains your teacher, and your will has all the strength to do what it desires. You can escape the body if you choose.

You can experience the strength in you. Begin the longer practice periods with this statement of true cause and effect relationships:

“Miracles are seen in light. The body’s eyes do not perceive the light. But I am not a body. What am I?”

The question with which this statement ends is needed for our exercises today. What you think you are is a belief to be undone. But what you really are must be revealed to you. The belief you are a body calls for correction, being a mistake. The truth of what you are calls on the strength in you to bring to your awareness what the mistake concealed.

If you are not a body, what are you? You need to be aware of what the Holy Spirit uses to replace the image of a body in your mind. You need to feel something to put your faith in, as you lift it from the body. You need a real experience of something else, something more solid and more sure; more worthy of your faith, and really there.

If you are not a body, what are you? Ask this in honesty, and then devote several minutes to allowing your mistaken thoughts about your attributes to be corrected, and their opposites to take their place. Say, for example:

<p> “I am not weak, but strong.” “I am not helpless, but all powerful.” “I am not limited, but unlimited.” “I am not doubtful, but certain.” “I am not an illusion, but a reality.” “I cannot see in darkness, but in light.” </p> <p> In the second phase of the exercise period, try to experience these truths about yourself. Concentrate particularly on the experience of strength. Remember that all sense of weakness is associated with the belief that you are a body, a belief that is mistaken and deserves no faith. Try to remove your faith from it, if only for a moment. You will be accustomed to keeping faith with the more worthy in you as we go along. </p> <p> Relax for the rest of the practice period, confident that your efforts, however meager, are fully supported by the strength of God and all His Thoughts. It is from Them your strength will come. It is through Their strong support that you will feel the strength in you. They are united with you in this practice period, in which you share a purpose like Their own. Theirs is the light in which you will see miracles, because Their strength is yours. Their strength becomes your eyes, that you may see. </p> <p> Five or six times an hour, at reasonably regular intervals, remind yourself that miracles are seen in light. Also, be sure to meet temptation with today’s idea. This form would be helpful for this special purpose: </p> <p> “Miracles are seen in light. Let me not close my eyes because of this.” </p>	
<p> Lesson 92 – MIRACLES ARE SEEN IN LIGHT AND LIGHT AND STRENGTH ARE ONE. </p> <p> The idea for today is an extension of the </p>	<p> Urantia: 147:8.4 "The Father rather desires that you draw out your heart to the hungry, and that you minister to the afflicted souls; then shall your light shine in obscurity, and even your darkness shall be as the noonday. </p>

previous one. You do not think of light in terms of strength and darkness in terms of weakness. That is because your idea of what seeing means is tied up with the body, and its eyes and brain. This is why you believe that you can change what you see by keeping little bits of glass or other clear material before your eyes held in a frame or placed against the eye.

These are among the many magical beliefs that come from the conviction you are a body, and the body's eyes can see. You also believe the body's brain can think. If you but understood the nature of thought, you could but laugh at this insane idea. It is as if you thought you held the match that lights the sun and gives it all its warmth; or that you had the universe imprisoned in your hand, securely bound until you let it go. Yet this is no more foolish than to believe the body's eyes can see; the brain can know.

It is God's strength in you that is the light in which you see, as it is His Mind with which you think. His strength denies your weakness. It is your weakness that sees through the body's eyes, peering about in darkness to behold the likeness of itself; the small, the weak, the sickly and the dying, those in need, the helpless and afraid, the sad, the poor, the starving and the joyless. These are seen through eyes which cannot see and cannot bless.

Strength overlooks these things by seeing past appearances. It keeps its steady gaze upon the light that lies beyond them. It unites with light, of which it is a part. It sees itself. It brings the light in which your Self appears. In darkness you perceive a self that is not there.

Strength is the truth about you; weakness is an idol falsely worshipped, and adored that strength may be dispelled, and darkness rule where God appointed that there should be

Then shall the Lord guide you continually, satisfying your soul and renewing your strength. You shall become like a watered garden, like a spring whose waters fail not. And they who do these things shall restore the wasted glories; they shall raise up the foundations of many generations; they shall be called the rebuilders of broken walls, the restorers of safe paths in which to dwell."

light. Strength comes from truth, and shines with light its Source has given it; weakness reflects the darkness of its maker. It is sick and looks on sickness, which is like itself.

Truth is a savior and can only will for happiness and peace for everyone. It gives its strength to everyone who asks, in limitless supply. It sees that lack in anyone would be a lack in all, and so it gives its light that all may see, and benefit as one. Its strength is shared, that it may bring to all the miracle in which they will unite in purpose and forgiveness and in love.

Weakness, which looks in darkness, cannot see a purpose in forgiveness and in love. It sees all others different from itself, and nothing in the world that it would share. It judges and condemns, but does not love. In darkness it remains to hide itself, and dreams that it is strong and conquering, a victor over limitations that but grow in darkness to enormous size. It fears and it attacks and hates itself, and darkness covers everything it sees, leaving its dreams as fearful as itself. No miracles are here, but only hate. It separates itself from what it sees, while light and strength perceive themselves as one.

The light of strength is not the light you see. It does not change and flicker and go out. It does not shift from night to day, and back to darkness till the morning comes again. The light of strength is constant, sure as love, forever glad to give Itself away, because it cannot give but to Itself. No-one can ask in vain to share its sight, and none who enters its abode can leave without a miracle before his eyes, and strength and light abiding in his heart.

The strength in you will offer you the light and guide your seeing, so you do not dwell on idle shadows that the body's eyes provide for self-deception. Strength and light unite in

<p>you, and where they meet your Self stands ready to embrace you as Its own. Such is the meeting place we try today to find and rest in, for the peace of God is where your Self, His Son, is waiting now to meet Itself again, and be as One.</p> <p>Let us give twenty minutes twice today to join this meeting. Let yourself be brought unto your Self. Its strength will be the light in which the gift of sight is given you. Leave, then, the dark a little while today, and we will practice seeing in the light, closing the body's eyes and asking truth to show us how to find the meeting place of self and Self, where light and strength are one.</p> <p>After the morning meeting, we will use the day in preparation for the time at night when we will meet again in hope and trust. Let us repeat as often as we can the idea for today, and recognize that we are being introduced to sight, and led away from darkness to the light where only miracles can be perceived.</p>	
<p>Lesson 93 – Light and joy and peace abide in me</p> <p>You think you are the home of evil, darkness and sin. You think if anyone could see the truth about you he would be repelled, recoiling from you as if from a poisonous snake. You think if what is true about you were revealed to you, you would be struck with horror so intense that you would rush to death by your own hand, living on after seeing this being impossible.</p> <p>These are beliefs so firmly fixed that it is difficult to help you see that they are based on nothing. That you have made mistakes is obvious. That you have sought salvation in strange ways; have been deceived, deceiving and afraid of foolish fantasies and savage dreams; and have bowed down to idols made of dust; all this is true by what you now</p>	<p>Urantia: 146:2.7 Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.</p> <p>Urantia: 160:3.1 The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and</p>

believe.

Today we question this, not from the point of view of what you think, but from a very different reference point, from which such idle thoughts are meaningless. These thoughts are not according to God's Will. These weird beliefs He does not share with you. This is enough to prove that they are wrong, but you do not perceive that this is so.

Why would you not be overjoyed to be assured that all the evil that you think you did was never done; that all your "sins" are nothing; that you are as pure and holy as you were created, and that light and joy and peace abide in you? Your image of yourself cannot withstand the Will of God. You think that this is death, but it is life. You think you are destroyed, but you are saved.

The self you made is not the Son of God. Therefore, this self does not exist at all. And anything it seems to do and think means nothing. It is neither bad nor good. It is unreal, and nothing more than that. It does not battle with the Son of God. It does not hurt him, nor attack his peace. It has not changed creation, nor reduced eternal sinlessness to sin and love to hate. What power can this self you made possess, when it would contradict the Will of God?

Your sinlessness is guaranteed by God. Over and over this must be repeated, until it is accepted. It is true. Your sinlessness is guaranteed by God. Nothing can touch it, nor can change what God created as eternal. The self you made, evil and full of sin, is meaningless. Your sinlessness is guaranteed by God, and light and joy and peace abide in you.

Salvation requires the acceptance of but one thought; you are as God created you, not what you made of yourself. Whatever evil you may

relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it.

think you did, you are as God created you. Whatever mistakes you made, the truth about you is unchanged. Creation is eternal and unalterable. Your sinlessness is guaranteed by God. You are and will forever be exactly as you were created. Light and joy and peace abide in you because God put them there.

In our longer exercise periods today, which would be most profitable if done for the first five minutes of every waking hour, we will begin by stating the truth about our creation:

“Light and joy and peace abide in me. My sinlessness is guaranteed by God.”

Then put away your foolish self-images, and spend the rest of the practice period in trying to experience what God has given you, in place of what you have decreed for yourself.

You are what God created, or what you made. One Self is true; the other is not there. Try to experience the unity of your One Self. Try to appreciate Its holiness and the love from which It was created. Try not to interfere with the Self Which God created as you by hiding Its majesty behind the tiny idols of evil and sinfulness you have made to replace It. Let It come into Its own. Here you are; This is you. And light and joy and peace abide in you because this is so.

You may not be willing or even able to use the first five minutes of each hour for these exercises. Try, however, to do so when you can.

At least remember to repeat these thoughts each hour:

“Light and joy and peace abide in me. My sinlessness is guaranteed by God.”

Then try to devote at least a minute or so to closing your eyes and realizing that this is a statement of the truth about you.

<p>If a situation arises that seems to be disturbing, quickly dispel the illusion of fear by repeating these thoughts again. Should you be tempted to become angry with someone, tell him silently:</p> <p>“Light and joy and peace abide in you. Your sinlessness is guaranteed by God.”</p> <p>You can do much for the world’s salvation today. You can do much today to bring you closer to accepting the part in salvation which God has assigned to you. And you can do much today to bring the conviction to your mind that the idea for the day is true indeed.</p>	
<p>Lesson 94 – I am as God created me</p> <p>Today we continue with the one idea which brings complete salvation; the one statement which makes all forms of temptation powerless; the one thought which renders the ego silent and entirely undone. You are as God created you. The sounds of this world are still, the sights of this world disappear, and all the thoughts that this world ever held are wiped away forever by this one idea. Here is salvation accomplished. Here is sanity restored.</p> <p>True light is strength, and strength is sinlessness. If you remain as God created you, you must be strong, and light must be in you. He Who ensured your sinlessness must be the guarantee of strength and light as well. You are as God created you. Darkness cannot obscure the glory of the Son of God. You stand in light, strong in the sinlessness in which you were created, and in which you will remain throughout eternity.</p> <p>Today we will again devote the first five minutes of each waking hour to the attempt to feel the truth in you. Begin these times of searching with these words:</p>	<p>JCIM lesson: Now try to reach the Son of God in you. This is the Self that never sinned, nor made an image to replace reality. This is the Self that never left Its home in God to walk the world uncertainly. This is the Self that knows no fear, nor could conceive of loss or suffering or death.</p> <p>Urantia: 5:1.3 Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self.</p> <p>Urantia: 5:0.1 The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him.</p>

<p>“I am as God created me. I am His Son eternally.”</p> <p>Now try to reach the Son of God in you. This is the Self That never sinned, nor made an image to replace reality. This is the Self Which never left Its home in God, to walk the world uncertainly. This is the Self Which knows no fear, nor could conceive of loss or suffering or death.</p> <p>Nothing is required of you to reach this goal except to lay all idols and self-images aside; go past the long list of attributes, both “good” and “bad”, you have ascribed to yourself; and wait in silent expectancy for the truth. God has Himself promised that it will be revealed to all who ask for it. You are asking now. You cannot fail because He cannot fail.</p> <p>If you do not meet the requirement of practicing for the first five minutes of every hour, at least remind yourself hourly:</p> <p>“I am as God created me. I am His Son eternally.”</p> <p>Tell yourself frequently today that you are as God created you. And be sure to respond to anyone who seems to irritate you with these words:</p> <p>“You are as God created you. You are His Son eternally.”</p> <p>Make every effort to do the hourly exercises today. Each one you do will be a giant stride toward your release, and a milestone in learning the thought system which this course sets forth.</p>	
<p>Lesson 95 – I am One Self, united with my Creator</p> <p>Today’s idea accurately describes you as God</p>	<p>Urantia: 196:3.3 The progressive comprehension of reality is the equivalent of approaching God. The finding of God, the consciousness of identity with reality, is the</p>

created you. You are one within yourself, and One with Him. Yours is the unity of all creation. Your perfect unity makes change in you impossible. You do not accept this, and you fail to realize it must be so, only because you believe that you have changed yourself already. You see yourself as a ridiculous parody on God's creation, weak, vicious, ugly and sinful, miserable and beset with pain.

Such is your version of yourself; a self divided into many warring parts, separate from God, and tenuously held together by its erratic and capricious maker, to which you pray. It does not hear your prayers, for it is deaf. It does not see the Oneness in you, for it is blind. It does not understand you are the Son of God, for it is senseless and understands nothing.

We will attempt today to be aware only of what can hear and see, and makes perfect sense. We will again direct our exercises towards reaching your One Self, Which is united with Its Creator. In patience and in hope we try again today. The use of the first five minutes of every waking hour for practicing the idea for the day has special advantages at the stage of learning in which you are at present.

It is difficult at this point not to allow your mind to wander if it undertakes extended practicing. You have surely realized this by now. You have seen the extent of your lack of mental discipline, and of your need for mind training. It is necessary that you be aware of this, for it is indeed a hindrance to your advance.

Frequent but shorter practice periods have other advantages for you at this time. In addition to recognizing your difficulties with sustained attention, you must also have noticed that, unless you are reminded of your purpose frequently, you tend to forget about it

equivalent of the experiencing of self-completion—self-entirety, self-totality. The experiencing of total reality is the full realization of God, the finality of the God-knowing experience.

Urantia: 196:3.35 And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any value is imperishable.

Urantia: 4:1.10 There is also an organic unity in the universes of time and space which seems to underlie the whole fabric of cosmic events. This living presence of the evolving Supreme Being, this Immanence of the Projected Incomplete, is inexplicably manifested ever and anon by what appears to be an amazingly fortuitous co-ordination of apparently unrelated universe happenings. This must be the function of Providence—the realm of the Supreme Being and the Conjoint Actor.

4:1.11 I am inclined to believe that it is this far-flung and generally unrecognizable control of the co-ordination and interassociation of all phases and forms of universe activity that causes such a variegated and apparently hopelessly confused medley of physical, mental, moral, and spiritual phenomena so unerringly to work out to the glory of God and for the good of men and angels.

for long periods of time. You often fail to remember the short applications of it for the day, and you have not yet formed the habit of using it as an automatic response to temptation.

Structure, then, is necessary for you at this time, planned to include frequent reminders of your goal, and regular attempts to reach it. Regularity in terms of time is not the ideal requirement for the most beneficial form of practice in salvation. It is advantageous, however, for those whose motivation is inconsistent, and who remain heavily defended against learning.

We will therefore keep to the five minutes an hour practice periods for a while, and urge you to omit as few as possible. Using the first five minutes of the hour will be particularly helpful, since it imposes firmer structure. Do not, however, use your lapses from this schedule as an excuse not to return to it again as soon as you can.

There may well be a temptation to regard the day as lost because you have already failed to do what is required. This should, however, merely be recognized as what it is; a refusal to let your mistakes be corrected, and an unwillingness to try again. The Holy Spirit is not delayed in His teaching by your mistakes. He can be held back only by your unwillingness to let them go.

Let us therefore be determined, particularly for the next week or so, to be willing to forgive ourselves for our lapses in diligence, and our failures to follow the instructions for practicing the day's idea. This tolerance for weakness will enable us to overlook it, rather than give it power to delay our learning. If we give it power to do this, we are regarding it as strength, and are confusing strength with weakness. When you fail to comply with the requirements of this course, you have merely

made a mistake. This calls for correction, and for nothing else.

To allow a mistake to continue is to make additional mistakes based on the first, and reinforcing it. It is this process that must be laid aside, for it is but another way in which you would defend illusions against the truth. Let all these errors go by recognizing them for what they are. They are attempts to keep you unaware you are One Self, united with your Creator, at one with every aspect of creation, and limitless in power and in peace.

This is the truth, and nothing else is true. Today we will affirm this truth again, and try to reach the place in you in which there is no doubt that only this is true.

Begin the practice periods today with this assurance, given to your mind with all the certainty that you can give:

“I am One Self, united with my Creator, at one with every aspect of creation, and limitless in power and in peace.”

Then close your eyes and tell yourself again, slowly and thoughtfully, attempting to allow the meaning of the words to sink into your mind, replacing false ideas:

“I am One Self.”

Repeat this several times, and then attempt to feel the meaning which the words convey. You are One Self, united and secure in light and joy and peace. You are God’s Son, One Self with One Creator and one goal; to bring awareness of this Oneness to all minds, that true creation may extend the Allness and the Unity of God.

You are One Self, complete and healed and whole, with power to lift the veil of darkness from the world, and let the light in you come

<p>through to teach the world the truth about itself. You are One Self, in perfect harmony with all there is and all that there will be. You are One Self, the holy Son of God, united with your brothers in this Self; united with your Father in His Will.</p> <p>Feel this One Self in you, and let It shine away all your illusions and your doubts. This is your Self, the Son of God Himself, sinless as Its Creator, with His strength within you and His Love forever yours. You are One Self, and it is given you to feel this Self within you, and to cast all your illusions out of the One Mind Which is this Self, the holy truth in you.</p> <p>Do not forget today. We need your help, your little part in bringing happiness to all the world. And Heaven looks to you in confidence that you will try today. Share, then, its surety, for it is yours. Be vigilant. Do not forget today.</p> <p>Throughout the day do not forget your goal. Repeat today's idea as frequently as possible, and understand each time you do so, someone hears the voice of hope, the stirring of the truth within his mind, the gentle rustling of the winds of peace. Your own acknowledgment you are One Self, united with your Father, is a call to all the world, to be at one with you. To everyone you meet today be sure to give the promise of today's idea and tell him this:</p> <p>"You are One Self with me, united with our Creator in this Self. I honor you because of what I am, And what He is, Who loves us both as one."</p>	
<p>Lesson 96 – Salvation comes from my One Self</p> <p>Although you are One Self, you experience yourself as two; as both good and evil, loving</p>	<p>JCIM LESSON: Spirit makes use of mind as means to find Its Self-expression. And the mind which serves the Spirit is at peace and filled with joy. Its power comes from Spirit, and it is fulfilling happily its function here.</p>

and hating, mind and body. This sense of being split into opposites induces feelings of acute and constant conflict, and leads to frantic attempts to reconcile the contradictory aspects of this self-perception. You have sought many such solutions, and none of them has worked. The opposites you see in you will never be compatible. But one exists.

The fact that truth and illusion cannot be reconciled no matter how you try, what means you use and where you see the problem, must be accepted if you would be saved. Until you have accepted this, you will attempt endless lists of goals you cannot reach; a senseless series of expenditures of time and effort, hopefulness and doubt, each one as futile as the one before, and failing as the next one surely will.

Problems that have no meaning cannot be resolved within the framework they are set. Two selves in conflict could not be resolved, and good and evil have no meeting place. The self you made can never be your Self, nor can your Self be split in two, and still be what it is, and must forever be.

A mind and body cannot both exist. Make no attempt to reconcile the two, for one denies the other can be real. If you are physical your mind is gone from your self-concept, for it has no place in which it could be really part of you. If you are Spirit, then the body must be meaningless to your reality.

Spirit makes use of mind as means to find Its Self-expression. And the mind which serves the Spirit is at peace and filled with joy. Its power comes from Spirit, and it is fulfilling happily its function here. Yet mind can also see itself divorced from Spirit, and perceive itself within a body it confuses with itself. Without its function then, it has no peace, and happiness is alien to its thoughts.

Yet mind can also see itself divorced from Spirit, and perceive itself within a body it confuses with itself. Without its function then, it has no peace, and happiness is alien to its thoughts.

URANTIA: 12:9.6 Mortal man has a spirit nucleus. The mind is a personal-energy system existing around a divine spirit nucleus and functioning in a material environment. Such a living relationship of personal mind and spirit constitutes the universe potential of eternal personality. Real trouble, lasting disappointment, serious defeat, or inescapable death can come only after self-concepts presume fully to displace the governing power of the central spirit nucleus, thereby disrupting the cosmic scheme of personality identity.

Yet mind apart from Spirit cannot think. It has denied its Source of strength, and sees itself as helpless, limited and weak. Dissociated from its function now, it thinks it is alone and separate, attacked by armies massed against itself and hiding in the body's frail support. Now must it reconcile unlike with like, for this is what it thinks that it is for.

Waste no more time on this. Who can resolve the senseless conflicts which a dream presents? What could the resolution mean in truth? What purpose could it serve? What is it for?

Salvation cannot make illusions real, and solve a problem that does not exist. Perhaps you hope it can. Yet would you have God's plan for the release of His dear Son bring pain to him, and fail to set him free? Your Self retains Its thoughts, and they remain within your mind and in the Mind of God. The Holy Spirit holds salvation in your mind, and offers it the way to peace.

Salvation is a thought you share with God, because His Voice accepted it for you and answered in your name that it was done. Thus is salvation kept among the Thoughts your Self holds dear and cherishes for you.

We will attempt today to find this Thought, Whose presence in your mind is guaranteed by Him Who speaks to you from your One Self. Our hourly five minute practicing will be a search for Him within your mind. Salvation comes from this One Self through Him Who is the bridge between your mind and It.

Wait patiently, and let Him speak to you about your Self, and what your mind can do, restored to It and free to serve Its Will.

Begin by saying this:

<p>“Salvation comes from my one Self. Its thoughts are mine to use.”</p> <p>Then seek Its thoughts, and claim them as your own.</p> <p>These are your own real thoughts you have denied, and let your mind go wandering in a world of dreams, to find illusions in their place. Here are your Thoughts, the only ones you have. Salvation is among Them; find it there.</p> <p>If you succeed, the Thoughts that come to you will tell you you are saved, and that your mind has found the function that it sought to lose. Your Self will welcome it, and give it peace. Restored in strength, it will again flow out from Spirit to the Spirit in all things created by the Spirit as Itself. Your mind will bless all things. Confusion done, you are restored, for you have found your Self.</p> <p>Your Self knows that you cannot fail today. Perhaps your mind remains uncertain yet a little while. Be not dismayed by this. The joy your Self experiences It will save for you, and it will yet be yours in full awareness. Every time you spend five minutes of the hour seeking Him Who joins your mind and Self, you offer Him another treasure to be kept for you.</p> <p>Each time today you tell your frantic mind salvation comes from your One Self, you lay another treasure in your growing store. And all of it is given everyone who asks for it, and will accept the gift. Think, then, how much is given unto you to give this day, that it be given you!</p>	
<p>Lesson 97 – I am Spirit</p> <p>Today’s idea identifies you with your One Self. It accepts no split identity, nor tries to</p>	<p>Urantia: 40:5.3 Although God the Father cannot be with you by direct personality manifestation, he is in you and of you in the identity of the indwelling Thought Adjusters,</p>

weave opposing factors into unity. It simply states the truth. Practice this truth today as often as you can, for it will bring your mind from conflict to the quiet fields of peace. No chill of fear can enter, for your mind has been absolved from madness, letting go illusions of a split identity.

We state again the truth about your Self, the holy Son of God Who rests in you whose mind has been restored to sanity. You are the Spirit lovingly endowed with all your Father's love and peace and joy. You are the Spirit Which completes Himself, and shares His Function as Creator. He is with you always, as you are with Him.

Today we try to bring reality still closer to your mind. Each time you practice, awareness is brought a little nearer at least; sometimes a thousand years or more are saved. The minutes which you give are multiplied over and over, for the miracle makes use of time but is not ruled by it. Salvation is a miracle, the first and last; the first that is the last, for it is one.

You are the Spirit in Whose Mind abides the miracle in which all time stands still; the miracle in which a minute spent in using these ideas becomes a time which has no length and which has no end. Give, then, these minutes willingly, and count on Him Who promised to lay timelessness beside them. He will offer all His strength to every little effort which you make.

Give Him the minutes which He needs today to help you understand with Him you are the Spirit that abides in Him, and Which calls through His Voice to every living thing; offers His sight to everyone who asks; replaces error with the simple truth.

The Holy Spirit will be glad to take five minutes of each hour from your hands, and

the divine Monitors. Thus does the Father, who is the farthest from you in personality and in spirit, draw the nearest to you in the personality circuit and in the spirit touch of inner communion with the very souls of his mortal sons and daughters.

40:5.4 Spirit identification constitutes the secret of personal survival and determines the destiny of spiritual ascension. And since the Thought Adjusters are the only spirits of fusion potential to be identified with man during the life in the flesh, the mortals of time and space are primarily classified in accordance with their relation to these divine gifts, the indwelling Mystery Monitors. Urantia: 132:3.9 The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.

carry them around this aching world where pain and misery appear to rule. He will not overlook one open mind that will accept the healing gift they bring, and He will lay them everywhere He knows they will be welcome. And they will increase in healing power each time someone accepts them as his thoughts, and uses them to heal.

Thus will your gift to Him be multiplied a thousand-fold and tens of thousands more. And when it is returned to you, it will surpass in might the little gift you gave as much as does the radiance of the sun outshine the tiny gleam a firefly makes an uncertain moment, and goes out. The steady brilliance of this light remains, and leads you out of darkness, nor will you be able to forget the way again.

Begin these happy exercises with the words the Holy Spirit speaks to you, and let them echo round the world through Him:

“Spirit am I, a holy Son of God, free of all limits, safe and healed and whole, free to forgive, and free to save the world.”

Expressed through you, the Holy Spirit will accept this gift which you received of Him, increase its power and give it back to you.

Offer each practice period today gladly to Him. And He will speak to you, reminding you that you are Spirit, one with Him and God, your brothers and your Self. Listen for His assurance every time you speak the words He offers you today, and let Him tell your mind that they are true.

Use them against temptation, and escape its sorry consequences if you yield to the belief that you are something else. The Holy Spirit gives you peace today. Receive His words, and offer them to Him.

Lesson 98 – I will accept my part in God’s plan for salvation

Today is a day of special dedication. We take a stand on but one side today. We side with truth and let illusions go. We will not vacillate between the two, but take a firm position with the One. We dedicate ourselves to truth today, and to salvation as God planned it be. We will not argue it is something else, we will not seek for it where it is not. In gladness we accept it as it is, and take the part assigned to us by God.

How happy to be certain! All our doubts we lay aside today, and take our stand with certainty of purpose, and with thanks that doubt is gone and surety has come. We have a mighty purpose to fulfill, and have been given everything we need with which to reach the goal. Not one mistake stands in our way. For we have been absolved from errors. All our sins are washed away by realizing that they were but mistakes.

The guiltless have no fear, for they are safe and recognize their safety. They do not appeal to magic, nor invent escapes from fancied threats without reality. They rest in quiet certainty that they will do what it is given them to do. They do not doubt their own ability, because they know their function will be filled completely, in the perfect time and place. They took the stand which we will take today, that we may share their certainty, and thus increase it by accepting it ourselves.

They will be with us; all who took the stand we take today will gladly offer us all that they learned and every gain they made. Those still uncertain, too, will join with us, and, borrowing our certainty, will make it stronger still. While those as yet unborn will hear the call we heard, and answer it, when they have come to make their choice again. We do not choose but for ourselves today.

Urantia: 160:3.5 This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man’s higher nature. On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking—worry, jealousy, envy, revenge, and the pride of immature personality. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication. But the life purpose must be jealously guarded from the temptation to seek for easy and transient attainment; likewise must it be so fostered as to become immune to the disastrous threats of fanaticism.

Is it not worth five minutes of your time each hour to be able to accept the happiness that God has given you? Is it not worth five minutes hourly to recognize your special function here? Is not five minutes of the hour but a small request to make in terms of a reward so great it has no measure? You have made a thousand losing bargains at the least.

Here is an offer guaranteeing you your full release from pain of every kind, and joy the world does not contain. You can exchange a little of your time for peace of mind and certainty of purpose, with the promise of complete success. And since time has no meaning, you are being asked for nothing in return for everything. Here is a bargain that you cannot lose. And what you gain is limitless indeed!

Each hour today give Him your tiny gift of but five minutes. He will give the words you use in practicing today's idea the deep conviction and the certainty you lack. His words will join with yours, and make each repetition of today's idea a total dedication, made in faith as perfect and as sure as His in you.

His confidence in you will bring the light to all the words you say, and you will go beyond their sound to what they really mean.

Today you practice with Him, as you say:

"I will accept my part in God's plan for salvation."

In each five minutes that you spend with Him, He will accept your words and give them back to you all bright with faith and confidence so strong and steady they will light the world with hope and gladness. Do not lose one chance to be the glad receiver of His gifts, that you may give them to the world today.

Give Him the words, and He will do the rest. He will enable you to understand your special function. He will open up the way to happiness, and peace and trust will be His gifts, His answer to your words. He will respond with all His faith and joy and certainty that what you say is true. And you will have conviction then of Him Who knows the function that you have on earth as well as Heaven. He will be with you each practice period you share with Him, exchanging every instant of the time you offer Him for timelessness and peace.

Throughout the hour, let your time be spent in happy preparation for the next five minutes you will spend again with Him. Repeat today's idea while you wait for the glad time to come to you again. Repeat it often, and do not forget each time you do so, you have let your mind be readied for the happy time to come.

And when the hour is gone, and He is there once more to spend a little time with you be thankful, and lay down all earthly tasks, all little thoughts and limited ideas, and spend a happy time again with Him. Tell Him once more that you accept the part which He would have you take, and help you fill, and He will make you sure you want this choice, which He has made with you and you with Him.

Lesson 99 – Salvation is my only function here

Salvation and forgiveness are the same. They both imply that something has gone wrong; you need to be saved from or forgiven for; something amiss that needs corrective change, something apart or different from the Will of God. Thus do both terms imply the thought of the impossible which has occurred, resulting in a state of conflict now between what is and what could never be.

URANTIA: 188:5.3 Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. Jesus portrayed a deliverance from the past which in itself promised a triumph for the future. Forgiveness thus provided salvation. The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil.

Truth and illusions both are equal now, for both have happened. The impossible becomes the thing you need forgiveness for; salvation from. Salvation thus becomes the borderland which stands between the truth and fantasies. It now reflects the truth because it is the means by which you can escape illusions. Yet it is not the truth because it has the function to undo all causeless things.

How could there be a meeting place at all where earth and Heaven can be reconciled within a mind where both of them exist? The mind that sees illusions thinks them real. They have existence in that they are thoughts. And yet they are not real because the mind that thinks these thoughts is separate from God.

What joins the separated mind and thoughts with Mind and Thought which are forever One? What plan could hold the truth inviolate, yet recognize the need illusions bring, and offer means by which they are undone without attack, and with no touch of pain? What but a Thought of God could be this plan by which the never done is overlooked, and sins forgotten which were never real?

The Holy Spirit holds this plan of God exactly as it was received of Him within the Mind of God, and in your own. It is apart from time in that its Source is timeless. Yet it operates in time because of your belief that time is real. Unshaken does the Holy Spirit look on what you see; on sin and pain and death, on grief and separation and on loss. Yet does He know one thing must still be true; God still is Love, and this is not His Will.

This is the Thought Which brings illusions to the truth, and sees them as appearances behind which is the changeless and the sure. This is the Thought which saves and which

Urantia: 188:5.2 The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs; it makes them right. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation.

forgives, because It lays no faith in what is not created by the only Source It knows. This is the Thought Whose function is to save by giving you Its function as your own.

Salvation is your function with the One to Whom the plan was given. Now are you entrusted with this plan, along with Him. He has one answer to appearances regardless of their form, their size, their depth, or any attribute they seem to have:

“Salvation is my only function here. God still is Love, and this is not His Will.”

You who will yet work miracles, be sure you practice well the idea for today. Try to perceive the strength in what you say, for these are words in which your freedom lies. Your Father loves you. All the world of pain is not His Will. Forgive yourself the thought He wanted this for you. Then let the Thought with which He has replaced all your mistakes enter the darkened places of your mind which thought the thoughts that never were His Will. This part belongs to God, as does the rest. It does not think its solitary thoughts and make them real by hiding them from Him.

Let in the light, and you will look upon no obstacle to what He wills for you. Open your secrets to His kindly Light, and see how bright this Light still shines in you. Practice His Thought today, and let His Light seek out and lighten up all darkened spots, and shine through them to join them to the rest.

It is God’s Will your mind be One with His. It is God’s Will that He has but one Son. It is God’s Will that His one Son is you. Think of these things in practicing today, and start your longer practice periods with this instruction in the way of truth:

“Salvation is my only function here. Salvation and forgiveness are the same.”

<p>Then turn to Him who shares your function with you, and let Him teach you what you need to learn to lay all fear aside, and know your Self as Love Which has no opposite in you.</p> <p>Forgive all thoughts which would oppose the truth of your completeness, unity and peace. You cannot lose the gifts your Father gave. You do not want to be another self. You have no function that is not of God. Forgive yourself the one you think you made. Forgiveness and salvation are the same. Forgive what you have made, and you are saved.</p> <p>You have a special message for today which has the power to remove all forms of doubt and fear forever from your mind. If you are tempted to believe them true, remember that appearances can not withstand the truth these mighty words contain:</p> <p>“Salvation is my only function here. God still is Love, and this is not His Will.”</p> <p>Your only function tells you you are One. Remind yourself of this between the times you give five minutes to be shared with Him Who shares God’s plan with you. Remind yourself:</p> <p>“Salvation is my only function here.”</p> <p>Thus do you lay forgiveness on your mind, and let all fear be gently laid aside that Love may find Its rightful place in you, and show you that you are the Son of God.</p>	
<p>Lesson 100 – My part is essential to God’s plan for salvation</p> <p>Just as God’s Son completes his Father, so your part in it completes your Father’s plan. Salvation must reverse the mad belief in</p>	<p>Urantia: 180:1.2 “When I give you this new commandment, I do not place any new burden upon your souls; rather do I bring you new joy and make it possible for you to experience new pleasure in knowing the delights of the</p>

separate thoughts and separate bodies which lead separate lives and go their separate ways. One function shared by separate minds unites them in one purpose, for each one is equally essential to them all.

God's Will for you is perfect happiness. Why should you choose to go against His Will? The part that He has saved for you to take in working out His plan is given you that you might be restored to what He wills. This part is as essential to His plan as to your happiness. Your joy must be complete to let His plan be understood by those to whom He sends you. They will see their function in your shining face, and hear God calling to them in your happy laugh.

You are indeed essential to God's plan. Without your joy His joy is incomplete. Without your smile the world cannot be saved. While you are sad the light which God Himself appointed as the means to save the world is dim and lusterless. And no-one laughs because all laughter can but echo yours.

You are indeed essential to God's plan. Just as your light increases every light that shines in Heaven, so your joy on earth calls to all minds to let their sorrows go, and take their place beside you in God's plan. God's messengers are joyous, and their joy heals sorrow and despair. They are the proof that God wills perfect happiness for all who will accept their Father's gifts as theirs.

We will not let ourselves be sad today. For if we do, we fail to take the part that is essential to God's plan, as well as to our vision. Sadness is the sign that you would play another part, instead of what has been assigned to you by God. Thus do you fail to show the world how great the happiness He wills for you. And so you do not recognize that it is yours.

bestowal of your heart's affection upon your fellow men. I am about to experience the supreme joy, even though enduring outward sorrow, in the bestowal of my affection upon you and your fellow mortals.

Today we will attempt to understand joy is our function here. If you are sad your part is unfulfilled, and all the world is thus deprived of joy, along with you. God asks that you be happy, so the world can see how much He loves His Son, and wills no sorrow rises to abate his joy; no fear besets him to disturb his peace.

You are God's messenger today. You bring His happiness to all you look upon; His peace to everyone who looks on you, and sees His message in your happy face. We will prepare ourselves for this today, in our five minute practice periods by feeling happiness arise in us according to our Father's Will and ours.

Begin the exercises with the thought today's idea contains. Then realize your part is to be happy. Only this is asked of you or anyone who wants to take his place among God's messengers. Think what this means. You have indeed been wrong in your belief that sacrifice is asked. You but receive according to God's plan, and never lose or sacrifice or die.

Now let us try to find that joy which proves to us and all the world God's Will for us. It is your function that you find it here, and that you find it now. For this you came. Let this one be the day that you succeed! Look deep within you, undismayed by all the little thoughts and foolish goals you pass as you ascend to meet the Christ in you.

He will be there. And you can reach Him now. What could you rather look upon in place of Him Who waits that you may look on Him? What little thought has power to hold you back? What foolish goal can keep you from success when He Who calls to you is God Himself? He will be there. You are essential to His plan. You are His messenger today. And you must find what He would

<p>have you give.</p> <p>Do not forget the idea for today between your longer practice periods. It is your Self Who calls to you today. And it is Him you answer every time you tell yourself you are essential to God's plan for the salvation of the world.</p>	
<p>Lesson 101 – God's Will for me is perfect happiness</p> <p>Today we will continue with the theme of happiness. This is a key idea in understanding what salvation means. You still believe it asks for suffering as penance for your "sins." This is not so. Yet you must think it so while you believe that sin is real, and that God's Son can sin. If sin is real then punishment is just, and cannot be escaped. Salvation thus cannot be purchased but through suffering.</p> <p>If sin is real then happiness must be illusion, for they cannot both be true. The sinful warrant only death and pain, and it is this they ask for, for they know it waits for them and it will seek them out and find them somewhere, sometime, in some form which evens the account they owe to God. They would escape Him in their fear. And yet He will pursue, and they can not escape.</p> <p>If sin is real salvation must be pain. Pain is the cost of sin, and suffering can never be escaped if sin is real. Salvation must be feared, for it will kill, but slowly, taking everything away before it grants the welcome boon of death to victims who are little more than bones before salvation is appeased. Its wrath is boundless, merciless, but wholly just.</p> <p>Who would seek out such savage punishment? Who would not flee salvation, and attempt in every way he can to drown the Voice Which offers it to him? Why would he try to listen, and accept Its offering? If sin is real its offering is death, and meted out in</p>	<p>These two paragraphs seem appropriate. From Gods perspective sin is unreal. This lesson seems to be an attempt to identify with the eternal, the real.</p> <p>Urantia: 2:5.4 God is divinely kind to sinners. When rebels return to righteousness, they are mercifully received, "for our God will abundantly pardon." "I am he who blots out your transgressions for my own sake, and I WILL NOT REMEMBER YOUR SINS." "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God."</p> <p>2:6.8 God loves the sinner and hates the sin: such a statement is true philosophically, but God is a transcendent personality, and persons can only love and hate other persons. Sin is not a person. God loves the sinner because he is a personality reality (potentially eternal), while towards sin God strikes no personal attitude, for SIN IS NOT A SPIRITUAL REALITY; it is not personal; therefore does only the justice of God take cognizance of its existence. The love of God saves the sinner; the law of God destroys the sin. This attitude of the divine nature would apparently change if the sinner finally identified himself wholly with sin just as the same mortal mind may also fully identify itself with the indwelling spirit Adjuster. Such a sin-identified mortal would then become wholly unspiritual in nature (and therefore personally unreal) and would experience eventual extinction of being. Unreality, even incompleteness of creature nature, cannot exist forever in a</p>

cruel form to match the vicious wishes in which sin is born. If sin is real salvation has become your bitter enemy, the curse of God upon you who have crucified His Son.

You need the practice periods today. The exercises teach sin is not real, and all that you believe must come from sin will never happen, for it has no cause. Accept atonement with an open mind, which cherishes no lingering belief that you have made a devil of God's Son.

There is no sin. We practice with this thought as often as we can today, because it is the basis for today's idea. God's Will for you is perfect happiness because there is no sin, and suffering is causeless. Joy is just, and pain is but the sign you have misunderstood yourself.

Fear not the Will of God. But turn to It in confidence that It will set you free from all the consequences sin has wrought in feverish imagination. Say:

"God's Will for me is perfect happiness. There is no sin; it has no consequence."

So should you start your practice periods, and then attempt again to find the joy these thoughts will introduce into your mind. Give these five minutes gladly, to remove the heavy load you laid upon yourself with the insane belief that sin is real.

Today escape from madness. You are set on freedom's road, and now today's idea brings wings to speed you on, and hope to go still faster to the waiting goal of peace. There is no sin. Remember this today, and tell yourself as often as you can:

"God's Will for me is perfect happiness. This is the truth because there is no sin."

progressingly real and increasingly spiritual universe.

And one more quote.

Urantia: 174:1.4 The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship, must frequently feel a sense of guilty separation from a father's full approval, but the true father is never conscious of any such separation. Sin is an experience of creature consciousness; it is not a part of God's consciousness.

Lesson 102 – I share God’s Will for happiness for me

You do not want to suffer. You may think it buys you something, and may still believe a little that it buys you what you want. Yet this belief is surely shaken now, at least enough to let you question it, and to suspect it really makes no sense. It has not gone as yet, but lacks the roots that once secured it tightly to the dark and hidden secret places of your mind.

Today we try to loose its weakened hold still further. And to realize that pain is purposeless, without a cause, and with no power to accomplish anything. It cannot purchase anything at all. It offers nothing, and does not exist. And everything you think it offers you is lacking in existence like itself. You have been slave to nothing. Be you free today to join the happy Will of God.

For several days we will continue to devote our longer practice periods to exercises planned to help you reach the happiness God’s Will has placed in you. Here is your home, and here your safety is. Here is your peace, and here there is no fear. Here is salvation. Here is rest at last.

Begin the longer practice periods with this acceptance of God’s Will for you:

“I share God’s Will for happiness for me, and I accept it as my function now.”

Then seek this function deep within your mind, for it is there, awaiting but your choice. You cannot fail to find it when you learn it is your choice, and that you share God’s Will.

Be happy, for your only function here is happiness. You have no need to be less loving to God’s Son than He Whose Love created him as loving as Himself. Besides these

100:4.3 But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.

<p>hourly five minute rests, pause frequently today to tell yourself that you have now accepted happiness as your one function. And be sure that you are joining with God's Will in doing this.</p>	
<p>Lesson 103 – God, being Love, is also happiness</p> <p>Happiness is an attribute of love. It cannot be apart from it, nor can it be experienced where love is not. Love has no limits, being everywhere. And therefore joy is everywhere as well. Yet can the mind deny that this is so, believing there are gaps in love where sin can enter, bringing pain instead of joy.</p> <p>This strange belief would limit happiness by redefining love as limited, and introducing opposition in what has no limit and no opposite. Fear is associated then with love, and its results become the heritage of minds that think what they have made is real. These images, with no reality in truth, bear witness to the fear of God, forgetting being Love He must be joy.</p> <p>This basic error we will try again to bring to truth today, and teach ourselves:</p> <p>“God, being Love, is also happiness. To fear Him is to be afraid of joy.”</p> <p>Begin your longer exercises for today with this association, which corrects the false belief that God is fear. It also emphasizes happiness belongs to you because of what He is.</p> <p>Allow this one correction to be placed within your minds each waking hour today. Then welcome all the happiness it brings, as truth replaces fear, and joy becomes what you expect to take the place of pain. God being Love, it will be given you. Bolster this expectation frequently throughout the day,</p>	<p>Urantia: 131:10.6 “I will every day thank God for his unspeakable gifts; I will praise him for his wonderful works to the children of men. To me he is the Almighty, the Creator, the Power, and the Mercy, but best of all, he is my spirit Father, and as his earth child I am sometime going forth to see him. And my tutor has said that by searching for him I shall become like him. By faith in God I have attained peace with him. This new religion of ours is very full of joy, and it generates an enduring happiness. I am confident that I shall be faithful even to death, and that I will surely receive the crown of eternal life.</p>

<p>and quiet all your fears with this assurance, kind and wholly true:</p> <p>“God, being Love, is also happiness. And it is happiness I seek today. I cannot fail, because I seek the truth.”</p>	
<p>Lesson 104 – I SEEK WHAT BELONGS TO ME IN TRUTH.</p> <p>Today’s idea continues with the thought that joy and peace are not but idle dreams. They are your right, because of what you are. They come to you from God, Who cannot fail to give you what He wills. Yet must there be a place made ready to receive His gifts. They are not welcomed gladly by a mind which has instead received the gifts it made where His belong, as substitutes for them.</p> <p>Today we would remove all meaningless and self-made gifts which we have placed upon the holy altar where God’s gifts belong. These are the gifts which are our own in truth. His are the gifts which we inherited before time was, and which will still be ours when time has passed into eternity.</p> <p>These are the gifts which are within us now, for they are timeless. And we need not wait to have them. They belong to us today. Therefore we will to have them now, and know in choosing them in place of what we made we but unite our will with what God wills, and recognize the same as being One.</p> <p>Our longer practice periods today, the hourly five minutes given truth for your salvation, should begin with this:</p> <p>“I seek but what belongs to me in truth, And joy and peace are my inheritance.”</p> <p>Then lay aside the conflicts of the world that offer other gifts and other goals made of illusions, witnessed to by them, and sought for only in a world of dreams. All this we lay</p>	<p>Urantia: 159:3.8 The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt—unbelief.</p>

<p>aside, and seek instead that which is truly ours, as we ask to recognize what God has given us.</p> <p>We clear a holy place within our minds before His altar, where His gifts of peace and joy are welcome, and to which we come to find what has been given us by Him. We come in confidence today, aware that what belongs to us in truth is what He gives. And we would wish for nothing else, for nothing else belongs to us in truth.</p> <p>So do we clear the way for Him today by simply recognizing that His Will is done already, and that joy and peace belong to us as His eternal gifts. We will not let ourselves lose sight of them between the times we come to seek for them where He has laid them. This reminder will we bring to mind as often as we can:</p> <p>“I seek but what belongs to me in truth. God’s gifts of joy and peace are all I want.”</p>	
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<p>Lesson 105 – God’s peace and joy are mine</p> <p>God’s peace and joy are yours. Today we will accept them, knowing they belong to us. And we will try to understand these gifts increase as we receive them. They are not like to the gifts the world can give, in which the giver loses as he gives the gift; the taker is the richer by his loss. These are not gifts, but bargains made with guilt.</p> <p>The truly given gift entails no loss. It is impossible that one can gain because another loses. This implies a limit and an insufficiency. No gift is given thus. Such “gifts” are but a bid for a more valuable return; a loan with interest to be paid in full; a temporary lending, meant to be a pledge of debt to be repaid with more than was received by him who took the gift.</p>	<p>This lesson sounds like it is reflective, like a mirror image. We see in ourselves what we see in others.</p> <p>These "Joys of Existence" beings have a hard time "inculcating this truth in the minds of primitive men"</p> <p>28:5.16 5. The Joy of Existence. By nature these beings are reflectively attuned to the superaphic harmony supervisors above and to certain of the seraphim below, but it is difficult to explain just what the members of this interesting group really do. Their principal activities are directed toward promoting reactions of joy among the various orders of the angelic hosts and the lower will creatures. The Divine Counselors, to whom they are attached, seldom use them for specific joy finding. In a more general manner and in collaboration with the reversion</p>
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This strange distortion of what giving means pervades all levels of the world you see. It strips all meaning from the gifts you give, and leaves you nothing in the ones you take. A major learning goal this course has set is to reverse your view of giving, so you can receive. Forgiving has become a source of fear, and so you would avoid the only means by which you can receive.

Accept God's peace and joy, and you will learn a different way of looking at a gift. God's gifts will never lessen when they are given away. They but increase thereby. As Heaven's peace and joy intensify when you accept them as God's gift to you, so does the joy of your Creator grow when you accept His joy and peace as yours.

True giving is creation. It extends the limitless to the unlimited, eternity to timelessness, and love unto itself. It adds to all that is complete already, not in simple terms of adding more, for that implies that it was less before. It adds by letting what cannot contain itself fulfill its aim of giving everything it has away, securing it forever for itself.

Today accept God's peace and joy as yours. Let Him complete Himself as He defines completion. You will understand that what completes Him must complete His Son as well. He cannot give through loss. No more can you. Receive His gift of joy and peace today, and He will thank you for your gift to Him.

Today our practice periods will start a little differently. Begin today by thinking of those brothers who have been denied by you the peace and joy that are their right under the equal laws of God. Here you denied them to yourself. And here you must return to claim them as your own. Think of your "enemies" a little while, and tell each one as he occurs to

directors, they function as joy clearinghouses, seeking to upstep the pleasure reactions of the realms while trying to improve the humor taste, to develop a superhumor among mortals and angels. They endeavor to demonstrate that there is inherent joy in freewill existence, independent of all extraneous influences; and they are right, although they meet with great difficulty in inculcating this truth in the minds of primitive men. The higher spirit personalities and the angels are more quickly responsive to these educational efforts.

<p>you:</p> <p>“My brother, peace and joy I offer you, that I may have God’s peace and joy as mine.”</p> <p>Thus you prepare yourself to recognize God’s gifts to you, and let your mind be free of all that would prevent success today. Now are you ready to accept the gift of peace and joy which God has given you. Now are you ready to experience the joy and peace you have denied yourself. Now you can say, “God’s peace and joy are mine,” for you have given what you would receive.</p> <p>You must succeed today if you prepare your mind as we suggest, for you have let all bars to peace and joy be lifted up, and what is yours can come to you at last. So tell yourself “God’s peace and joy are mine,” and close your eyes a while, and let His Voice assure you that the words you speak are true.</p> <p>Spend your five minutes thus with Him each time you can today, but do not think that less is worthless when you cannot give Him more. At least remember hourly to say the words which call on Him to give you what He wills to give, and wills you to receive.</p> <p>Determine not to interfere today with what He wills. And if a brother seems to tempt you to deny God’s gift to him, see it as but another chance to let yourself receive the gifts of God as yours. Then bless your brother thankfully, and say:</p> <p>“My brother, peace and joy I offer you, that I may have God’s peace and joy as mine.”</p>	
<p>Lesson 106 – Let me be still and listen to the truth</p> <p>If you will lay aside the ego’s voice however loudly it may seem to call; if you will not accept its petty gifts which give you nothing</p>	<p>Urantia quotes:</p> <p>28:6.18 This is not an egocentric universe. The Gods have decreed, “It is more blessed to give than to receive,” and said your Master Son, “He who would be greatest among you let him be server of all.”</p>

that you really want; if you will listen with an open mind, which has not told you what salvation is; then you will hear the mighty Voice of truth, quiet in power, strong in stillness, and completely certain in Its messages.

Listen, and hear your Father speak to you through His appointed Voice, Which silences the thunder of the meaningless, and shows the way to peace to those who cannot see. Be still today and listen to the truth. Be not deceived by voices of the dead which tell you they have found the source of life, and offer it to you for your belief. Attend them not, but listen to the truth.

Be not afraid today to circumvent the voices of the world, walk lightly past their meaningless persuasion. Hear them not. Be still today and listen to the truth. Go past all things which do not speak of Him Who holds your happiness within His hand, held out to you in welcome and in love. Hear only Him today, and do not wait to reach Him longer. Hear one Voice today.

Today the promise of God's Word is kept. Hear and be silent. He would speak to you. He comes with miracles a thousand times as happy and as wonderful as those you ever dreamt or wished for in your dreams. His miracles are true. They will not fade when dreaming ends. They end the dream instead; and last forever for they come from God to His dear Son, whose other name is you.

Prepare yourself for miracles today. Today allow your Father's ancient pledge to you and all your brothers to be kept. Hear Him today, and listen to the Word which lifts the veil which lies upon the earth, and wakes all those who sleep and cannot see. God calls to them through you. He needs your voice to speak to them, for who could reach God's Son except his Father calling through your Self?

94:6.6 And of the true religionist he said, in expressing the truth that it is more blessed to give than to receive: "The good man seeks not to retain truth for himself but rather attempts to bestow these riches upon his fellows, for that is the realization of truth.

100:7.10 The Master was always generous. He never grew weary of saying, "It is more blessed to give than to receive." Said he, "Freely you have received, freely give."

103:2.9 But before a child has developed sufficiently to acquire moral capacity and therefore to be able to choose altruistic service, he has already developed a strong and well-unified egoistic nature. And it is this factual situation that gives rise to the theory of the struggle between the "higher" and the "lower" natures, between the "old man of sin" and the "new nature" of grace. Very early in life the normal child begins to learn that it is "more blessed to give than to receive."

140:8.18 Jesus would make all men Godlike and then stand by sympathetically while these sons of God solve their own political, social, and economic problems. It was not wealth that he denounced, but what wealth does to the majority of its devotees. On this Thursday afternoon Jesus first told his associates that "it is more blessed to give than to receive."

140:9.2 The Master's consecration charge was: "Go into all the world and preach the glad tidings of the kingdom. Liberate spiritual captives, comfort the oppressed, and minister to the afflicted. Freely you have received, freely give."

159:1.5 And even so shall my heavenly Father show the more abundant mercy to those who freely show mercy to their fellows. How can you come to God asking consideration for your shortcomings when

Hear Him today, and offer Him your voice to speak to all the multitudes who wait to hear the Word that He will speak today. Be ready for salvation. It is here, and will today be given unto you. And you will learn your function from the One Who chose it in your Father's Name for you.

Listen today and you will hear a Voice Which will resound throughout the world through you. The Bringer of all miracles has need that you receive them first, and thus become the joyous giver of what you received. Thus does salvation start and thus it ends; when everything is yours, and everything is given away, it will remain with you forever. And the lesson has been learned.

Today we practice giving, not the way you understand it now, but as it is. The longer exercises should begin with this request for your enlightenment:

"I will be still and listen to the truth. What does it mean to give and to receive?"

Ask and expect an answer. Your request is one whose answer has been waiting long to be received by you. It will begin the ministry for which you came, and which will free the world from thinking giving is a way to lose. And so the world becomes ready to understand and to receive.

Be still and listen to the truth today. For each five minutes spent in listening a thousand minds are opened to the truth. And they will hear the holy Word you hear. And when the hour is past, you will again release a thousand more who pause to ask that truth be given them along with you.

Today the holy Word of God is kept through your receiving it to give away, so you can teach the world what giving means by

you are wont to chastise your brethren for being guilty of these same human frailties? I say to all of you: Freely you have received the good things of the kingdom; therefore freely give to your fellows on earth."

176:3.10 Said Jesus that night as they went to their rest: "Freely have you received; therefore freely should you give of the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it."

181:1.5 "And now, as I am about to leave you, I would speak words of comfort. Peace I leave with you; my peace I give to you. I make these gifts not as the world gives—by measure—I give each of you all you will receive.

191:4.4 "Go, then, into all the world proclaiming this gospel of the fatherhood of God and the brotherhood of men to all nations and races and ever be wise in your choice of methods for presenting the good news to the different races and tribes of mankind. Freely you have received this gospel of the kingdom, and you will freely give the good news to all nations.

193:0.5 I lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons of God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men. Love all men as I have loved you; serve your fellow mortals as I have served you. Freely you have received, freely give.

<p>listening and learning it of Him. Do not forget today to reinforce your choice to hear and to receive the Word by your reminder, given to yourself as often as is possible today:</p> <p>“Let me be still and listen to the truth. I am the messenger of God today, my voice is His, to give what I receive.”</p>	
<p>Lesson 107 – TRUTH WILL CORRECT THE ERRORS IN MY MIND.</p> <p>What can correct illusions but the truth? And what are errors but illusions that remain unrecognized for what they are? Where truth has entered errors disappear. They merely vanish, leaving not a trace by which to be remembered. They are gone because without belief they have no life, and so they disappear to nothingness, returning whence they came. From dust to dust they come and go, for only truth remains.</p> <p>Can you imagine what a state of mind without illusions is? How it would feel? Try to remember when there was a time, – perhaps a minute, maybe even less, – when nothing came to interrupt your peace; when you were certain you were loved and safe. Then try to picture what it would be like to have that moment be extended to the end of time and to eternity.</p> <p>Then let the sense of quiet that you felt be multiplied a hundred times, and then be multiplied another hundred more. And now you have a hint, not more than just the faintest intimation of the state your mind will rest in when the truth has come.</p> <p>Without illusions there could be no fear, no doubt and no attack. When truth has come all pain is over, for there is no room for transitory thoughts and dead ideas to linger in your mind. Truth occupies your mind completely, liberating you from all beliefs in</p>	<p>Urantia: 2:7.6 Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth. Happiness ensues from the recognition of truth because it can be acted out; it can be lived.</p> <p>DISAPPOINTMENT AND SORROW ATTEND UPON ERROR BECAUSE, NOT BEING A REALITY, IT CANNOT BE REALIZED IN EXPERIENCE. Divine truth is best known by its spiritual flavor. [Presented by a Divine Counselor acting by authority of the Ancients of Days on Uversa]</p> <p>130:4.11 Error (evil) is not an actual universe quality; it is simply the observation of a relativity in the relatedness of the imperfection of the incomplete finite to the ascending levels of the Supreme and Ultimate. What is real and what is an illusion?</p> <p>102:3.15 Science is only satisfied with first causes, religion with supreme personality, and philosophy with unity. Revelation affirms that these three are one, and that all are good. The eternal real is the good of the universe and not the TIME ILLUSIONS OF SPACE EVIL. In the spiritual experience of all personalities, always is it true that the real is the good and the good is the real.</p> <p>We connect to God though meditation! The goal of the lesson for today.</p> <p>131:4.7 “God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know</p>

the ephemeral. They have no place because the truth has come, and they are nowhere. They cannot be found, for truth is everywhere forever now.

When truth has come it does not stay a while to disappear, or change to something else. It does not shift and alter in its form, nor come and go and go and come again. It stays exactly as it always was, to be depended on in every need, and trusted with a perfect trust in all the seeming difficulties and the doubts that the appearances the world presents engender. They will merely flow away, when truth corrects the errors in your mind.

When truth has come it harbors in its wings the gift of perfect constancy, and love which does not falter in the face of pain but looks beyond it, steadily and sure. Here is the gift of healing, for the truth needs no defence, and therefore no attack is possible. Illusions can be brought to truth to be corrected. But the truth stands far beyond illusions, and can not be brought to them to turn them into truth.

Truth does not come and go nor shift nor change, in this appearance now and then in that, evading capture and escaping grasp. It does not hide. It stands in open light, in obvious accessibility. It is impossible that anyone could seek it truly and would not succeed.

Today belongs to truth. Give truth its due, and it will give you yours. You were not meant to suffer and to die. Your Father wills these dreams be gone. Let truth correct them all. We do not ask for what we do not have. We merely ask for what belongs to us, that we recognize it as our own.

Today we practice on the happy note of certainty that has been born of truth. The shaky and unsteady footsteps of illusion is not our approach today. We are as certain of

God releases the soul. BY MEDITATION ON GOD, BY UNION WITH HIM, THERE COMES DELIVERANCE FROM THE ILLUSIONS OF EVIL and ultimate salvation from all material fetters.

What is not an illusion?

196:3.21 The exquisite and transcendent experience of loving and being loved is NOT JUST A PSYCHIC ILLUSION because it is so purely subjective. The one truly divine and objective reality that is associated with mortal beings, the Thought Adjuster, functions to human observation apparently as an exclusively subjective phenomenon. Man's contact with the highest objective reality, God, is only through the purely subjective experience of knowing him, of worshipping him, of realizing sonship with him.

success as we are sure we live and hope and breathe and think. We do not doubt we walk with truth today, and count on it to enter into all the exercises that we do this day.

Begin by asking Him Who goes with you upon this undertaking that He be in your awareness as you go with Him. You are not made of flesh and blood and bone, but were created by the self-same Thought which gave the gift of light to Him as well. He is your Brother, and so like to you your Father knows that you are both the same. It is your Self you ask to go with you, and how could He be absent where you are?

Truth will correct all errors in your mind which tell you you could be apart from Him. You speak to Him today, and make your pledge to let His function be fulfilled through you. To share His function is to share His joy. His confidence is with you, as you say:

“Truth will correct all errors in my mind, and I will rest in Him Who is my Self.”

Then let Him lead you gently to the truth which will envelop you and give you peace so deep and tranquil that you will return to the familiar world reluctantly.

And yet you will be glad to look again upon this world. For you will bring with you the promise of the changes which the truth that goes with you will carry to the world. They will increase with every gift you give of five small minutes, and the errors that surround the world will be corrected as you let them be corrected in your mind.

Do not forget your function for today. Each time you tell yourself with confidence, “Truth will correct all errors in my mind,” you speak for all the world, and Him Who would release the world as He would set you free.

Lesson 108 – TO GIVE AND RECEIVE
ARE ONE IN TRUTH.

Vision depends upon today's idea. The light is in it, for it reconciles all seeming opposites. And what is light except the resolution, born of peace, of all your conflicts and mistaken thoughts into one concept which is wholly true? Even that one will disappear because the Thought behind it will appear instead, to take its place. And now we are at peace forever, for the dream is over now.

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

This is the light which shows no opposites, and vision, being healed, has power to heal. This is the light that brings your peace of mind to other minds, to share it and be glad that they are one with you and with themselves. This is the light which heals because it brings single perception, based upon one frame of reference from which one meaning comes.

Here are both giving and receiving seen as different aspects of one Thought Whose truth does not depend on which is seen as first, nor which appears to be in second place. Here it is understood that both occur together, that the Thought remain complete. And in this understanding is the base on which all opposites are reconciled, because they are perceived from the same frame of reference which unifies this Thought.

One thought, completely unified, will serve to unify all thought. This is the same as saying one correction will suffice for all correction,

Urantia: 94:6.6 And of the true religionist he said, in expressing the truth that it is more blessed to give than to receive: "The good man seeks not to retain truth for himself but rather attempts to bestow these riches upon his fellows, for that is the realization of truth.

or that to forgive one brother wholly is enough to bring salvation to all minds. For these are but some special cases of one law which holds for every kind of learning, if it be directed by the One Who knows the truth.

To learn that giving and receiving are the same has special usefulness, because it can be tried so easily and seen as true. And when this special case has proved it always works in every circumstance where it is tried, the thought behind it can be generalized to other areas of doubt and double vision. And from there it will extend, and finally arrive at the one Thought Which underlies them all.

Today we practice with the special case of giving and receiving. We will use this simple lesson in the obvious because it has results we cannot miss. To give is to receive. Today we will attempt to offer peace to everyone, and see how quickly peace returns to us. Light is tranquility, and in that peace is vision given us, and we can see. So we begin the practice periods with the instruction for today, and say:

“To give and to receive are one in truth. I will receive what I am giving now.”

Then close your eyes, and for five minutes think of what you would hold out to everyone to have it yours. You might, for instance, say:

“To everyone I offer quietness.”

“To everyone I offer peace of mind.”

“To everyone I offer gentleness.”

Say each one slowly, and then pause a while, expecting to receive the gift you gave, and it will come to you in the amount in which you gave it. You will find you have exact return, for this is what you asked. It might be helpful, too, to think of one to whom to give your gifts. He represents the others, and through him you give to all.

Our very simple lesson for today will teach you much. Effect and cause will be far better understood from this time on, and we will make much faster progress now. Think of the exercises for today as quick advances in your learning, made still faster and more sure each time you say:

“To give and to receive are one in truth.”

Lesson 109 – I rest in God

We ask for rest today, and quietness unshaken by the world’s appearances. We ask for peace and stillness in the midst of all the turmoil born of clashing dreams. We ask for safety and for happiness, although we seem to look on danger and on sorrow. And we have the thought that will answer our asking with what we request.

“I rest in God.” This thought will bring to you the rest and quiet, peace and stillness, and the safety and the happiness you seek. “I rest in God.” This thought has power to wake the sleeping truth in you, whose vision sees beyond appearances to that same truth in everyone and everything there is. Here is the end of suffering for all the world, and everyone who ever came and yet will come to linger for a while. Here is the thought in which the Son of God is born again, to recognize himself.

“I rest in God.” Completely undismayed this thought will carry you through storms and strife, past misery and pain, past loss and death, and onward to the certainty of God. There is no suffering it cannot heal. There is no problem which it cannot solve. And no appearance but will turn to truth before the eyes of you who rest in God.

This is the day of peace. You rest in God, and while the world is torn by winds of hate, your

100:6.6 One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."

rest remains completely undisturbed. Yours is the rest of truth. Appearances cannot intrude on you. You call to all to join you in your rest, and they will hear and come to you because you rest in God. They will not hear another voice but yours, because you gave your voice to God and now you rest in Him, and let Him speak through you.

In Him you have no cares and no concerns, no burdens, no anxiety, no pain, no fear of future and no past regrets. In timelessness you rest, while time goes by without its touch upon you, for your rest can never change in any way at all.

You rest today. And as you close your eyes, sink into stillness. Let these periods of rest and respite reassure your mind that all its frantic fantasies were but the dreams of fever that has passed away. Let it be still and thankfully accept its healing. No more fearful dreams will come now that you rest in God. Take time today to slip away from dreams and into peace.

Each hour that you take your rest today a tired mind is suddenly made glad, a bird with broken wings begins to sing, a stream long dry begins to flow again. The world is born again each time you rest, and hourly remember that you came to bring the peace of God into the world, that it might take its rest along with you.

With each five minutes that you rest today the world is nearer waking. And the time when rest will be the only thing there is comes closer to all worn and tired minds, too weary now to go their way alone. And they will hear the bird begin to sing, and see the stream begin to flow again, with hope reborn and energy restored to walk with lightened steps along the road that suddenly seems easy as they go.

<p>You rest within the peace of God today, and call upon your brothers from your rest, to draw them to their rest along with you. You will be faithful to your trust today, forgetting no-one, bringing everyone into the boundless circle of your peace, the holy sanctuary where you rest.</p> <p>Open the temple doors and let them come from far across the world, and near as well; your distant brothers and your closest friends; bid them all enter here and rest with you. You rest within the peace of God today, quiet and unafraid. Each brother comes to take his rest, and offer it to you.</p> <p>We rest together here, for thus our rest is made complete, and what we give today we have received already. Time is not the guardian of what we give today. We give to those unborn and those passed by, to every Thought of God, and to the Mind in Which these Thoughts were born and where they rest. And we remind them of their resting place each time we tell ourselves;</p> <p>“I rest in God.”</p>	
<p>Lesson 110 – I am as God created me</p> <p>We will repeat today’s idea from time to time. For this one thought would be enough to save you and the world, if you believed that it is true. Its truth would mean that you have made no changes in yourself which have reality, nor changed the universe so that what God created was replaced by fear and evil, misery and death.</p> <p>If you remain as God created you fear has no meaning, evil is not real, and misery and death do not exist. Today’s idea is therefore all you need to let complete correction heal your mind and give you perfect vision which will heal all the mistakes that any mind has made at any time or place. It is enough to heal</p>	<p>Urantia: 5:4.3 God is not only the determiner of destiny; he is man's eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self; the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman.</p>

the past and make the future free. It is enough to let the present be accepted as it is. It is enough to let time be the means for all the world to learn escape from time, and every change that time appears to bring in passing by.

If you remain as God created you appearances cannot replace the truth, health cannot turn to sickness, nor can death be substitute for life, or fear for love. All this has not occurred, if you remain as God created you. You need no thought but just this one, to let redemption come to light the world and free it from the past.

In this one thought is all the past undone; the present saved to quietly extend into a timeless future. If you are as God created you, then there has been no separation of your mind from His, no split between your mind and other minds, and only unity within your own.

The healing power of today's idea is limitless. It is the birthplace of all miracles, the great restorer of the truth to the awareness of the world. Practice today's idea with gratitude. This is the truth that comes to set you free. This is the truth that God has promised you. This is the Word in which all sorrow ends.

For your five minute practice periods, begin with this quotation from the text:

"I am as God created me. His Son can suffer nothing. And I am His Son."

Then, with this statement firmly in your mind, try to discover in your mind this Self Who is the holy Son of God Himself. Seek Him within you Who is Christ in you, the Son of God and Brother to the world; the Savior Who has been forever saved, with power to save whoever touches Him however lightly, asking for the Word that tells him he is brother unto Him.

<p>You are as God created you. Today honor your Self. Let graven images you made to be the Son of God instead of what he is be worshipped not today. Deep in your mind the holy Christ in you is waiting your acknowledgment as you. And you are lost and do not know yourself while He is unacknowledged and unknown.</p> <p>Seek Him today, and find Him. He will be your Savior from all idols you have made. For when you find Him you will understand how worthless are your idols, and how false the images which you believed were you. Today we make a great advance to truth by letting idols go, and opening our hands and hearts and minds to God today.</p> <p>We will remember Him throughout the day with thankful hearts, and loving thoughts for all who meet with us today, for it is thus that we remember Him. And we will say, that we may be reminded of His Son, our holy Self, the Christ in each of us:</p> <p>“I am as God created me.”</p> <p>Let us declare this truth as often as we can.</p> <p>This is the Word of God that sets you free. This is the key that opens up the gate of Heaven, and which lets you enter in the peace of God and His eternity.</p>	
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<p>Lesson 111 MIRACLES ARE SEEN IN LIGHT”</p> <p>I cannot see in darkness. Let the light Of holiness and truth light up my mind, And let me see the innocence within.</p> <p>MIRACLES ARE SEEN IN LIGHT, AND LIGHT AND STRENGTH ARE ONE</p>	<p>Uranita: 190:5.4 That he will open the eyes of the spiritually blind and bring the prisoners of despair out into full liberty and light; that all who sit in darkness shall see the great light of eternal salvation...</p> <p>190:5.4 That this Son of truth and righteousness shall rise upon the world with healing light and saving power;</p>
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<p>I see through strength, the gift of God to me. My weakness is the dark His gift dispels By giving me His strength to take its place.</p> <p>On the hour: “Miracles are seen in light.”</p> <p>On the half hour: “Miracles are seen in light, and light and strength are one.”</p>	
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<p>Lesson 112 – Review Lessons 93 & 94</p> <p>For morning and evening review:</p> <p>LIGHT AND JOY AND PEACE ABIDE IN ME</p> <p>I am the home of light and joy and peace. I welcome them into the home I share With God, because I am a part of Him.</p> <p>I AM AS GOD CREATED ME I will remain forever as I was, Created by the Changeless like Himself. And I am one with Him, and He with me.</p> <p>On the hour: “Light and joy and peace abide in me.”</p> <p>On the half hour: “I am as God created me.”</p>	<p>Urantia: 146:2.7 Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship God by the aid of the Father’s indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.</p>
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<p>L e s s o n 113</p> <p>For morning and evening review:</p> <p>I AM ONE SELF, UNITED WITH MY CREATOR. Serenity and perfect peace are mine Because I am One Self, completely whole, At one with all creation and with God.</p> <p>SALVATION COMES FROM MY ONE SELF.</p>	<p>Urantia: 196:3.3 The progressive comprehension of reality is the equivalent of approaching God. The finding of God, the consciousness of identity with reality, is the equivalent of the experiencing of self-completion—self-entirety, self-totality. The experiencing of total reality is the full realization of God, the finality of the God-knowing experience.</p> <p>Urantia: 196:3.35 And God-consciousness is equivalent to the integration of the self with</p>
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<p>From my One Self, Whose knowledge still remains Within my mind, I see God's perfect plan For my salvation perfectly fulfilled.</p> <p>On the hour:</p> <p>I am One Self, united with my Creator.</p> <p>On the half hour:</p> <p>Salvation comes from my One Self.</p>	<p>the universe, and on its highest levels of spiritual reality. Only the spirit content of any value is imperishable.</p>
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<p>L e s s o n 114</p> <p>For morning and evening review:</p> <p>I AM SPIRIT.</p> <p>I am the Son of God. No body can Contain my spirit nor impose on me A limitation God created not.</p> <p>I WILL ACCEPT MY PART IN GOD'S PLAN FOR SALVATION</p> <p>What can my function be but to accept The Word of God, Who has created me, For what I am and will forever be?</p> <p>On the hour:</p> <p>I am Spirit.</p> <p>On the half hour:</p> <p>I will accept my part in God's plan for salvation.</p>	<p>Urantia: 42:12.12 On a material world you think of a body as having a spirit, but we regard the spirit as having a body. The material eyes are truly the windows of the spirit-born soul. The spirit is the architect, the mind is the builder, the body is the material building.</p> <p>Urantia: 196:3.6 The mind of man can attain high levels of spiritual insight and corresponding spheres of divinity of values because it is not wholly material. There is a spirit nucleus in the mind of man—the Adjuster of the divine presence.</p>
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<p>L e s s o n 115</p> <p>For morning and evening review:</p> <p>SALVATION IS MY ONLY FUNCTION HERE..</p>	<p>115 MY PART IS ESSENTIAL TO GOD'S PLAN FOR SALVATION</p> <p>Urantia: 12:7.9 The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child</p>
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<p>My function here is to forgive the world For all the errors I have made. For thus Am I released from them with all the world.</p> <p>MY PART IS ESSENTIAL TO GOD'S PLAN FOR SALVATION</p> <p>I am essential to the plan of God For the salvation of the world. For He Gave me His plan that I might save the world.</p> <p>On the hour:</p> <p>Salvation is my only function here.</p> <p>On the half hour:</p> <p>My part is essential to God's plan for salvation.</p>	<p>without duplicate in infinity, a will creature IRREPLACEABLE IN ALL ETERNITY.</p>
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<p>L e s s o n 116</p> <p>For morning and evening review:</p> <p>[101] God's Will for me is perfect happiness.</p> <p>God's Will is perfect happiness for me. And I can suffer but from the belief There is another will apart from His.</p> <p>[102] I share God's Will for happiness for me.</p> <p>I share my Father's Will for me, His Son. What He has given me is all I want. What He has given me is all there is.</p> <p>On the hour:</p> <p>God's Will for me is perfect happiness.</p> <p>On the half hour:</p> <p>I share God's Will for happiness for me.</p>	<p>100:4.3 But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.</p>
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L e s s o n 117	<p>Urantia: 159:3.8 The world is filled with hungry souls who famish in the very presence</p>
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<p>For morning and evening review:</p> <p>103 God, being Love, is also happiness.</p> <p>Let me remember love is happiness And nothing else brings joy. And so I choose To entertain no substitutes for love.</p> <p>104 I seek but what belongs to me in truth.</p> <p>Love is my heritage and with it joy. These are the gifts my Father gave to me. I would accept all that is mine in truth.</p> <p>On the hour:</p> <p>God, being Love, is also happiness.</p> <p>On the half hour:</p> <p>I seek but what belongs to me in truth.</p>	<p>of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt—unbelief.</p>
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<p>L e s s o n 118</p> <p>For morning and evening review:</p> <p>[105] God's peace and joy are mine.</p> <p>Today I will accept God's peace and joy In glad exchange for all the substitutes Which I have made for happiness and peace.</p> <p>[106] Let me be still and listen to the truth.</p> <p>Let mine own feeble voice be still, and let Me hear the mighty Voice of truth itself Assure me that I am God's perfect Son.</p> <p>On the hour: God's peace and joy are mine.</p> <p>On the half hour: Let me be still and listen to the truth.</p>	<p>28:5.16 5. The Joy of Existence. By nature these beings are reflectively attuned to the superaphic harmony supervisors above and to certain of the seraphim below, but it is difficult to explain just what the members of this interesting group really do. Their principal activities are directed toward promoting reactions of joy among the various orders of the angelic hosts and the lower will creatures. The Divine Counselors, to whom they are attached, seldom use them for specific joy finding. In a more general manner and in collaboration with the reversion directors, they function as joy clearinghouses, seeking to upstep the pleasure reactions of the realms while trying to improve the humor taste, to develop a superhumor among mortals and angels. They endeavor to demonstrate that there is inherent joy in freewill existence, independent of all extraneous influences; and they are right, although they meet with great difficulty in inculcating this truth in the minds of primitive men. The higher spirit</p>
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	personalities and the angels are more quickly responsive to these educational efforts.
<p>L e s s o n 119</p> <p>For morning and evening review:</p> <p>[107] Truth will correct all errors in my mind.</p> <p>I am mistaken when I think I can Be hurt in any way. I am God's Son, Whose Self rests safely in the Mind of God.</p> <p>[108] To give and to receive are one in truth.</p> <p>I will forgive all things today, that I May learn how to accept the truth in me, And come to recognize my sinlessness.</p> <p>On the hour:</p> <p>Truth will correct all errors in my mind.</p> <p>On the half hour:</p> <p>To give and to receive are one in truth.</p>	<p>Urantia: 2:7.6 Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth.</p>
<p>L e s s o n 120</p> <p>For morning and evening review:</p> <p>[109] I rest in God.</p> <p>I rest in God today and let Him work In me and through me, while I rest in Him In quiet and in perfect certainty.</p> <p>[110] I am as God created me.</p> <p>I am God's Son. Today I lay aside All sick illusions of myself and let My Father tell me Who I really am.</p> <p>On the hour:</p> <p>I rest in God.</p>	<p>100:6.6 One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."</p>

On the half hour:	
I am as God created me.	

<p>Lesson 121 –FORGIVENESS IS THE KEY TO HAPPINESS</p> <p>Here is the answer to your search for peace. Here is the key to meaning in a world which seems to make no sense. Here is the way to safety in apparent dangers which appear to threaten you at every turn, and bring uncertainty to all your hopes of ever finding quietness and peace. Here are all questions answered; here the end of all uncertainty ensured at last.</p> <p>The unforgiving mind is full of fear, and offers love no room to be itself; no place where it can spread its wings in peace, and soar above the turmoil of the world. The unforgiving mind is sad, without the hope of respite and release from pain. It suffers and abides in misery, peering about in darkness, seeing not, yet certain of the danger lurking there.</p> <p>The unforgiving mind is torn with doubt, confused about itself and all it sees, afraid and angry, weak and blustering, afraid to go ahead, afraid to stay, afraid to waken or to go to sleep, afraid of every sound, yet more afraid of stillness; terrified of darkness, yet more terrified at the approach of light.</p> <p>What can the unforgiving mind perceive but its damnation? What can it behold except the proof that all its sins are real? The unforgiving mind sees no mistakes, but only sins. It looks upon the world with sightless eyes, and shrieks as it beholds its own projections rising to attack its miserable parody of life. It wants to live, yet wishes it were dead. It wants forgiveness, yet it sees no hope. It wants escape, yet can conceive of none because it</p>	<p>Urantia: 68:3.5 The peace tendency of the human race is not a natural endowment; it is derived from the teachings of revealed religion, from the accumulated experience of the progressive races, but more especially from the teachings of Jesus, the Prince of Peace.</p> <p>Lesson: Forgiveness is acquired. It is not inherent in the mind, which cannot sin. As sin is an idea you taught yourself, forgiveness must be learned by you as well, but from a Teacher other than yourself, Who represents the other Self in you.</p>
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sees the sinful everywhere.

The unforgiving mind is in despair, without the prospect of a future which can offer anything but more despair. Yet it regards its judgement of the world as irreversible, and does not see it has condemned itself to this despair. It thinks it cannot change, for what it sees bears witness that its judgement is correct. It does not ask, because it thinks it knows. It does not question, certain it is right.

Forgiveness is acquired. It is not inherent in a mind, which cannot sin. As sin was an idea you taught yourself, forgiveness must be learned by you as well, but from a Teacher other than yourself, who represents the other Self in you. Through Him you learn how to forgive the self you think you made, and let it disappear. Thus you return your mind as one to Him who is your Self, and who can never sin.

Each unforgiving mind presents you with an opportunity to teach your own how to forgive itself. Each one awaits release from hell through you, and turns to you imploringly for Heaven here and now. It has no hope, but you become its hope. And as its hope, do you become your own. The unforgiving mind must learn through your forgiveness that it has been saved from hell. And as you teach salvation, you will learn.

Yet all your teaching and your learning will be not of you, but of the Teacher Who was given you to show the way to you. Today we practice learning to forgive. If you are willing, you can learn today to take the key to happiness, and use it on your own behalf. We will devote ten minutes in the morning, and at night another ten, to learning how to give forgiveness and receive forgiveness too.

The unforgiving mind does not believe that giving and receiving are the same. Yet we

will try to learn today that they are one through practicing forgiving toward one whom you think of as an enemy and one whom you consider as a friend. And as you learn to see them both as one, we will extend the lesson to ourselves, and see that their escape included ours.

Begin the longer practice periods by thinking of someone you do not like, who seems to irritate you, or to cause regret in you if you should meet him; one you actively despise, or merely try to overlook. It does not matter what the form your anger takes. You probably have chosen him already. He will do.

Now close your eyes and see him in your mind, and look at him a while. Try to perceive some light in him somewhere; a little gleam which you had never noticed. Try to find some little spark of brightness shining through the ugly picture which you hold of him. Look at this picture until you see a light somewhere within it, and then try to let this light extend until it covers him, and makes the picture beautiful and good.

Look at this changed perception for a while, and turn your mind to one you call a friend. Try to transfer the light you learned to see around your former “enemy” to him. Perceive him now as more than friend to you, for in that light his holiness shows you your savior, saved and saving, healed and whole. Then let him offer you the light you see in him, and let your “enemy” and Friend unite in blessing you with what you gave. Now are you one with them, and they with you. Now have you been forgiven by yourself.

Do not forget, throughout the day, the role forgiveness plays in bringing happiness to every unforgiving mind, with yours among them. Every hour tell yourself:

“Forgiveness is the key to happiness. I will

awaken from the dream that I am mortal, fallible, and full of sin, and know I am the perfect Son of God.”	
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<p>Lesson 122 – FORGIVENESS OFFERS EVERYTHING I WANT</p> <p>What could you want forgiveness cannot give? Do you want peace? Forgiveness offers it. Do you want happiness, a quiet mind, a certainty of purpose, and a sense of worth and beauty that transcends the world? Do you want care and safety, and the warmth of sure protection always? Do you want a quietness that cannot be disturbed, a gentleness that never can be hurt, a deep, abiding comfort, and a rest so perfect it can never be upset?</p> <p>All this forgiveness offers you, and more. It sparkles in your eyes as you awake, and gives you joy with which to meet the day. It soothes your forehead while you sleep, and rests upon your eyelids so you see no dreams of fear and evil, malice and attack. And when you wake again, it offers you another day of happiness and peace. All this forgiveness offers you, and more.</p> <p>Forgiveness lets the veil be lifted up which hides the Face of Christ from those who look with unforgiving eyes upon the world. It lets you recognize the Son of God, and clears your memory of all dead thoughts so that remembrance of your Father can arise across the threshold of your mind.</p> <p>What would you want forgiveness cannot give? What gifts but these are worthy to be sought? What fancied value, trivial effect, or transient promise never to be kept, can hold more hope than what forgiveness brings? Why would you seek an answer other than the answer that will answer everything? Here is the perfect answer, given to imperfect questions, meaningless requests, half-hearted willingness to hear, and less than halfway</p>	<p>159:1.3 “The Father in heaven loves his children, and therefore should you learn to love one another; the Father in heaven forgives you your sins; therefore should you learn to forgive one another.</p> <p>102:2.3 Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology.</p>
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diligence and partial trust.

Here is the answer! Seek for it no more. You will not find another one instead. God's plan for your salvation cannot change, nor can it fail. Be thankful it remains exactly as He planned it. Changelessly it stands before you, like an open door with warmth and welcome calling from beyond the doorway, bidding you to enter in and make yourself at home where you belong.

Here is the answer! Would you stand outside while all of Heaven waits for you within? Forgive and be forgiven. As you give you will receive. There is no plan but this for the salvation of the Son of God. Let us today rejoice that this is so, for here we have an answer, clear and plain, beyond deceit in its simplicity. All the complexities the world has spun of fragile cobwebs disappear before the power and the majesty of this extremely simple statement of the truth.

Here is the answer! Do not turn away in aimless wandering again. Accept salvation now. It is the gift of God and not the world. The world can give no gifts of any value to a mind which has received what God has given as its own. God wills salvation be received today, and that the intricacies of your dreams no longer hide their nothingness from you.

Open your eyes today, and look upon a happy world of safety and of peace. Forgiveness is the means by which it comes to take the place of hell. In quietness it rises up to greet your open eyes, and fill your heart with deep tranquility as ancient truths, forever newly born, arise in your awareness. What you will remember then can never be described. Yet your forgiveness offers it to you.

Remembering the gifts forgiveness gives, we undertake our practicing today with hope and

faith that this will be the day salvation will be ours. Earnestly and gladly will we seek for it today, aware we hold the key within our hands, accepting Heaven's answer to the hell we made, but where we would remain no more.

Morning and evening do we gladly give a quarter of an hour to the search in which the end of hell is guaranteed. Begin in hopefulness, for we have reached the turning point at which the road becomes far easier. And now the way is short that yet we travel. We are close indeed to the appointed ending of the dream.

Sink into happiness as you begin these practice periods, for they hold out the sure rewards of questions answered, and what your acceptance of the answer brings. Today it will be given you to feel the peace forgiveness offers, and the joy the lifting of the veil holds out to you.

Before the light you will receive today the world will fade until it disappears, and you will see another world arise you have no words to picture. Now we walk directly into light, and we receive the gifts which have been held in store for us since time began, kept waiting for today. Forgiveness offers everything you want. Today all things you want are given you.

Let not your gifts recede throughout the day, as you return again to meet a world of shifting change and bleak appearances. Retain your gifts in clear awareness as you see the changeless in the heart of change; the light of truth behind appearances. Be tempted not to let your gifts slip by, and drift into forgetfulness but hold them firmly in your mind by your attempts to think of them at least a minute as each quarter of an hour passes by.

<p>Remind yourself how precious are these gifts with this reminder, which has power to hold your gifts in your awareness through the day:</p> <p>“Forgiveness offers everything I want. Today I have accepted this as true. Today I have received the gifts of God.”</p>	
<p>Lesson 123 – I thank my Father for His gifts to me</p> <p>Today let us be thankful. We have come to gentler pathways and to smoother roads. There is no thought of turning back, and no implacable resistance to the truth. A bit of wavering remains, some small objections and a little hesitance, but we can well be grateful for our gains, which are far greater than we realize.</p> <p>A day devoted now to gratitude will add the benefit of some insight into the real extent of all the gains which you have made; the gifts you have received. Be glad today in loving thankfulness your Father has not left you to yourself, nor let you wander in the dark alone. Be grateful He has saved you from the self you thought you made to take the place of Him and His creation. Give Him thanks today.</p> <p>Give thanks that He has not abandoned you, and that His Love forever will remain shining on you, forever without change. Give thanks as well that you are changeless, for the Son He loves is changeless as Himself. Be grateful you are saved. Be glad you have a function in salvation to fulfill. Be thankful that your value far transcends your meager gifts and petty judgements of the one whom God established as His Son.</p> <p>Today in gratitude we lift our hearts above despair, and raise our thankful eyes, no longer looking downward to the dust. We sing the song of thankfulness today in honor of the</p>	<p>Urantia: 7:3.5 But how much more perfect is the superb technique of the spiritual world! If anything originates in your consciousness that is fraught with supreme spiritual value, when once you give it expression, no power in the universe can prevent its flashing directly to the Absolute Spirit Personality of all creation.</p> <p>JCIM: And thanks to you for listening to Him. His Word is soundless if it be not heard. In thanking Him the thanks are yours as well. An unheard message will not save the world, however mighty be the Voice that speaks, however loving may the message be. Thanks be to you who heard, for you become the messenger who brings His Voice with you, and let It echo round and round the world.</p>

Self Which God has willed to be our true identity in Him. Today we smile on everyone we see, and walk with lightened footsteps as we go to do what is appointed us to do. We do not go alone. And we give thanks that in our solitude a Friend has come to speak the saving Word of God to us.

And thanks to you for listening to Him. His Word is soundless if it be not heard. In thanking Him the thanks are yours as well. An unheard message will not save the world, however mighty be the Voice that speaks, however loving may the message be. Thanks be to you who heard, for you become the messenger who brings His Voice with you, and let It echo round and round the world.

Receive the thanks of God today, as you give thanks to Him. For He would offer you the thanks you give, since He receives your gifts in loving gratitude, and gives them back a thousand and a hundred thousand more than they were given. He will bless your gifts by sharing them with you, and so they grow in power and in strength, until they fill the world with gladness and with gratitude.

Receive His thanks and offer yours to Him for fifteen minutes twice today. And you will realize to Whom you offer thanks, and Whom He thanks as you are thanking Him. This holy half an hour given Him will be returned to you in terms of years for every second; power to save the world eons more quickly for your thanks to Him.

Receive His thanks, and you will understand how lovingly He holds you in His Mind, how deep and limitless His care for you, how perfect is His gratitude to you. Remember hourly to think of Him, and give Him thanks for everything you gave His Son, that he

<p>might rise above the world remembering his Father and his Self.</p>	
<p>Lesson 124 – LET ME REMEMBER I AM ONE WITH GOD</p> <p>Today we will again give thanks for our identity in God. Our home is safe, protection guaranteed in all we do, power and strength available to us in all our undertakings. We can fail in nothing. Everything we touch takes on a shining light which blesses and which heals. At one with God and with the universe, we go our way rejoicing, with the thought that God Himself goes everywhere with us.</p> <p>How holy are our minds! And everything we see reflects the holiness within the mind at one with God and with itself. How easily do errors disappear, and death give place to everlasting life. Our shining footprints point the way to truth, for God is our companion as we walk the world a little while. And those who come to follow us will recognize the way because the light we carry stays behind, yet still remains with us as we walk on.</p> <p>What we receive is our eternal gift to those who follow after, and to those who went before or stayed with us a while. And God, Who loves us with the equal love in which we were created, smiles on us and offers us the happiness we gave. Today we will not doubt His Love for us, nor question His protection and His care.</p> <p>No meaningless anxieties can come between our faith and our awareness of His Presence. We are one with Him today in recognition and remembrance. We feel Him in our hearts. Our minds contain His Thoughts, our eyes behold His loveliness in all we look upon. Today we see only the loving and the lovable.</p> <p>We see it in appearances of pain, and pain gives way to peace. We see it in the frantic, in</p>	<p>Urantia: 110:1.6 Today you are passing through the period of the courtship of your Adjuster; and if you only prove faithful to the trust reposed in you by the divine spirit who seeks your mind and soul in eternal union, there will eventually ensue that morontia oneness, that supernal harmony, that cosmic co-ordination, that divine attunement, that celestial fusion, that never-ending blending of identity, that oneness of being which is so perfect and final that even the most experienced personalities can never segregate or recognize as separate identities the fusion partners—mortal man and divine Adjuster.</p>

the sad and the distressed, the lonely and afraid, who are restored to the tranquility and peace of mind in which they were created. And we see it in the dying and the dead as well, restoring them to life. All this we see because we saw it first within ourselves.

No miracle can ever be denied to those who know that they are one with God. No thought of theirs but has the power to heal all forms of suffering in anyone in times gone by and times as yet to come as easily as in the ones who walk beside them now. Their thoughts are timeless, and apart from distance as apart from time.

We join in this awareness as we say that we are one with God. For in these words we say as well that we are saved and healed; that we can save and heal accordingly. We have accepted and we now would give, for we would keep the gifts our Father gave. Today we would experience ourselves at one with Him, so that the world may share our recognition of reality. In our experience the world is freed, as we deny our separation from our Father, it is healed along with us.

Peace be to you today. Secure your peace by practicing awareness you are one with your Creator, as He is with you. Sometime today, whenever it seems best, devote a half an hour to the thought that you are one with God. This is our first attempt at an extended period for which we give no rules nor special words to guide your meditations. We will trust God's Voice to speak as He sees fit today, certain He will not fail. Abide with Him this half an hour. He will do the rest.

Your benefit will not be less if you believe that nothing happens. You may not be ready to accept the gain today. Yet sometime, somewhere, it will come to you, nor will you fail to recognize it when it dawns with certainty upon your mind. This half an hour

<p>will be framed in gold, with every minute like a diamond set around the mirror that this exercise will offer you. And you will see Christ's Face upon it, in reflection of your own.</p> <p>Perhaps today, perhaps tomorrow, you will see your own transfiguration in the glass this holy half an hour will hold out to you, to look upon yourself. When you are ready you will find it there, within your mind and waiting to be found. You will remember then the thought to which you gave this half an hour, thankfully aware no time was ever better spent.</p> <p>Perhaps today, perhaps tomorrow, you will look into this glass, and understand the sinless light you see belongs to you; the loveliness you look on is your own. Count this half hour as your gift to God, in certainty that His return will be a sense of love you cannot understand, a joy too deep for you to comprehend, a sight too holy for the body's eyes to see and yet you can be sure someday, perhaps today, perhaps tomorrow, you will understand and comprehend and see.</p> <p>Add further jewels to the golden frame that holds the mirror offered you today by hourly repeating to yourself:</p> <p>"Let me remember I am one with God, at one with all my brothers and my Self, in everlasting holiness and peace."</p>	
<p>Lesson 125 – In quiet I receive God's Word today</p> <p>Let this day be a day of stillness and of quiet listening. Your Father wills you hear His Word today. He calls to you from deep within your mind where He abides. Hear Him today. No peace is possible until His Word is heard around the world; until your mind, in quiet listening, accepts the message which the</p>	<p>Urantia: 155:6.12 You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human. Many of your brethren have minds which accept the theory of God while they</p>

world must hear to usher in the quiet time of peace.

This world will change through you. No other means can save it, for God's plan is simply this: The Son of God is free to save himself, given the Word of God to be his Guide, forever in his mind and at his side to lead him surely to his Father's house by his own will, forever free as God's. He is not led by force, but only love. He is not judged, but only sanctified.

In stillness we will hear His Voice today, without intrusion of our petty thoughts, without our personal desires, and without all judgement of His holy Word. We will not judge ourselves today, for what we are can not be judged. We stand apart from all the judgements which the world has laid upon the Son of God. It knows him not. Today we will not listen to the world, but wait in silence for the Word of God.

Hear, holy Son of God, your Father speak. His Voice would give to you His holy Word to spread across the world the tidings of salvation and the holy time of peace. We gather at the throne of God today, the quiet place within your mind where He abides forever in the holiness which He created and will never leave.

He has not waited until you return your mind to Him to give His Word to you. He has not hid Himself from you while you have wandered off a little while from Him. He does not cherish the illusions which you hold about yourself. He knows His Son, and wills that he remain as part of Him regardless of his dreams; regardless of his madness that his will is not his own.

Today He speaks to you. His Voice awaits your silence, for His Word cannot be heard until your mind is quiet for a while, and

spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God.

155:6.13 When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto.

meaningless desires have been stilled. Await His Word in quiet. There is peace within you to be called upon today to help make ready your most holy mind to hear the Voice of its Creator speak.

Three times today, at times most suitable for silence, give ten minutes set apart from listening to the world, and choose instead a gentle listening to the Word of God. He speaks from nearer than your heart to you. His Voice is closer than your hand. His Love is everything you are and that He is; the same as you, and you the same as He.

It is your voice to which you listen as He speaks to you. It is your Word He speaks. It is the Word of freedom and of peace, of unity of will and purpose, with no separation nor division in the single Mind of Father and of Son. In quiet listen to your Self today, and let Him tell you God has never left His Son, and you have never left your Self.

Only be quiet. You will need no rule but this to let your practicing today lift you above the thinking of the world, and free your vision from the body's eyes. Only be still and listen. You will hear the Word in which the Will of God the Son joins in His Father's Will, at one with It, with no illusions interposed between the wholly indivisible and true.

As every hour passes by today be still a moment, and remind yourself you have a special purpose for this day; – in quiet to receive the Word of God.

Lesson 126 ALL THAT I GIVE IS GIVEN TO MYSELF.

Today's idea, completely alien to the ego and the thinking of the world, is crucial to the thought reversal which this course will bring about. If you believed this statement there would be no problem in complete forgiveness,

170:2.23 When you forgive your brother in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds.

certainty of goal, and sure direction. You would understand the means by which salvation comes to you, and would not hesitate to use it now.

Let us consider what you do believe in place of this idea. It seems to you that other people are apart from you, and able to behave in ways which have no bearing on your thoughts, nor theirs on yours. Therefore your attitudes have no effect on them, and their appeals for help are not in any way related to your own. You further think that they can sin without affecting your perception of yourself, while you can judge their sin and yet remain apart from condemnation and at peace.

When you “forgive” a sin there is no gain to you directly. You give charity to one unworthy merely to point out that you are better, on a higher plane than he whom you forgive. He has not earned your charitable tolerance, which you bestow on one unworthy of the gift because his sins have lowered him beneath a true equality with you. He has no claim on your forgiveness. It holds out a gift to him but hardly to yourself.

Thus is forgiveness basically unsound; a charitable whim, benevolent yet undeserved; a gift bestowed at times, at other times withheld. Unmerited, withholding it is just, nor is it fair that you should suffer when it is withheld. The sin which you forgive is not your own. Someone apart from you committed it. And if you then are gracious unto him by giving him what he does not deserve, your gift is no more yours than was his sin.

If this be true, forgiveness has no grounds on which to rest dependably and sure. It is an eccentricity in which you sometimes choose to give indulgently an undeserved reprieve. Yet it remains your right to let the sinner not escape the justified repayment for his sin.

Think you the Lord of Heaven would allow the world's salvation to depend on this? Would not His care for you be small indeed if your salvation rested on a whim?

You do not understand forgiveness. As you see it, it is but a check upon overt attack, without requiring correction in your mind. It cannot give you peace as you perceive it. It is not a means for your release from what you see in someone other than yourself. It has no power to restore your unity with him to your awareness. It is not what God intended it to be for you.

Not having given Him the gift He asks of you, you cannot recognize His gifts, and think He has not given them to you. Yet would He ask you for a gift unless it was for you? Could He be satisfied with empty gestures, and evaluate such petty gifts as worthy of His Son? Salvation is a better gift than this, and true forgiveness, as the means by which it is attained, must heal the mind that gives, for giving is receiving. What remains as unreceived has not been given, but what has been given must have been received.

Today we try to understand the truth that giver and receiver are the same. You will need help to make this meaningful because it is so alien to the thoughts to which you are accustomed. But the Help you need is there. Give Him your faith today and ask Him that He share your practicing in truth today. And if you only catch a tiny glimpse of the release which lies in the idea we practice for today, this is a day of glory for the world.

Give fifteen minutes twice today to the attempt to understand today's idea. It is the thought by which forgiveness takes its proper place in your priorities. It is the thought that will release your mind from every bar to what forgiveness means, and let you realize its worth to you.

In silence close your eyes upon the world which does not understand forgiveness, and seek sanctuary in the quiet place where thoughts are changed and false beliefs laid by. Repeat today's idea, and ask for help in understanding what it really means. Be willing to be taught. Be glad to hear the Voice of truth and healing speak to you, and you will understand the words He speaks, and recognize He speaks your words to you.

As often as you can, remind yourself you have a goal today; an aim which makes this day of special value to yourself and all your brothers.
Do not let your mind forget this goal for long, but tell yourself:

"All that I give is given to myself. The Help I need to learn that this is true Is with me now. And I will trust in Him."

Then spend a quiet moment, opening your mind to His correction and His Love. And what you hear of Him you will believe, for what He gives will be received by you.

Lesson 127 – THERE IS NO LOVE BUT GOD'S

Perhaps you think that different kinds of love are possible. Perhaps you think there is a kind of love for this, a kind for that; a way of loving one, another way of loving still another. Love is one. It has no separate parts and no degrees; no kinds nor levels, no divergencies and no distinctions. It is like itself, unchanged throughout. It never alters with a person or a circumstance. It is the heart of God, and also of His Son.

Love's meaning is obscure to anyone who thinks that love can change. He does not see that changing love must be impossible. And thus he thinks that he can love at times and

Urantia: (40.3) 2:5.11 At times I am almost pained to be compelled to portray the divine affection of the heavenly Father for his universe children by the employment of the human word symbol love. This term, even though it does connote man's highest concept of the mortal relations of respect and devotion, is so frequently designative of so much of human relationship that is wholly ignoble and utterly unfit to be known by any word which is also used to indicate the matchless affection of the living God for his universe creatures! How unfortunate that I cannot make use of some supernal and exclusive term which would convey to the mind of man the true nature and exquisitely beautiful significance of the divine affection of the Paradise Father.

hate at other times. He also thinks that love can be bestowed on one and yet remain itself although it is withheld from others. To believe these things of love is not to understand it. If it could make such distinctions it would have to judge between the righteous and the sinner, and perceive the Son of God in separate parts.

Love cannot judge. As it is one itself, it looks on all as one. Its meaning lies in oneness. And it must elude the mind that thinks of it as partial or in part. There is no love but God's, and all of love is His. There is no principle which rules where love is not. Love is a law without an opposite. Its wholeness is the power holding everything as one, the link between the Father and the Son which holds them both forever as the same.

No course whose purpose is to teach you what you really are could fail to emphasize there is no difference in what you are and what love is. Love's meaning is your own, and shared by God Himself. For what you are is what He is. There is no love but His, and what He is is everything there is. There is no limit placed upon Himself, and so are you unlimited as well.

No laws the world obeys can help you grasp love's meaning. What the world believes was made to hide love's meaning and to keep it dark and secret. There is not one principle the world upholds but violates the truth of what love is, and what you are as well. Seek not within the world to find your Self. Love is not found in darkness and in death. Yet it is perfectly apparent to the eyes that see and ears that hear its Voice.

Today we practice making free our mind of all the laws you think you must obey; of all the limits under which you live, and all the changes which you think are part of human

(40.4) 2:5.12 When man loses sight of the love of a personal God, the kingdom of God becomes merely the kingdom of good. Notwithstanding the infinite unity of the divine nature, love is the dominant characteristic of all God's personal dealings with his creatures.

destiny. Today we take the largest single step this course requests in your advance toward its established goal. If you achieve the faintest glimmering of what love means today, you have advanced in distance without measure and in time beyond the count of years to your release.

Let us together, then, be glad to give some time to God today, and understand there is no better use for time than this. For fifteen minutes twice today escape from every law in which you now believe. Open your mind and rest. The world that seems to hold you prisoner can be escaped by anyone who does not hold it dear. Withdraw all value you have placed upon its meager offerings and senseless gifts, and let the Gift of God replace them all.

Call to your Father, certain that His Voice will answer. He Himself has promised this. And He Himself will place a spark of truth within your mind wherever you give up a false belief, a dark illusion of your own reality and what love means. He will shine through your idle thoughts today, and help you understand the truth of love. In loving gentleness He will abide with you as you allow His Voice to teach love's meaning to your clean and open mind. And He will bless the lesson with His Love.

Today the legion of the future years of waiting for salvation disappears before the timelessness of what you learn. Let us give thanks today that we are spared a future like the past. Today we leave the past behind us, never more to be remembered. And we raise our eyes upon a different present, where a future shines unlike the past in every attribute.

The world in infancy is newly born. And we will watch it grow in strength and health to shed its blessing upon all who come to learn to cast aside the world they thought was made

<p>in hate to be love's enemy. Now are they all made free along with us. Now are they all our brothers in God's Love.</p> <p>We will remember them throughout the day because we cannot leave a part of us outside our love if we would know our Self. At least three times an hour think of one who makes the journey with you, and who came to learn what you must learn. And as he comes to mind, give him this message from your Self:</p> <p>"I bless you, brother, with the Love of God which I would share with you. For I would learn the joyous lesson that there is no love But God's and yours and mine and everyone's."</p>	
<p>Lesson 128 – THE WORLD I SEE HAS NOTHING THAT I WANT.</p> <p>The world you see has nothing that you need to offer you; nothing that you can use in any way, nor anything at all that serves to give you joy. Believe this thought, and you are saved from years of misery, from countless disappointments, and from hopes that turn to bitter ashes of despair. No-one but must accept this thought as true, if he would leave this world behind and soar beyond its petty scope and little ways.</p> <p>Each thing you value here is but a chain that binds you to the world, and it will serve no other end but this. For everything must serve the purpose you have given it until you see a different purpose there. The only purpose worthy of your mind this world contains is that you pass it by, without delaying to perceive some hope where there is none. Be you deceived no more. The world you see has nothing that you want.</p> <p>Escape today the chains you place upon your mind when you perceive salvation here. For what you value you make part of you, as you</p>	<p>Urantia: 100:2.6 The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affection; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.</p> <p>This lesson seems to be pushing us towards the idea of transcendence.</p> <p>Urantia: 130:7.4 On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father's spirit) is the only physically related reality which can transcend the material sequence of temporal events.</p> <p>Urantia: 160:3.5 On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, man is able to transcend</p>

perceive yourself. All things you seek to make your value greater in your sight limit you further, hide your worth from you, and add another bar across the door that leads to true awareness of your Self.

Let nothing which relates to body thoughts delay your progress to salvation, nor permit temptation to believe the world has anything you want to hold you back. Nothing is here to cherish. Nothing here is worth one instant of delay and pain; one moment of uncertainty and doubt. The worthless offer nothing. Certainty of worth cannot be found in worthlessness.

Today we practice letting go all thought of values we have given to the world. We leave it free of purposes we gave its aspects and its phases and its dreams. We hold it purposeless within our minds, and loosen it from all we wish it were. Thus do we lift the chains which bar the door to freedom from the world, and go beyond all little values and diminished goals.

Pause and be still a little while, and see how far you rise above the world when you release your mind from chains, and let it seek the level where it finds itself at home. It will be grateful to be free a while. It knows where it belongs. But free its wings, and it will fly in sureness and in joy to join its holy purpose. Let it rest in its Creator, there to be restored to sanity, to freedom and to love.

Give it ten minutes rest three times today. And when your eyes are opened afterwards, you will not value anything you see as much as when you looked at it before. Your whole perspective on the world will shift by just a little every time you let your mind escape its chains. The world is not where it belongs. And you belong where it would be, and where it goes to rest when you release it from the world. Your Guide is sure. Open your mind to

the material irritations of the lower levels of thinking—worry, jealousy, envy, revenge, and the pride of immature personality. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication.

<p>Him. Be still and rest.</p> <p>Protect your mind throughout the day as well. And when you think you see some value in an aspect or an image of the world, refuse to lay this chain upon your mind, and tell yourself with quiet certainty:</p> <p>“This will not tempt me to delay myself. The world I see has nothing that I want.”</p>	
<p>Lesson 129 – BEYOND THIS WORLD THERE IS A WORLD I WANT</p> <p>This is the thought which follows from the one we practiced yesterday. You cannot stop with the idea the world is worthless, for unless you see that there is something else to hope for you will only be depressed. Our emphasis is not on giving up the world, but on exchanging it for what is far more satisfying, filled with joy, and capable of offering you peace. Think you this world can offer that to you?</p> <p>It might be worth a little time to think once more about the value of this world. Perhaps you will concede there is no loss in letting go all thought of value here. The world you see is merciless indeed, unstable, cruel, unconcerned with you, quick to avenge and pitiless with hate. It gives but to rescind, and takes away all things that you have cherished for a while. No lasting love is found, for none is here. This is the world of time, where all things end.</p> <p>Is it a loss to find a world instead where losing is impossible, where love endures forever, hate cannot exist, and vengeance has no meaning? Is it loss to find all things you really want and know they have no ending, and they will remain exactly as you want them throughout time?</p> <p>Yet even they will be exchanged at last for</p>	<p>111:2.10 And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul.</p>

what we cannot speak of, for you go from there to where words fail entirely, into a silence where the language is unspoken and yet surely understood. Communication, unambiguous and plain as day, remains unlimited for all eternity. And God Himself speaks to His Son as His Son speaks to Him. Their language has no words, for what they say cannot be symbolized. Their knowledge is direct and wholly shared and wholly one.

How far away from this are you who stay bound to this world. And yet how near are you when you exchange it for the world you want. Now is the last step certain; now you stand an instant's space away from timelessness. Here can you but look forward, never back to see again the world you do not want. Here is the world that comes to take its place as you unbind your mind from little things the world sets forth to keep you prisoner there. Value them not, and they will disappear. Esteem them, and they will seem real to you.

Such is the choice. What loss can be for you in choosing not to value nothingness? This world holds nothing that you really want, but what you choose instead you want indeed! Let it be given you today. It waits but for your choosing it to take the place of all the things you seek but do not want.

Practice your willingness to make this change ten minutes in the morning and at night, and once more in between. Begin with this:

“Beyond this world there is a world I want. I choose to see that world instead of this, For here is nothing that I really want.”

Then close your eyes upon the world you see, and in the silent darkness watch the lights that are not of this world light one by one until where one begins, another ends, loses all meaning as they blend in one.

Today the lights of Heaven bend to you, to shine upon your eyelids as you rest beyond the world of darkness. Here is light your eyes cannot behold. And yet your mind can see it plainly, and can understand. A day of grace is given you today, and we give thanks. This day we realize that what you feared to lose was only loss.

Now do we understand there is no loss, for we have seen its opposite at last, and we are grateful that the choice is made. Remember your decision hourly, and take a moment to confirm your choice by laying by whatever thoughts you have, and dwelling briefly only upon this:

“The world I see has nothing that I want.
Beyond this world there is a world I want.”

Lesson 130 – It is impossible to see two worlds

Perception is consistent. What you see reflects your thinking. And your thinking but reflects your choice of what you want to see. Your values are determiners of this, for what you value you must want to see, believing what you see is really there. No-one can see a world his mind has not accorded value. And no-one can fail to look upon what he believes he wants.

Yet who can really hate and love at once? Who can desire what he does not want to have reality? And who can choose to see a world of which he is afraid? Fear must make blind, for this its weapon is; that which you fear to see you cannot see. Love and perception thus go hand in hand, but fear obscures in darkness what is there.

What, then, can fear project upon the world?
What can be seen in darkness that is real?
Truth is eclipsed by fear, and what remains is

Urantia: 159:3.7 Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. In entering the kingdom, you cannot escape its responsibilities or avoid its obligations, but remember: The gospel yoke is easy and the burden of truth is light.

110:2.3 Adjuster is not trying to control your thinking, as such, but rather to spiritualize it, to eternalize it. Neither angels nor Adjusters are devoted directly to influencing human thought; **THAT IS YOUR EXCLUSIVE PERSONALITY PREROGATIVE.** The Adjusters are dedicated to improving, modifying, adjusting, and co-ordinating your thinking processes; but more especially and specifically they are devoted to the work of building up spiritual counterparts of your

but imagined. Yet what can be real in blind imaginings of panic borne? What would you want that this is shown to you? What would you wish to keep in such a dream?

Fear has made everything you think you see. All separation, all distinctions, and the multitude of differences you believe make up the world. They are not there. Love's enemy has made them up. Yet love can have no enemy, and so they have no cause, no being and no consequence. They can be valued, but remain unreal. They can be sought, but they can not be found.

Today we will not seek for them, nor waste this day in seeking not what can be found. It is impossible to see two worlds which have no overlap of any kind. Seek for the one; the other disappears. But one remains. They are the range of choice beyond which your decision cannot go. The real and the unreal are all there is to choose between, and nothing more than these.

Today we will attempt no compromise where none is possible. The world you see is proof you have already made a choice as all-embracing as its opposite. What we would learn today is more than just the lesson that you cannot see two worlds. It also teaches that the one you see is quite consistent from the point of view from which you see it. It is all a piece because it stems from one emotion, and reflects its source in everything you see.

Six times today, in thanks and gratitude, we gladly give five minutes to the thought which ends all compromise and doubt, and go beyond them all as one. We will not make a thousand meaningless distinctions, nor attempt to bring with us a little part of unreality as we devote our minds to finding only what is real.

Begin your searching for the other world by

careers, morontia transcripts of your true advancing selves, for survival purposes.

<p>asking for a strength beyond your own, and recognize what it is you seek. You do not want illusions. And you come to these five minutes emptying your hands of all the petty treasures of this world. You wait for God to help you, as you say:</p> <p>“It is impossible to see two worlds. Let me accept the strength God offers me and see no value in this world, that I may find my freedom and deliverance.”</p> <p>God will be there. For you have called upon the great unfailing Power Who will take this giant step with you in gratitude. Nor will you fail to see His thanks expressed in tangible perception and in truth. You will not doubt what you will look upon. For though it is perception, it is not the kind of seeing that your eyes alone have ever seen before. And you will know God’s strength upheld as you made this choice.</p> <p>Dismiss temptation easily today whenever it arises, merely by remembering the limits on your choice. The unreal or the real, the false or true is what you see, and only what you see. Perception is consistent with your choice, and hell or Heaven come to you as one.</p> <p>Accept a little part of hell as real, and you have damned your eyes and cursed your sight, and what you will behold is hell indeed. Yet the release of Heaven still remains within your range of choice, to take the place of everything that hell would show to you. All you need say to any part of hell, whatever form it takes, is simply this:</p> <p>“It is impossible to see two worlds. I seek my freedom and deliverance, and this is not a part of what I want.”</p>	
<p>Lesson 131 – NO ONE CAN FAIL WHO SEEKS TO REACH THE TRUTH</p>	<p>Urantia: 12:8.5 As the mind of any personality in the universe becomes more</p>

Failure is all about you while you seek for goals that cannot be achieved. You look for permanence in the impermanent; for love where there is none; for safety in the midst of danger; immortality within the darkness of the dream of death. Who could succeed where contradiction is the setting of his searching, and the place to which he comes to find stability?

Goals which are meaningless are not attained. There is no way to reach them, for the means by which you strive for them are meaningless as they are. Who can use such senseless means and hope through them to gain in anything? Where can they lead? And what could they achieve that offers any hope of being real?

Pursuit of the imagined leads to death because it is the search for nothingness, and while you seek for life you ask for death. You look for safety and security while in your heart you pray for danger and protection for the little dream you made.

Yet searching is inevitable here. For this you came, and you will surely do the thing you came for. But the world can not dictate the goal for which you search unless you give it power to do so. Otherwise, you still are free to choose a goal that lies beyond the world and every worldly thought, and one which comes to you from an idea relinquished yet remembered, old yet new; an echo of a heritage forgot, yet holding everything you really want.

Be glad that search you must. Be glad as well to learn you search for Heaven, and must find the goal you really want. No-one can fail to want this goal, and reach it in the end. God's Son cannot seek vainly, though he try to force delay, deceive himself, and think that it is hell he seeks. When he is wrong he finds correction, when he wanders off he is led

spiritual—Godlike—it becomes less responsive to material gravity.

12:8.9 - 2. Mind. Organized consciousness which is not wholly subject to material gravity, and which becomes truly liberated when modified by spirit.

Urantia: 42:11.4but the levels of material mind, such as human mind, are responsive to the interactions of universe gravitation, losing this response only in proportion to SPIRIT IDENTIFICATION. Spirit-reality levels are recognized by their spirit content, and spirituality in time and space is measured inversely to the linear-gravity response.

back to his appointed task.

No-one remains in hell, for no one can abandon his Creator, nor affect His perfect, timeless and unchanging Love. You will find Heaven. Everything you seek but this will fall away, yet not because it has been taken from you. It will go because you do not want it. You will reach the goal you really want as certainly as God created you in sinlessness.

Why wait for Heaven? It is here today. Time is the great illusion it is past or in the future. Yet this cannot be if it is where God wills His Son to be. How could the Will of God be in the past or yet to happen? What He wills is now, without a past and wholly futureless. It is as far removed from time as is a tiny candle from a distant star, or what you chose from what you really want.

Heaven remains your one alternative to this strange world you made and all its ways; its shifting patterns and uncertain goals, its painful pleasures and its tragic joys. God made no contradictions. What denies its own existence and attacks itself is not of Him. He did not make two minds, with Heaven as the glad effect of one, and earth the other's sorry outcome which is Heaven's opposite in every way.

God does not suffer conflict. Nor is His creation split in two. How could it be His Son could be in hell when God Himself established him in Heaven? Could he lose what the Eternal Will has given him to be his home forever? Let us not try longer to impose an alien will upon His single purpose. He is here because He wills to be, and what He wills is present now beyond the reach of time.

Today we will not choose a paradox in place of truth. How could the Son of God make time to take away the Will of God? He thus denies himself, and contradicts what has no

opposite. He thinks he made a hell opposing Heaven, and believes that he abides in what does not exist, while Heaven is the place he cannot find. Leave foolish thoughts like these behind today, and turn your mind to true ideas instead.

No-one can fail who asks to reach the truth, and it is truth we ask to reach today. We will devote ten minutes to this goal three times today, and we will ask to see the rising of the real world to replace the foolish images that we held dear, with true ideas arising in the place of thoughts which have no meaning, no effect, and neither source nor substance in the truth.

This we acknowledge as we start upon our practice periods. Begin with this:

“I ask to see a different world, and think a different kind of thought from those I made. The world I seek I did not make alone, the thoughts I want to think are not my own.”

For several minutes watch your mind and see, although your eyes are closed, the senseless world you think is real. Review the thoughts as well which are compatible with such a world, and which you think are true. Then let them go, and sink below them to the holy place where they can enter not. There is a door beneath them in your mind which you could not completely lock to hide what lies beyond.

Seek for that door and find it. But before you try to open it, remind yourself no-one can fail who asks to reach the truth, and it is this request you make today. Nothing but this has any meaning now; no other goal is valued now nor sought; nothing before this door you really want, and only what lies past it do you seek.

Put out your hand and see how easily the door

<p>swings open with your one intent to go beyond it. Angels light the way, so that all darkness vanishes and you are standing in a light so bright and clear that you can understand all things you see. A tiny moment of surprise, perhaps, will make you pause before you realize the world you see before you in the light reflects the truth you knew, and did not quite forget in wandering away in dreams.</p> <p>You cannot fail today. There walks with you the Spirit Heaven sent you that you might approach this door some day, and through His aid slip effortlessly past it to the light. Today that day has come. Today God keeps His ancient promise to His holy Son, as does His Son remember his to Him. This is a day of gladness, for we come to the appointed time and place where you will find the goal of all your searching here and all the seeking of the world, which ends together as you pass beyond the door.</p> <p>Remember often that today should be a time of special gladness, and refrain from dismal thoughts and meaningless laments. Salvation's time has come. Today is set by Heaven Itself to be a time of grace for you and for the world. If you forget this happy fact, remind yourself with this:</p> <p>"Today I seek and find all that I want. My single purpose offers it to me. No-one can fail who asks to reach the truth."</p>	
<p>Lesson 132 – I loose the world from all I thought it was</p> <p>What keeps the world in chains but your beliefs? And what can save the world except your Self? Belief is powerful indeed. The thoughts you hold are mighty, and illusions are as strong in their effects as is the truth. A madman thinks the world he sees is real and</p>	<p>Urantia: 112:2.11 As mind pursues reality to its ultimate analysis, matter vanishes to the material senses but may still remain real to mind. When spiritual insight pursues that reality which remains after the disappearance of matter and pursues it to an ultimate analysis, it vanishes to mind, but the insight of spirit can still perceive cosmic realities and supreme values of a spiritual nature.</p>

does not doubt it. Nor can he be swayed by questioning his thoughts' effects. It is but when their source is raised to question that the hope of freedom comes to him at last.

Yet is salvation easily achieved, for anyone is free to change his mind, and all his thoughts change with it. Now the source of thought has shifted, for to change your mind means you have changed the source of all ideas you think or ever thought or yet will think. You free the past from what you thought before. You free the future from all ancient thoughts of seeking what you do not want to find. The present now remains the only time.

Here in the present is the world set free. For as you let the past be lifted and release the future from your ancient fears, you find escape and give it to the world. You have enslaved the world with all your fears, with doubts and miseries, your pain and tears, and all your sorrows press upon it and keep it a prisoner to your beliefs. Death strikes it everywhere because you hold the bitter thought of death within your mind.

The world is nothing in itself. Your mind must give it meaning. And what you behold upon it are your wishes, acted out so you can look on them and think them real. Perhaps you think you did not make the world, but came unwillingly to what was made already, hardly waiting for your thoughts to give it meaning. Yet in truth you found exactly what you looked for when you came. There is no world apart from what you wish, and herein lies your ultimate release. Change but your mind on what you want to see, and all the world must change accordingly.

Ideas leave not their source. This central theme is often stated in the text, and must be borne in mind if you would understand the lesson for today. It is not pride which tells you that you made the world you see, and that

Accordingly does science give way to philosophy, while philosophy must surrender to the conclusions inherent in genuine spiritual experience. Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective worship.

it changes as you change your mind. But it is pride that argues you have come into a world quite separate from yourself, impervious to what you think, and quite apart from what you chance to think it is.

There is no world! This is the central thought the course attempts to teach. Not everyone is ready to accept it, and each one must go as far as he can let himself be led along the road to truth. He will return and go still farther, or perhaps step back a while and then return again. But healing is the gift of those who are prepared to learn there is no world, and can accept the lesson now. Their readiness will bring the lesson to them in some form which they can understand and recognize.

Some see it suddenly on point of death, and rise to teach it. Others find it in experience that is not of this world, which shows them that the world does not exist because what they behold must be the truth, and yet it clearly contradicts the world. And some will find it in this course, and in the exercises that we do today.

Today's idea is true because the world does not exist. And if it is indeed your own imagining, then you can loose it from all things you ever thought it was by merely changing all the thoughts that gave it these appearances. The sick are healed as you let go all thoughts of sickness, and the dead arise when you let thoughts of life replace all thoughts you ever held of death.

A lesson earlier repeated once must now be stressed again, for it contains the firm foundation for today's idea. You are as God created you. There is no place where you can suffer, and no time that can bring change to your eternal state. How can a world of time and place exist if you remain as God created you?

What is the lesson for today except another way of saying that to know your Self is the salvation of the world? To free the world from every kind of pain is but to change your mind about yourself. There is no world apart from your ideas because ideas leave not their source, and you maintain the world within your mind in thought.

Yet if you are as God created you, you cannot think apart from Him, nor make what does not share His timelessness and love. Are these inherent in the world you see? Does it create like Him? Unless it does, it is not real and cannot be at all. If you are real the world you see is false, for God's creation is unlike the world in every way. And as it was His Thought by which you were created, so it is your thoughts which made it and must set it free, that you may know the Thoughts you share with God.

Release the world! Your real creations wait for this release to give you fatherhood, not of illusions, but as God in truth. God shares His Fatherhood with you who are His Son, for He makes no distinctions in what is Himself and what is still Himself. What He creates is not apart from Him, and nowhere does the Father end, the Son begin as something separate from Him.

There is no world because it is a thought apart from God, and made to separate the Father and the Son, and break away a part of God Himself and thus destroy His wholeness. Can a world which comes from this idea be real? Can it be anywhere? Deny illusions, but accept the truth. Deny you are a shadow briefly laid upon a dying world. Release your mind, and you will look upon a world released.

Today our purpose is to free the world from all the idle thoughts we ever held about it, and about all living things we see upon it. They

<p>can not be there; no more than we. For we are in the home our Father set for us along with them. And we who are as He created us would loose the world this day from every one of our illusions, that we may be free.</p> <p>Begin the fifteen minute periods in which we practice twice today with this:</p> <p>“I who remain as God created me Would loose the world from all I thought it was. For I am real because the world is not, And I would know my own reality.”</p> <p>Then merely rest, alert but with no strain, and let your mind in quietness be changed so that the world is freed along with you.</p> <p>You need not realize that healing comes to many brothers far across the world as well as to the ones you see near by, as you send out these thoughts to bless the world. But you will sense your own release, although you may not fully understand as yet that you could never be released alone.</p> <p>Throughout the day, increase the freedom sent through your ideas to all the world, and say whenever you are tempted to deny the power of your simple change of mind:</p> <p>“I loose the world from all I thought it was, And choose my own reality instead.”</p>	
<p>Lesson 133 –I WILL NOT VALUE WHAT IS VALUELESS.</p> <p>Sometimes in teaching there is benefit, particularly after you have gone through what seems theoretical and quite remote from what the student has already learned, to bring him back to practical concerns. This we will do today. We will not speak of lofty, world-encompassing ideas, but dwell instead on benefits to you.</p>	<p>JCIM Lesson: First, if you choose a thing that will not last forever, what you chose is valueless. A temporary value is without all value. Time can never take away a value that is real. What fades and dies was never there, and makes no offering to him who chooses it. He is deceived by nothing in a form he thinks he likes.</p> <p>Urantia: 112:5.22 But personality and the relationships between personalities are never</p>

You do not ask too much of life, but far too little. When you let your mind be drawn to bodily concerns, to things you buy, to eminence as valued by the world, you ask for sorrow, not for happiness. This course does not attempt to take from you the little that you have. It does not try to substitute utopian ideas for satisfactions which the world contains. There are no satisfactions in the world.

Today we list the real criteria by which to test all things you think you want. Unless they meet these sound requirements, they are not worth desiring at all, for they can but replace what offers more. The laws which govern choice you cannot make, no more than you can make alternatives from which to choose. The choosing you can do; indeed you must. But it is wise to learn the laws you set in motion when you choose, and what alternatives you choose between.

We have already stressed there are but two, however many there appear to be. The range is set, and this we cannot change. It would be most ungenerous to you to let alternatives be limitless, and thus delay your final choice until you had considered all of them in time, and not been brought so clearly to the place where there is but one choice that must be made.

Another kindly and related law is that there is no compromise in what your choice must bring. It cannot give you just a little, for there is no in between. Each choice you make brings everything to you or nothing. Therefore, if you learn the tests by which you can distinguish everything from nothing, you will make the better choice.

First, if you choose a thing that will not last forever, what you chose is valueless. A temporary value is without all value. Time

scaffolding; mortal memory of personality relationships has cosmic value and will persist. On the mansion worlds you will know and be known, and more, you will remember, and be remembered by, your onetime associates in the short but intriguing life on Urantia.

Urantia: 111:3.7 In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity—if it is worth finishing.

can never take away a value that is real. What fades and dies was never there, and makes no offering to him who chooses it. He is deceived by nothing in a form he thinks he likes.

Next, if you choose to take a thing away from someone else, you will have nothing left. This is because when you deny his right to everything, you have denied your own. You therefore will not recognize the thing you really have, denying they are there. Who seeks to take away has been deceived by the illusion loss can offer gain. Yet loss must offer loss and nothing more.

Your next consideration is the one on which the others rest. Why is the choice you make of value to you? What attracts your mind to it? What purpose does it serve? Here it is easiest of all to be deceived, for what the ego wants it fails to recognize. It does not even tell the truth as it perceives it, for it needs to keep the halo which it uses to protect its goals from tarnish and from rust, that you may see how innocent it is.

Yet is its camouflage a thin veneer which could deceive but those who are content to be deceived. Its goals are obvious to anyone who cares to look for them. Here is deception doubled, for the one who is deceived will not perceive that he has merely failed to gain. He will believe that he has served the ego's hidden goals. And though he tries to keep its halo clear within his vision, yet must he perceive its tarnished edges and its rusted core.

His ineffectual mistakes appear as sins to him because he looks upon the tarnished as his own; the rust a sign of deep unworthiness within himself. He who would still preserve the ego's goals and serve them as his own makes no mistakes according to the dictates of his guide. This guidance teaches it is error

to believe that sins are but mistakes, for who would suffer for his sins if this were so?

And so we come to the criterion for choice which is the hardest to believe, because its obviousness is overlaid with many levels of obscurity. If you feel any guilt about your choice, you have allowed the ego's goals to come between the real alternatives, and thus you do not realize there are but two. And the alternative you think you chose seems fearful and too dangerous to be the nothingness it actually is.

All things are valuable or valueless, worthy or not of being sought at all, entirely desirable or not worth the slightest effort to obtain. Choosing is easy just because of this. Complexity is nothing but a screen of smoke which hides the very simple fact that no decision can be difficult.

What is the gain to you in learning this? It is far more than merely letting you make choices easily and without pain. Heaven Itself is reached by empty hands and open minds, which come with nothing to find everything and claim it as their own. We will attempt to reach this state today, with self-deception laid aside, and with an honest willingness to value but the truly valuable and the real.

Our two extended practice periods of fifteen minutes will begin with this:

"I will not value what is valueless,
And only what has value do I seek,
For only that do I desire to find."

And then receive what waits for everyone who reaches, unencumbered, to the gate of Heaven, which swings open as he comes. Should you begin to let yourself collect some needless burdens, or believe you see some difficult decisions facing you, be quick to answer with this simple thought:

"I will not value what is valueless,
For what is valuable belongs to me."

**Lesson 134 – LET ME PERCEIVE
FORGIVENESS AS IT IS**

Let us review the meaning of "forgive," for it is apt to be distorted and to be perceived as something which entails an unfair sacrifice of righteous wrath, a gift unjustified and undeserved, and a complete denial of the truth. In such a view, forgiveness must be seen as mere eccentric folly, and this course appear to rest salvation on a whim.

This twisted view of what forgiveness means is easily corrected when you can accept the fact that pardon is not asked for what is true. It must be limited to what is false. It is irrelevant to everything except illusions. Truth is God's creation, and to pardon this is meaningless. All truth belongs to Him, reflects His laws and radiates His Love. Does this need pardon? How can you forgive the sinless and eternally benign?

The major difficulty that you find in genuine forgiveness on your part is that you still believe you must forgive the truth and not illusions. You conceive of pardon as a vain attempt to look past what is there; to overlook the truth in an unfounded effort to deceive yourself by making an illusion true. This twisted viewpoint but reflects the hold that the idea of sin retains as yet upon your mind as you regard yourself.

Because you think your sins are real, you look on pardon as deception. For it is impossible to think of sin as true and not believe forgiveness is a lie. Thus is forgiveness really but a sin, like all the rest. It says the truth is false, and smiles on the corrupt as if they were as blameless as the grass; as white as snow. It is delusional in what it thinks it can accomplish. It would see as right the plainly

"Jesus portrayed a deliverance from the past"..

Urantia: 188:5.3 Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. Jesus portrayed a deliverance from the past which in itself promised a triumph for the future.

Forgiveness thus provided salvation. The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil.

Here's another little curious comment the revelators make about the past.

Urantia: 154:6.8 Mary and Jesus' brothers thought that Jesus did not understand them, that he had lost interest in them, little realizing that it was they who failed to understand Jesus. Jesus fully understood how difficult it is for men to break with their past. He knew how human beings are swayed by the preacher's eloquence, and how the conscience responds to emotional appeal as the mind does to logic and reason, but he also knew how far more difficult it is to persuade men to disown the past.

wrong; the loathsome as the good.

Pardon is no escape in such a view. It merely is a further sign that sin is unforgivable, at best to be concealed, denied, or called another name, for pardon is a treachery to truth. Guilt can not be forgiven. If you sin, your guilt is everlasting. Those who are forgiven from the view their sins are real are pitifully mocked and twice condemned; first by themselves for what they think they did, and once again by those who pardon them.

It is sin's unreality that makes forgiveness natural and wholly sane, a deep relief to those who offer it; a quiet blessing where it is received. It does not countenance illusions, but collects them lightly, with a little laugh, and gently lays them at the feet of truth. And there they disappear entirely.

Forgiveness is the only thing that stands for truth in the illusions of the world. It sees their nothingness, and looks right through the thousand forms in which they may appear. It looks on lies but it is not deceived. It does not heed the self-accusing shrieks of sinners mad with guilt. It looks on them with quiet eyes, and merely says to them, "My brother, what you think is not the truth."

The strength of pardon is its honesty, which is so uncorrupted that it sees illusions as illusions, not as truth. It is because of this that it becomes the undeceiver in the face of lies, the great restorer of the simple truth. By its ability to overlook what is not there, it opens up the way to truth, which had been blocked by dreams of guilt.

Now are you free to follow in the way your true forgiveness opens up to you. For if one brother has received this gift of you, the door is open to yourself. There is a very simple way to find the door to true forgiveness, and perceive it open wide in welcome. When you

feel that you are tempted to accuse someone of sin in any form, do not allow your mind to dwell on what you think he did, for this is self-deception. Ask instead, "Should I accuse myself of doing this?"

Thus will you see alternatives for choice in terms which render choosing meaningful, and keep your mind as free of guilt and pain as God Himself intended it to be, and as it is in truth. It is but lies which would condemn. In truth is innocence the only thing there is. Forgiveness stands between illusions and the truth, between the world you see and that which lies beyond, between the hell of guilt and Heaven's gate.

Across this bridge, as powerful as Love Which laid Its blessing on it, are all dreams of evil and of hatred and attack brought silently to truth. They are not kept to swell and bluster, and to terrify the foolish dreamer who believes in them. He has been gently wakened from his dream by understanding what he thought he saw was never there. And now he cannot feel that all escape has been denied to him.

He does not have to fight to save himself. He does not have to kill the dragons which he thought pursued him. Nor need he erect the heavy walls of stone and iron doors he thought would make him safe. He can remove the ponderous and useless armor made to chain his mind to fear and misery. His step is light, and as he lifts his foot to stride ahead, a star is left behind to point the way to those who follow him.

Forgiveness must be practiced for the world cannot perceive its meaning, nor provide a guide to teach you its beneficence. There is no thought in all the world which leads to any understanding of the laws it follows, nor the Thought which it reflects. It is as alien to the world as is your own reality. And yet it joins

your mind with the reality in you.

Today we practice true forgiveness that the time of joining be no more delayed. For we would meet with our Reality in freedom and in peace. Our practicing becomes the footsteps lightening up the way for all our brothers, who will follow us to the Reality we share with them.

That this may be accomplished, let us give a quarter of an hour twice today, and spend it with the Guide Who understands the meaning of forgiveness, and was sent to us to teach it. Let us ask of Him:

“Let me perceive forgiveness as it is.”

Then choose one brother as He will direct, and catalogue his “sins,” as one by one they cross your mind. Be certain not to dwell on any one of them, but realize that you are using his “offenses” but to save the world from all ideas of sin. Briefly consider all the evil things you thought of him, and each time ask yourself “Would I condemn myself for doing this?”

Let him be freed from all the thoughts you had of sin in him. And now you are prepared for freedom. If you have been practicing thus far in willingness and honesty, you will begin to sense a lifting up, a lightening of weight across your chest, a deep and certain feeling of relief. The time remaining should be given to experiencing the escape from all the heavy chains you sought to lay upon your brother, which were laid upon yourself.

Forgiveness should be practiced through the day, for there will be so many times when you forget its meaning, and attack yourself. When this occurs, allow your mind to see through this illusion as you tell yourself:

“Let me perceive forgiveness as it is.

<p>Should I accuse myself of doing this? I will not lay this chain upon myself.”</p> <p>In everything you do remember this:</p> <p>“No-one is crucified alone, and yet No-one can enter Heaven by himself.”</p>	
<p>Lesson 135 – IF I DEFEND MYSELF I AM ATTACKED</p> <p>Who would defend himself unless he thought he was attacked, that the attack is real, and that his own defence can save himself? And herein lies the folly of defence; it gives illusions full reality, and then attempts to handle them as real. It adds illusions to illusions, thus making correction doubly difficult.</p> <p>And it is this you do when you attempt to plan the future, activate the past, or organize the present as you wish. You operate from the belief you must protect yourself from what is happening, because it must contain what threatens you. A sense of threat is an acknowledgment of an inherent weakness; a belief that there is danger which has power to call on you to make appropriate defence.</p> <p>The world is based on this insane belief. And all its structures, all its thoughts and doubts, its penalties and heavy armaments, its legal definitions and its codes, its ethics and its leaders and its gods, all serve but to preserve its sense of threat. For no-one walks the world in armature but must have terror striking at his heart.</p> <p>Defence is frightening. It stems from fear, increasing fear as each defence is made. You think it offers safety. Yet it speaks of fear made real and terror justified. Is it not strange you do not pause to ask, as you elaborate your plans and make your armor thicker and your locks more tight, what you defend, and how,</p>	<p>Urantia: 124:2.4 Perhaps his most unusual and outstanding trait was his unwillingness to fight for his rights. Since he was such a well-developed lad for his age, it seemed strange to his playfellows that he was disinclined to defend himself even from injustice or when subjected to personal abuse. As it happened, he did not suffer much on account of this trait because of the friendship of Jacob, a neighbor boy, who was one year older. He was the son of the stone mason, a business associate of Joseph. Jacob was a great admirer of Jesus and made it his business to see that no one was permitted to impose upon Jesus because of his aversion to physical combat. Several times older and uncouth youths attacked Jesus, relying upon his reputed docility, but they always suffered swift and certain retribution at the hands of his self-appointed champion and ever-ready defender, Jacob the stone mason’s son.</p> <p>124:2.5 Jesus was the generally accepted leader of the Nazareth lads who stood for the higher ideals of their day and generation. He was really loved by his youthful associates, not only because he was fair, but also because he possessed a rare and understanding sympathy that betokened love and bordered on discreet compassion.</p> <p>159:5.9 Utantia: : “When an enemy smites you on one cheek, do not stand there dumb and passive but in positive attitude turn the other; that is, do the best thing possible actively to lead your brother in error away from the evil paths into the better ways of</p>

and against what?

Let us consider first what you defend. It must be something that is very weak and easily assaulted. It must be something made easy prey, unable to protect itself, and needing your defence. What but the body has such frailty that constant care and watchful, deep concern is needful to protect its little life? What but the body falters and must fail to serve the Son of God as worthy host?

Yet it is not the body that can fear, nor be a thing to fear. It has no need but those which you assign to it. It needs no complicated structures of defence, no health-inducing medicine, no care and no concern at all. Defend its life, or give it gifts to make it beautiful or walls to make it safe, and you but say your home is open to the thief of time, corruptible and crumbling, so unsafe it must be guarded with your very life.

Is not this picture fearful? Can you be at peace with such a concept of your home? Yet what endowed the body with the right to serve you thus except your own belief? It is your mind which gave the body all the functions that you see in it, and set its value far beyond a little pile of dust and water. Who would make defence of something that he recognized as this?

The body is in need of no defence. This cannot be too often emphasized. It will be strong and healthy if the mind does not abuse it by assigning it to roles it cannot fill, to purposes beyond its scope, and to exalted aims which it cannot accomplish. Such attempts, ridiculous yet deeply cherished, are the sources for the many mad attacks you make upon it. For it seems to fail your hopes, your needs, your values and your dreams.

The "self" that needs protection is not real. The body, valueless and hardly worth the

righteous living." Jesus required his followers to react positively and aggressively to every life situation. The turning of the other cheek, or whatever act that may typify, demands initiative, necessitates vigorous, active, and courageous expression of the believer's personality.

least defence, need merely be perceived as quite apart from you, and it becomes a healthy, serviceable instrument through which the mind can operate until its usefulness is over. Who would want to keep it when its usefulness is done?

Defend the body and you have attacked your mind. For you have seen in it the faults, the weaknesses, the limits and the lacks from which you think the body must be saved. You will not see the mind as separate from bodily conditions. And you will impose upon the body all the pain that comes from the conception of the mind as limited and fragile, and apart from other minds and separate from its Source. These are the thoughts in need of healing, and the body will respond with health when they have been corrected and replaced with truth. This is the body's only real defence. Yet is this where you look for its defence? You offer it protection of a kind from which it gains no benefit at all, but merely adds to your distress of mind. You do not heal, but merely take away the hope of healing, for you fail to see where hope must lie if it be meaningful.

A healed mind does not plan. It carries out the plans which it receives through listening to Wisdom that is not its own. It waits until it has been taught what should be done, and then proceeds to do it. It does not depend upon itself for anything except its adequacy to fulfill the plans assigned to it. It is secure in certainty that obstacles can not impede its progress to accomplishment of any goal which serves the greater plan established for the good of everyone.

A healed mind is relieved from the belief that it must plan, although it cannot know the outcome which is best, the means by which it is achieved, nor how to recognize the problem that the plan is made to solve. It must misuse the body in its plans until it recognizes this is

so. But when it has accepted this as true, then is it healed, and lets the body go.

Enslavement of the body to the plans the unhealed mind sets up to save itself must make the body sick. It is not free to be a means of helping in a plan which far exceeds its own protection, and which needs its service for a little while. In this capacity is health assured. For everything the mind employs for this will function flawlessly, and with the strength that has been given it and cannot fail.

It is, perhaps, not easy to perceive that self-initiated plans are but defenses, with the purpose all of them were made to realize. They are the means by which a frightened mind would undertake its own protection at the cost of truth. This is not difficult to realize in some forms which these self-deceptions take, for the denial of reality is very obvious. Yet planning is not often recognized as a defence.

The mind engaged in planning for itself is occupied in setting up control of future happenings. It does not think that it will be provided for unless it makes its own provisions. Time becomes a future emphasis, to be controlled by learning and experience obtained from past events and previous beliefs. It overlooks the present, for it rests on the idea the past has taught enough to let the mind direct its future course.

The mind that plans is thus refusing to allow for change. What it has learned before becomes the basis for its future goals. Its past experience directs its choice of what will happen. And it does not see that here and now is everything it needs to guarantee a future quite unlike the past, without a continuity of any old ideas and sick beliefs. Anticipation plays no part at all, for present confidence directs the way.

Defenses are the plans you undertake to make against the truth. Their aim is to select what you approve, and disregard what you consider incompatible with your beliefs of your reality. Yet what remains is meaningless indeed. For it is your reality which is the “threat” that your defenses would attack, obscure, and take apart and crucify.

What could you not accept, if you but knew that everything which happens, all events, past, present and to come, are gently planned by One Whose only purpose is your good? Perhaps you have misunderstood His plan, for He would never offer pain to you. But your defenses did not let you see His loving blessing shine in every step you ever took. While you made plans for death, He led you gently to Eternal life.

Your present trust in Him is the defence which promises a future undisturbed, without a trace of sorrow, and with joy which constantly increases as this life becomes a holy instant, set in time, but heeding only immortality. Let no defenses but your present trust direct the future, and this life becomes a meaningful encounter with the truth that only your defenses would conceal.

Without defenses, you become a light which Heaven gratefully acknowledges to be its own. And it will lead you on in ways appointed for your happiness according to the ancient plan, begun when time was born. Your followers will join their light with yours, and it will be increased until the world is lighted up with joy. And gladly will our brothers lay aside their cumbersome defenses which availed them nothing, and could only terrify.

We will anticipate that time today with present confidence, for this is part of what was planned for us. We will be sure that

everything we need is given us for our accomplishment of this today. We make no plans for how it will be done, but realize that our defencelessness is all that is required for the truth to dawn upon our minds with certainty.

For fifteen minutes twice today we rest from senseless planning, and from every thought which blocks the truth from entering our minds. Today we will receive instead of plan, that we may give instead of organize. And we are given truly, as we say:

“If I defend myself I am attacked.
But in defencelessness I will be strong,
And I will learn what my defenses hide.”

Nothing but that. If there are plans to make, you will be told of them. They may not be the plans you thought were needed, nor indeed the answers to the problems which you thought confronted you. But they are answers to another kind of question, which remains unanswered yet in need of answering until the Answer comes to you at last.

All your defenses have been aimed at not receiving what you will receive today. And in the light and joy of simple truth, you will but wonder why you ever thought that you must be defended from release. Heaven asks nothing. It is hell that makes extravagant demands for sacrifice. You give up nothing in these times today when undefended you present yourself to your Creator as you really are.

He has remembered you. Today we will remember Him. For this is Easter time in your salvation. And you rise again from what was seeming death and hopelessness. Now is the light of hope reborn in you, for now you come without defence to learn the part for you within the plan of God. What little plans or magical beliefs can still have value, when you

<p>have received your function from the Voice of God Himself?</p> <p>Try not to shape this day as you believe would benefit you most. For you can not conceive of all the happiness that comes to you without your planning. Learn today. And all the world will take this giant stride, and celebrate your Easter time with you. Throughout the day, as foolish little things appear to raise defensiveness in you and tempt you to engage in weaving plans, remind yourself this is a special day for learning, and acknowledge it with this:</p> <p>“This is my Easter time. And I would keep It holy. I will not defend myself,</p>	
<p>Lesson 136 – SICKNESS IS A DEFENSE AGAINST THE TRUTH.</p> <p>No-one can heal unless he understands what purpose sickness seems to serve. For then he understands as well its purpose has no meaning. Being causeless and without a meaningful intent of any kind, it cannot be at all. When this is seen, healing is automatic. It dispels this meaningless illusion by the same approach that carries all of them to truth, and merely leaves them there to disappear.</p> <p>Sickness is not an accident. Like all defenses, it is an insane device for self-deception. And like all the rest, its purpose is to hide reality, attack it, change it, render it inept, distort it, twist it, or reduce it to a little pile of unassembled parts. The aim of all defenses is to keep the truth from being whole. The parts are seen as if each one were whole within itself.</p> <p>Defenses are not unintentional, nor are they made without awareness. They are secret magic wands you wave when truth appears to threaten what you would believe. They seem to be unconscious but because of the rapidity with which you choose to use them. In that</p>	<p>149:1.4 We believe that many of these apparent miracles of healing, as they occurred in the course of Jesus' earth ministry, were the result of the coexistence of the following three powerful, potent, and associated influences:</p> <ol style="list-style-type: none"> 1. The presence of strong, dominant, and living faith in the heart of the human being who persistently sought healing, together with the fact that such healing was desired for its spiritual benefits rather than for purely physical restoration. 2. The existence, concomitant with such human faith, of the great sympathy and compassion of the incarnated and mercy-dominated Creator Son of God, who actually possessed in his person almost unlimited and timeless creative healing powers and prerogatives. 3. Along with the faith of the creature and the life of the Creator it should also be noted that this God-man was the personified expression of the Father's will. If, in the contact of the human need and the divine power to meet it, the Father did not will otherwise, the two

second, even less, in which the choice is made, you recognize exactly what you would attempt to do, and then proceed to think that it is done.

Who but yourself evaluates a threat, decides escape is necessary, and sets up a series of defenses to reduce the threat that has been judged as real? All this cannot be done unconsciously. But afterwards your plan requires that you must forget you made it, so it seems to be external to your own intent; a happening beyond your state of mind, an outcome with a real effect on you, instead of one effected by your self.

It is this quick forgetting of the part you play in making your "reality" which makes defenses seem to be beyond your own control. But what you have forgot can be remembered, given willingness to reconsider the decision which is doubly shielded by oblivion. Your not remembering is but the sign that this decision still remains in force as far as your desires are concerned.

Mistake this not for fact. Defenses must make facts unrecognizable. They aim at doing this, and this they seem to do. Every defence takes fragments of the whole, assembles them without regard to all their true relationships, and thus constructs illusions of a whole which is not there. It is this process which imposes threat, and not whatever outcome may result. When parts are wrested from the whole and seen as separate and wholes within themselves, they become symbols standing for attack upon the whole, successful in effect, and never to be seen as whole again. And yet you have forgotten that they stand but for your own decision of what should be real, to take the place of what is real.

Sickness is a decision. It is not a thing that happens to you quite unsought, which makes you weak and brings you suffering. It is a

became one, and the healing occurred unconsciously to the human Jesus but was immediately recognized by his divine nature. The explanation, then, of many of these cases of healing must be found in a great law which has long been known to us, namely, What the Creator Son desires and the eternal Father wills IS.

choice you make, a plan you lay when for an instant truth arises in your own deluded mind, and all your world appears to totter and prepare to fall. Now are you sick that truth may go away, and threaten your establishments no more.

How do you think that sickness can succeed in shielding you from truth? Because it proves the body is not separate from you, and so you must be separate from the truth. You suffer pain because the body does, and in this pain are you made one with it. Thus is your “true” identity preserved, and the strange, haunting thought that you might be something beyond this little pile of dust silenced and stilled. For see, this dust can make you suffer, twist your limbs and stop your heart, commanding you to die and cease to be.

Thus is the body stronger than the truth, which asks you live but cannot overcome your choice to die. And so the body is more powerful than Everlasting Life, Heaven more frail than hell, and God’s design for the salvation of His Son opposed by a decision stronger than His Will. His Son is dust, the Father incomplete, and chaos sits in triumph on His throne.

Such is your planning for your own defence. And you believe that Heaven quails before such mad attacks as these, with God made blind by your illusions, truth turned into lies, and all the universe made slave to laws which your defenses would impose on it. Yet who believes illusions but the one who made them up? Who else can see them and react to them as if they were the truth?

God knows not of your plans to change His Will. The universe remains unheeding of the laws by which you thought to govern it. And Heaven has not bowed to hell, nor life to death. You can but choose to think you die, or suffer sickness or distort the truth in any way.

What is created is apart from all of this.
Defenses are plans to defeat what cannot be attacked. What is unalterable cannot change.
And what is wholly sinless cannot sin.

Such is the simple truth. It does not make appeal to might nor triumph. It does not command obedience, nor seek to prove how pitiful and futile your attempts to plan defenses which would alter it. It merely wants to give you happiness, for such its purpose is. Perhaps it sighs a little when you throw away its gifts, and yet it knows with perfect certainty that what God wills for you must be received.

It is this fact which demonstrates that time is an illusion. For it lets you think what God has given you is not the truth right now, as it must be. The Thoughts of God are quite apart from time. For time is but another meaningless defence you made against the truth. Yet what God wills is here, and you remain as He created you.

Truth has a power far beyond defence, for no illusions can remain where it has been allowed to enter. And it comes to any mind that would lay down its arms and cease to play with folly. It is found at any time; today, if you will choose to practice giving welcome to the truth. This is our aim today. And we will give a quarter of an hour twice to ask the truth to come to us and set us free.

And truth will come, for it has never been apart from us. It merely waits for just this invitation which we give today. We introduce it with a healing prayer to help us rise above defensiveness, and let the truth be as it has always been:

“Sickness is a defence against the truth.
I will accept the truth of what I am,
And let my mind be wholly healed today.”

Healing will flash across your open mind as peace and truth arise to take the place of war and vain imaginings. There will be no dark corners sickness can conceal and keep defended from the light of truth. There will be no dim figures from your dreams, nor their obscure and meaningless pursuits with double purposes insanely sought, remaining in your mind. It will be healed of all the sickly wishes that it tried to authorize the body to obey.

Now is the body healed because the source of sickness has been opened to relief. And you will recognize you practiced well by this; the body should not feel at all. If you have been successful, there will be no sense of feeling ill or feeling well, of pain or pleasure. No response at all is in the mind to what the body does. Its usefulness remains and nothing more.

Perhaps you do not realize that this removes the limits you had placed upon the body by the purposes you gave to it. As these are laid aside, the strength the body has will always be enough to serve all truly useful purposes. The body's health is fully guaranteed because it is not limited by time, by weather or fatigue, by food and drink, or any laws you made it serve before. You need do nothing now to make it well, for sickness has become impossible.

Yet this protection needs to be preserved by careful watching. If you let your mind harbor attack thoughts, yield to judgement or make plans against uncertainties to come, you have again misplaced yourself, and made a bodily identity which will attack the body, for the mind is sick. Give instant remedy, should this occur, by not allowing your defensiveness to hurt you longer. Do not be confused about what must be healed, but tell yourself:

"I have forgotten what I really am,
For I mistook my body for myself.
Sickness is a defence against the truth,

<p>But I am not a body. And my mind Cannot attack. So I can not be sick.”</p>	
<p>Lesson 137 When I am healed, I am not healed alone. 1 Today's idea remains the central thought on which salvation rests. For healing is the opposite of all the world's ideas which dwell on sickness and on separate states. Sickness is a retreat from others and a shutting off of joining. It becomes a door that closes on a separate self and keeps it isolated and alone. 2 Sickness is isolation. For it seems to keep one self apart from all the rest to suffer what the others do not feel. It gives the body final power to make the separation real and keep the mind in solitary prison, split apart and held in pieces by a solid wall of sickened flesh which it can not surmount. The world obeys the laws that sickness serves, but healing operates apart from them. 3 It is impossible that anyone be healed alone. In sickness must he be apart and separate. But healing is his own decision to be one again and to accept his Self with all its parts intact and unassailed. In sickness does his Self appear to be dismembered and without the unity that gives it life. But healing is accomplished as he sees the body has no power to attack the universal oneness of God's Son. 4 Sickness would prove that lies must be the truth. But healing demonstrates that truth is true. The separation sickness would impose has never really happened. To be healed is merely to accept what always was the simple truth and always will remain exactly as it has forever been. Yet eyes accustomed to illusions must be shown that what they look upon is false. So healing, never needed by the truth, must demonstrate that sickness is not real. 5 Healing might thus be called a counter-dream which cancels out the dream of sickness in the name of truth but not in truth itself. Just as forgiveness overlooks all sins</p>	<p>Lesson: But healing is accomplished as he sees the body has no power to attack the UNIVERSAL ONENESS OF GOD'S SON. Urantia: 196:2.2 (2091.11) Jesus' life in the flesh portrays a transcendent religious growth from the early ideas of primitive awe and human reverence up through years of personal spiritual communion until he finally arrived at that advanced and exalted status of the consciousness of his ONENESS WITH THE FATHER. And thus, in one short life, did Jesus traverse that experience of religious spiritual progression which man begins on earth and ordinarily achieves only at the conclusion of his long sojourn in the spirit training schools of the successive levels of the pre-Paradise career.</p> <p>Urantia: 101:6.17 (1113.6) Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was.</p> <p>Urantia: 16:6.3 The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement.</p>

that never were accomplished, healing but removes illusions that have not occurred. Just as the real world will arise to take the place of what has never been at all, healing offers restitution for imagined states and false ideas which dreams embroider into pictures of the truth.

6 Yet think not healing is unworthy of your function here. For anti-Christ becomes more powerful than Christ to those who dream the world is real. The body seems to be more solid and more stable than the mind. And love becomes a dream, while fear remains the one reality that can be seen and justified and fully understood.

7 Just as forgiveness shines away all sin and the real world will occupy the place of what you made, so healing must replace the fantasies of sickness which you hold before the simple truth. When sickness has been seen to disappear in spite of all the laws that hold it cannot but be real, then questions have been answered. And the laws can be no longer cherished nor obeyed.

8 Healing is freedom. For it demonstrates that dreams will not prevail against the truth. Healing is shared. And by this attribute, it proves that laws unlike the ones which hold that sickness is inevitable are more potent than their sickly opposites. Healing is strength. For by its gentle hand is weakness overcome. And minds which were walled off within a body free to join with other minds, to be forever strong.

9 Healing, forgiveness, and the glad exchange of all the world of sorrow for a world where sadness cannot enter, are the means by which the Holy Spirit urges you to follow Him. His gentle lessons teach how easily salvation can be yours, how little practice you need undertake to let His laws replace the ones you made to hold yourself a prisoner to death.

10 His life becomes your own as you extend the little help He asks in freeing you from everything that ever caused you pain. And as you let yourself be healed, you see all those

around you or who cross your mind or whom you touch or those who seem to have no contact with you healed along with you. Perhaps you will not recognize them all, nor realize how great your offering to all the world when you let healing come to you. But you are never healed alone. And legions upon legions will receive the gift which you receive when you are healed.

11 Those who are healed become the instruments of healing. Nor does time elapse between the instant they are healed and all the grace of healing it is given them to give. What is opposed to God does not exist. And who accepts it not within his mind becomes a haven where the weary can remain to rest. For here is truth bestowed, and here are all illusions brought to truth.

12 Would you not offer shelter to God's Will? You but invite your Self to be at home, and can this invitation be refused? Ask the inevitable to occur, and you will never fail. The other choice is but to ask what cannot be to be, and this cannot succeed. Today we ask that only truth will occupy our minds, that thoughts of healing will this day go forth from what is healed to what must yet be healed, aware that they will both occur as one.

13 We will remember, as the hour strikes, our function is to let our minds be healed that we may carry healing to the world, exchanging curse for blessing, pain for joy, and separation for the peace of God. Is not a minute of the hour worth the giving to receive a gift like this? Is not a little time a small expense to offer for the gift of everything?

14 Yet must we be prepared for such a gift. And so we will begin the day with this and give ten minutes to these thoughts with which we will conclude today at night as well:

15 When I am healed, I am not healed alone.

And I would share my healing with the world,

That sickness may be banished from the mind

Of God's one Son, Who is my only Self.

16 Let healing be through you this very day.
And as you rest in quiet, be prepared to give
as you receive, to hold but what you give, and
to receive the Word of God to take the place
of all the foolish thoughts that ever were
imagined. Now we come together to make
well all that was sick and offer blessing where
there was attack. Nor will we let this function
be forgot as every hour of the day slips by,
remembering our function with this thought:
17 When I am healed, I am not healed alone.
And I would bless my brothers, for I would
Be healed with them as they are healed with
me.

Lesson 138

Heaven is the decision I must make.

1 In this world, Heaven is a choice because
here we believe there are alternatives to
choose between. We think that all things have
an opposite, and what we want we choose. If
Heaven exists, there must be hell as well, for
contradiction is the way we make what we
perceive and what we think is real. Creation
knows no opposite. But here is opposition part
of being "real."

2 It is this strange perception of the truth that
makes the choice of Heaven seem to be the
same as the relinquishment of hell. It is not
really thus. Yet what is true in God's creation
cannot enter here unless it is reflected in some
form the world can understand. Truth cannot
come where it could only be perceived with
fear, for this would be the error truth can be
brought to illusions. Opposition makes the
truth unwelcome, and it cannot come.

39:4.14 The keys of the kingdom of heaven
are: sincerity, more sincerity, and more
sincerity. All men have these keys. Men use
them—advance in spirit status—by decisions,
by more decisions, and by more decisions.
The highest moral choice is the choice of the
highest possible value, and always—in any
sphere, in all of them—this is to choose to do
the will of God. If man thus chooses, he is
great, though he be the humblest citizen of
Jerusalem or even the least of mortals on
Urantia.

3 Choice is the obvious escape from what appears as opposites. Decision lets one of conflicting goals become the aim of effort and expenditure of time. Without decision, time is but a waste and effort dissipated. It is spent for nothing in return. And time goes by without results. There is no sense of gain, for nothing is accomplished; nothing learned.

4 You need to be reminded that you think a thousand choices are confronting you when there is really only one to make. And even this but seems to be a choice. Do not confuse yourself with all the doubts that myriad decisions would induce. You make but one. And when that one is made, you will perceive it was no choice at all, for truth is true and nothing else is real. There is no opposite to choose instead. There is no contradiction to the truth.

5 Choosing depends on learning. But the truth cannot be learned but only recognized. In recognition its acceptance lies, and as it is accepted, it is known. But knowledge is beyond the goals we seek to teach within the framework of this course. Ours are teaching goals to be attained through learning how to reach them, what they are, and what they offer you. Decisions are the outcome of your learning, for they rest on what you have accepted as the truth of what you are and what your needs must be.

6 In this insanely complicated world, Heaven appears to take the form of choice rather than merely being what it is. Of all the choices you have tried to make, this is the simplest, most definitive, the prototype of all the rest, the one which settles all decisions. If you could decide the rest, this one remains unsolved. But when you solve this one, the others are resolved with it, for all decisions but conceal this one by taking different forms. Here is the final and the only choice in which is truth accepted or denied.

7 So we begin today considering the choice that time was made to help us make. Such is its holy purpose, now transformed from the

intent you gave it, that it be a means for demonstrating hell is real, hope changes to despair, and life itself must in the end be overcome by death. In death alone are opposites resolved, for ending opposition is to die. And thus salvation must be seen as death, for life is seen as conflict. To resolve the conflict is to end your life as well.

8 These mad beliefs can gain unconscious hold of great intensity and grip the mind with terror and anxiety so strong that it will not relinquish its ideas about its own protection. It must be saved from salvation, threatened to be safe, and magically armored against truth. And these decisions are made unaware to keep them safely undisturbed, apart from question and from reason and from doubt.

9 Heaven is chosen consciously. The choice cannot be made until alternatives are accurately seen and understood. All that is veiled in shadows must be raised to understanding to be judged again, this time with Heaven's help, and all mistakes in judgment which the mind had made before are open to correction as the truth dismisses them as causeless. Now are they without effects. They cannot be concealed because their nothingness is recognized.

10 The conscious choice of Heaven is as sure as is the ending of the fear of hell when it is raised from its protective shield of unawareness and is brought to light. Who can decide between the clearly seen and the unrecognized? Yet who can fail to make a choice between alternatives when only one is seen as valuable, the other as a wholly worthless thing, a but imagined source of guilt and pain? Who hesitates to make a choice like this? And shall we hesitate to choose today?

11 We make the choice for Heaven as we wake and spend five minutes making sure that we have made the one decision that is sane. We recognize we make a conscious choice between what has existence and what has nothing but an appearance of the truth. Its pseudo-being, brought to what is real, is

flimsy and transparent in the light. It holds no terror now, for what was made enormous, vengeful, pitiless with hate demands obscurity for fear to be invested there. Now it is recognized as but a foolish, trivial mistake.

12 Before we close our eyes in sleep tonight, we reaffirm the choice that we have made each hour in between. And now we give the last five minutes of our waking day to the decision with which we awoke. As every hour passed, we have declared our choice again in a brief quiet time devoted to maintaining sanity. And finally we close the day with this, acknowledging we chose but what we want:

13 Heaven is the decision I must make.
I make it now and will not change my mind,
Because it is the only thing I want.

Lesson 139

I will accept Atonement for myself.

1 Here is the end of choice. For here we come to a decision to accept ourselves as God created us. And what is choice except uncertainty of what we are? There is no doubt that is not rooted here. There is no question but reflects this one. There is no conflict that does not entail the single simple question, "What am I?"

2 Yet who could ask this question except one who has refused to recognize himself? Only refusal to accept yourself could make the question seem to be sincere. The only thing that can be surely known by any living thing is what it is. From this one point of certainty it looks on other things as certain as itself. Uncertainty about what you must be is self-deception on a scale so vast its magnitude can hardly be conceived.

3 To be alive and not to know yourself is to believe that you are really dead. For what is life except to be yourself, and what but you can be alive instead? Who is the doubter? What is it he doubts? Whom does he question? Who can answer him? He merely states that he is not himself and therefore,

Urantia: 101:6.6 (1112.2) With man, the eventual fusion and resultant oneness with the indwelling Adjuster — the personality synthesis of man and the essence of God — constitute him, in potential, a living part of the Supreme and insure for such a onetime mortal being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme.

being something else, becomes a questioner of what that something is.

4 Yet he could never be alive at all unless he knew the answer. If he asks as if he did not know, it merely shows he does not want to be the thing he is. He has accepted it because he lives, has judged against it and denied its worth, and has decided that he does not know the only certainty by which he lives. Thus he becomes uncertain of his life, for what it is has been denied by him.

5 It is for this denial that you need Atonement. Your denial made no change in what you are. But you have split your mind into what knows and does not know the truth. You are yourself. There is no doubt of this, and yet you doubt it. But you do not ask what part of you can really doubt yourself. It cannot really be a part of you that asks this question, for it asks of one who knows the answer. Were it part of you, uncertainty would be impossible.

6 Atonement remedies the strange idea that it is possible to doubt yourself and be unsure of what you really are. This is the depth of madness. Yet it is the universal question of the world. What does this prove except the world is mad? Why share its madness in the sad belief that what is universal here is true? Nothing the world believes is true. It is a place whose purpose is to be a home where those who claim they do not know themselves can come to question what it is they are.

7 And they will come again until the time Atonement is accepted, and they learn it is impossible to doubt yourself and not to be aware of what you are. Only acceptance can be asked of you, for what you are is certain. It is set forever in the holy Mind of God and in your own. It is so far beyond all doubt and question that to ask what it must be is all the proof you need to show that you believe the contradiction that you know not what you cannot fail to know.

8 Is this a question or a statement which denies itself in statement? Let us not allow

our holy minds to occupy themselves with senseless musings such as this. We have a mission here. We did not come to reinforce the madness which we once believed in. Let us not forget the goal that we accepted. It is more than just our happiness alone we came to gain. What we accept as what we are proclaims what everyone must be along with us.

9 Fail not your brothers, or you fail yourself. Look lovingly on them that they may know that they are part of you and you of them. This does Atonement teach and demonstrates the oneness of God's Son is unassailed by his belief he knows not what he is. Today accept Atonement, not to change reality, but merely to accept the truth about yourself and go your way rejoicing in the endless Love of God. It is but this that we are asked to do. It is but this that we will do today.

10 Five minutes in the morning and at night we will devote to dedicate our minds to our assignment for today. We start with this review of what our mission is:

11 I will accept Atonement for myself,
For I remain as God created me.

12 We have not lost the knowledge that God gave to us when He created us like Him. We can remember it for everyone, for in creation are all minds as one and in our memory is the recall how dear our brothers are to us in truth, how much a part of us is every mind, how faithful they have really been to us, and how our Father's Love contains us all.

13 In thanks for all creation, in the name of its Creator and His oneness with all aspects of creation, we repeat our dedication to our cause today each hour, as we lay aside all thoughts that would distract us from our holy aim. For several minutes let your mind be cleared of all the foolish cobwebs which the world would weave around the holy Son of God. And learn the fragile nature of the chains that seem to keep the knowledge of yourself apart from your awareness, as you say:

14 I will accept Atonement for myself, For I remain as God created me.	
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<p>L e s s o n 140 Only salvation can be said to cure.</p> <p>1 Cure is a word that cannot be applied to any remedy the world accepts as beneficial. What the world perceives as therapeutic is but what will make the body "better." When it tries to heal the mind, it sees no separation from the body, where it thinks the mind exists. Its forms of healing thus must substitute illusion for illusion. One belief in sickness takes another form, and so the patient now perceives himself as well.</p> <p>2 He is not healed. He merely had a dream that he was sick, and in the dream he found a magic formula to make him well. Yet he has not awakened from the dream, and so his mind remains exactly as it was before. He has not seen the light that would awaken him and end the dream. What difference does the content of a dream make in reality? One either sleeps or wakens. There is nothing in between.</p> <p>3 The happy dreams the Holy Spirit brings are different from the dreaming of the world, where one can merely dream he is awake. The dreams forgiveness lets the mind perceive do not induce another form of sleep, so that the dreamer dreams another dream. His happy dreams are heralds of the dawn of truth upon the mind. They lead from sleep to gentle waking, so that dreams are gone. And thus they cure for all eternity.</p> <p>4 Atonement heals with certainty and cures all sickness. For the mind which understands that sickness can be nothing but a dream is not deceived by forms the dream may take. Sickness where guilt is absent cannot come, for it is but another form of guilt. Atonement</p>	<p>101:6.8 The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:</p> <p>101:6.9 (1112.5) 1. Salvation from material fetters in the personal realization of sonship with God, who is spirit.</p> <p>101:6.10 (1112.6) 2. Salvation from intellectual bondage: man shall know the truth, and the truth shall set him free.</p> <p>101:6.11 (1112.7) 3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the morontian awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.</p> <p>101:6.12 (1113.1) 4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of Havona and the perfection of Paradise.</p> <p>101:6.13 (1113.2) 5. Salvation from self, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.</p> <p>101:6.14 (1113.3) 6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.</p> <p>101:6.15 (1113.4) 7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature</p>
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does not heal the sick, for that is not a cure. It takes away the guilt that makes the sickness possible. And that is cure indeed. For sickness now is gone, with nothing left to which it can return.

5 Peace be to you who have been cured in God and not in idle dreams. For cure must come from holiness, and holiness can not be found where sin is cherished. God abides in holy temples. He is barred where sin has entered. Yet there is no place where He is not. And therefore sin can have no home in which to hide from His beneficence. There is no place where holiness is not, and nowhere sin and sickness can abide.

6 This is the thought that cures. It does not make distinctions among unrealities. Nor does it seek to heal what is not sick, unmindful where the need for healing is. This is no magic. It is merely an appeal to truth which cannot fail to heal and heal forever. It is not a thought which judges an illusion by its size, its seeming gravity, or anything that is related to the form it takes. It merely focuses on what it is and knows that no illusion can be real.

7 Let us not try today to seek to cure what cannot suffer sickness. Healing must be sought but where it is and then applied to what is sick so that it can be cured. There is no remedy the world provides that can effect a change in anything. The mind that brings illusions to the truth is really changed. There is no change but this. For how can one illusion differ from another but in attributes that have no substance, no reality, no core, and nothing that is truly different?

8 Today we seek to change our minds about the source of sickness, for we seek a cure for all illusions, not another shift among them. We will try today to find the source of healing, which is in our minds because our Father placed it there for us. It is not further

attempts the transcendental discovery of the Ultimate on the postfinaliter levels of the absonite.

Urantia: :131:4.7 God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God. O God, save us from the threefold ruin of hell — lust, wrath, and avarice! O soul, gird yourself for the spirit struggle of immortality! When the end of mortal life comes, hesitate not to forsake this body for a more fit and beautiful form and to awake in the realms of the Supreme and Immortal, where there is no fear, sorrow, hunger, thirst, or death. To know God is to cut the cords of death. The God-knowing soul rises in the universe like the cream appears on top of the milk. We worship God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him — immortal. Evil must be left behind in this world, but virtue follows the soul to heaven.

from us than ourselves. It is as near to us as our own thoughts—so close it is impossible to lose. We need but seek it, and it must be found.

9 We will not be misled today by what appears to us as sick. We go beyond appearances today and reach the source of healing from which nothing is exempt. We will succeed to the extent to which we realize that there can never be a meaningful distinction made between what is untrue and equally untrue. Here there are no degrees and no beliefs that what does not exist is truer in some forms than others. All of them are false and can be cured because they are not true.

10 So do we lay aside our amulets, our charms and medicines, our chants and bits of magic in whatever form they took. We will be still and listen for the Voice of healing which will cure all ills as one, restoring saneness to the Son of God. No voice but this can cure. Today we hear a single Voice which speaks to us of truth where all illusions end, and peace returns to the eternal quiet home of God.

11 We waken hearing Him and let Him speak to us five minutes as the day begins and end the day by listening again five minutes more before we go to sleep. Our only preparation is to let our interfering thoughts be laid aside, not separately, but all of them as one. They are the same. We have no need to make them different and thus delay the time when we can hear our Father speak to us. We hear Him now. We come to Him today.

12 With nothing in our hands to which we cling, with lifted hearts and listening minds we pray:

13 Only salvation can be said to cure.
Speak to us, Father, that we may be healed.

<p>14 And we will feel salvation cover us with soft protection and with peace so deep that no illusion can disturb our minds nor offer proof to us that it is real. This will we learn today. And we will say our prayer for healing hourly and take a minute as the hour strikes to hear the answer to our prayer be given us as we attend in silence and in joy. This is the day when healing comes to us. This is the day when separation ends and we remember Who we really are.</p>	
<p>Lesson 141 REVIEW IV Introduction</p> <p>Now we review again, this time aware we are preparing for the second part of learning how the truth can be applied. Today we will begin to concentrate on readiness for what will follow next. Such is our aim for this review, and for the lessons following. Thus, we review the recent lessons and their central thoughts in such a way as will facilitate the readiness that we would now achieve.</p> <p>There is a central theme that unifies each step in the review we undertake, which can be simply stated in these words:</p> <p>My mind holds only what I think with God.</p> <p>That is a fact, and represents the truth of What you are and What your Father is. It is this thought by which the Father gave creation to the Son, establishing the Son as co-creator with Himself. It is this thought that fully guarantees salvation to the Son. For in his mind no thoughts can dwell but those his Father shares. Lack of forgiveness blocks this thought from his awareness. Yet it is forever true.</p>	<p>Urantia: 68:3.5 The peace tendency of the human race is not a natural endowment; it is derived from the teachings of revealed religion, from the accumulated experience of the progressive races, but more especially from the teachings of Jesus, the Prince of Peace.</p> <p>Lesson: Forgiveness is acquired. It is not inherent in the mind, which cannot sin. As sin is an idea you taught yourself, forgiveness must be learned by you as well, but from a Teacher other than yourself, Who represents the other Self in you.</p> <p>159:1.3 “The Father in heaven loves his children, and therefore should you learn to love one another; the Father in heaven forgives you your sins; therefore should you learn to forgive one another.</p>

Let us begin our preparation with some understanding of the many forms in which the lack of true forgiveness may be carefully concealed. Because they are illusions, they are not perceived to be but what they are; defenses that protect your unforgiving thoughts from being seen and recognized. Their purpose is to show you something else, and hold correction off through self-deceptions made to take its place.

And yet, your mind holds only what you think with God. Your self-deceptions cannot take the place of truth. No more than can a child who throws a stick into the ocean change the coming and the going of the tides, the warming of the water by the sun, the silver of the moon on it by night. So do we start each practice period in this review with readying our minds to understand the lessons that we read, and see the meaning that they offer us.

Begin each day with time devoted to the preparation of your mind to learn what each idea you will review that day can offer you in freedom and in peace. Open your mind, and clear it of all thoughts that would deceive, and let this thought alone engage it fully, and remove the rest:

My mind holds only what I think with God.

Five minutes with this thought will be enough to set the day along the lines which God appointed, and to place His Mind in charge of all the thoughts you will receive that day.

They will not come from you alone, for they will all be shared with Him. And so each one will bring the message of His Love to you, returning messages of yours to Him. So will communion with the Lord of Hosts be yours, as He Himself has willed it be. And as His Own completion joins with Him, so will He

join with you who are complete as you unite with Him, and He with you.

After your preparation, merely read each of the two ideas assigned to you to be reviewed that day. Then close your eyes, and say them slowly to yourself. There is no hurry now, for you are using time for its intended purpose. Let each word shine with the meaning God has given it, as it was given to you through His Voice. Let each idea which you review that day give you the gift that He has laid in it for you to have of Him. And we will use no format for our practicing but this:

Each hour of the day, bring to your mind the thought with which the day began, and spend a quiet moment with it. Then repeat the two ideas you practice for the day unhurriedly, with time enough to see the gifts that they contain for you, and let them be received where they were meant to be.

We add no other thoughts, but let these be the messages they are. We need no more than this to give us happiness and rest, and endless quiet, perfect certainty, and all our Father wills that we receive as the inheritance we have of Him. Each day of practicing, as we review, we close as we began, repeating first the thought that made the day a special time of blessing and of happiness for us; and through our faithfulness restored the world from darkness to the light, from grief to joy, from pain to peace, from sin to holiness.

God offers thanks to you who practice thus the keeping of His Word. And as you give your mind to the ideas for the day again before you sleep, His gratitude surrounds you in the peace wherein He wills you be forever, and are learning now to claim again as your inheritance.

Lesson 141

<p>My mind holds only what I think with God.</p> <p>(121) Forgiveness is the key to happiness.</p> <p>(122) Forgiveness offers everything I want.</p>	
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<p>L e s s o n 142</p> <p>My mind holds only what I think with God.</p> <p>[123] I thank my Father for His gifts to me.</p> <p>[124] Let me remember I am one with God.</p>	<p>Review lesson 123</p> <p>Urantia: 7:3.5 But how much more perfect is the superb technique of the spiritual world! If anything originates in your consciousness that is fraught with supreme spiritual value, when once you give it expression, no power in the universe can prevent its flashing directly to the Absolute Spirit Personality of all creation.</p> <p>JCIM: And thanks to you for listening to Him. His Word is soundless if it be not heard. In thanking Him the thanks are yours as well. An unheard message will not save the world, however mighty be the Voice that speaks, however loving may the message be. Thanks be to you who heard, for you become the messenger who brings His Voice with you, and let It echo round and round the world.</p> <p>Review lesson 124</p> <p>JCIM Lesson: Today we will again give thanks for our identity in God.</p> <p>These lessons help us practice transferring our identity over to our Morontia souls and possibly bypass death.</p> <p>112:2.20 But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality.</p>
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<p>L e s s o n 143</p> <p>My mind holds only what I think with God.</p> <p>[125] In quiet I receive God's Word today.</p> <p>[126] All that I give is given to myself.</p>	<p>170:2.23 When you forgive your brother in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds.</p>
<p>L e s s o n 144</p> <p>My mind holds only what I think with God.</p> <p>[127] There is no love but God's.</p> <p>[128] The world I see has nothing that I want.</p>	<p>Urantia: 100:2.6 The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affection; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.</p>
<p>L e s s o n 145</p> <p>My mind holds only what I think with God.</p> <p>[129] Beyond this world there is a world I want.</p> <p>[130] It is impossible to see two worlds.</p>	<p>111:6.2 The mortal dilemma consists in the double fact that man is in bondage to nature while at the same time he possesses a unique liberty— freedom of spiritual choice and action. On material levels man finds himself subservient to nature, while on spiritual levels he is triumphant over nature and over all things temporal and finite. Such a paradox is inseparable from temptation, potential evil, decisional errors, and when self becomes proud and arrogant, sin may evolve.</p>
<p>L e s s o n 146</p> <p>My mind holds only what I think with God.</p> <p>[131] No one can fail who asks to reach the truth.</p> <p>[132] I loose the world from all I thought it was.</p>	<p>167:5.2 ...The law of the universe is: Ask and you shall receive; seek and you shall find.</p>

<p>Lesson 147</p> <p>My mind holds only what I think with God.</p> <p>[133] I will not value what is valueless.</p> <p>[134] Let me perceive forgiveness as it is.</p>	<p>JCIM Lesson: First, if you choose a thing that will not last forever, what you chose is valueless. A temporary value is without all value. Time can never take away a value that is real. What fades and dies was never there, and makes no offering to him who chooses it. He is deceived by nothing in a form he thinks he likes.</p> <p>Urantia: 112:5.22 But personality and the relationships between personalities are never scaffolding; mortal memory of personality relationships has cosmic value and will persist. On the mansion worlds you will know and be known, and more, you will remember, and be remembered by, your onetime associates in the short but intriguing life on Urantia.</p> <p>Urantia: 111:3.7 In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity— if it is worth finishing.</p>
<p>Lesson 148</p> <p>My mind holds only what I think with God.</p> <p>[135] If I defend myself, I am attacked.</p> <p>[136] Sickness is a defense against the truth.</p>	<p>159:5.9 Urantia: : “When an enemy smites you on one cheek, do not stand there dumb and passive but in positive attitude turn the other; that is, do the best thing possible actively to lead your brother in error away from the evil paths into the better ways of righteous living.” Jesus required his followers to react positively and aggressively to every life situation. The turning of the other cheek, or whatever act that may typify, demands initiative, necessitates vigorous, active, and courageous expression of the believer's personality.</p>

<p>L e s s o n 149</p> <p>My mind holds only what I think with God.</p> <p>[137] When I am healed, I am not healed alone.</p> <p>[138] Heaven is the decision I must make.</p>	<p>Lesson: But healing is accomplished as he sees the body has no power to attack the UNIVERSAL ONENESS OF GOD'S SON.</p> <p>196:2.2 (2091.11) Jesus' life in the flesh portrays a transcendent religious growth from the early ideas of primitive awe and human reverence up through years of personal spiritual communion until he finally arrived at that advanced and exalted status of the consciousness of his ONENESS WITH THE FATHER. And thus, in one short life, did Jesus traverse that experience of religious spiritual progression which man begins on earth and ordinarily achieves only at the conclusion of his long sojourn in the spirit training schools of the successive levels of the pre-Paradise career.</p> <p>101:6.17 (1113.6) Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was.</p>
<p>L e s s o n 150</p> <p>My mind holds only what I think with God.</p> <p>[139] I will accept Atonement for myself.</p> <p>[140] Only salvation can be said to cure.</p>	<p>101:6.8 The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:</p> <p>101:6.9 (1112.5) 1. Salvation from material fetters in the personal realization of sonship with God, who is spirit.</p> <p>101:6.10 (1112.6) 2. Salvation from intellectual bondage: man shall know the truth, and the truth shall set him free.</p> <p>101:6.11 (1112.7) 3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the morontian</p>

	<p>awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.</p> <p>101:6.12 (1113.1) 4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of Havona and the perfection of Paradise.</p> <p>101:6.13 (1113.2) 5. Salvation from self, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.</p> <p>101:6.14 (1113.3) 6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.</p> <p>101:6.15 (1113.4) 7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate on the postfinaliter levels of the absonite.</p>
<p>Lesson 151 All things are echoes of the Voice of God.</p> <p>1 No one can judge on partial evidence. That is not judgment. It is merely an opinion based on ignorance and doubt. Its seeming certainty is but a cloak for the uncertainty it would conceal. It needs irrational defense because it is irrational. And its defense seems strong, convincing, and without a doubt because of all the doubting underneath.</p> <p>2 You do not seem to doubt the world you see. You do not really question what is shown you through the body's eyes. Nor do you ask why you believe it, even though you learned a</p>	<p>Urantia: 101:0.3 Religion, the conviction-faith of the personality, can always triumph over the superficially contradictory logic of despair born in the unbelieving material mind. There really is a true and genuine inner voice, that "true light which lights every man who comes into the world." And this spirit leading is distinct from the ethical prompting of human conscience. The feeling of religious assurance is more than an emotional feeling. The assurance of religion transcends the reason of the mind, even the logic of philosophy. Religion is faith, trust, and assurance.</p>

long while since your senses do deceive. That you believe them to the last detail which they report is even stranger when you pause to recollect how frequently they have been faulty witnesses indeed! Why would you trust them so implicitly? Why but because of underlying doubt which you would hide with show of certainty?

3 How can you judge? Your judgment rests upon the witness that your senses offer you. Yet witness never falser was than this. But how else do you judge the world you see? You place pathetic faith in what your eyes and ears report. You think your fingers touch reality and close upon the truth. This is awareness which you understand and think more real than what is witnessed to by the eternal Voice of God Himself.

4 Can this be judgment? You have often been urged to refrain from judging, not because it is a right to be withheld from you. You cannot judge. You merely can believe the ego's judgments, all of which are false. It guides your senses carefully, to prove how weak you are, how helpless and afraid, how apprehensive of just punishment, how black with sin, how wretched in your guilt.

5 This thing it speaks of and would yet defend it tells you is yourself. And you believe that this is so with stubborn certainty. Yet underneath remains the hidden doubt that what it shows you as reality with such conviction it does not believe. It is itself alone that it condemns. It is within itself it sees the guilt. It is its own despair it sees in you.

6 Hear not its voice. The witnesses it sends to prove to you its evil is your own are false and speak with certainty of what they do not know. Your faith in them is blind because you would not share the doubts their lord cannot completely vanquish. You believe to doubt his vassals is to doubt yourself. Yet you must

JCIM Lesson: You do not seem to doubt the world you see. You do not really question what is shown you through the body's eyes. Nor do you ask why you believe it, even though you learned a long while since your senses do deceive.

Urantia: 111:4.1 Recognition is the intellectual process of fitting the sensory impressions received from the external world into the memory patterns of the individual. Understanding connotes that these recognized sensory impressions and their associated memory patterns have become integrated or organized into a dynamic network of principles.

111:4.2 Meanings are derived from a combination of recognition and understanding. MEANINGS ARE NONEXISTENT IN A WHOLLY SENSORY OR MATERIAL WORLD. Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

learn to doubt their evidence will clear the way to recognize yourself and let the Voice for God alone be Judge of what is worthy of your own belief.

7 He will not tell you that your brother should be judged by what your eyes behold in him, nor what his body's mouth says to your ears, nor what your fingers' touch reports of him. He passes by such idle witnesses, which merely bear false witness to God's Son. He recognizes only what God loves, and in the holy light of what He sees do all the ego's dreams of what you are vanish before the splendor He beholds.

8 Let Him be judge of what you are, for He has certainty in which there is no doubt, because it rests on certainty so great that doubt is meaningless before Its face. Christ cannot doubt Himself. The Voice of God can only honor Him, rejoicing in His perfect, everlasting sinlessness. Whom He has judged can only laugh at guilt, unwilling now to play with toys of sin, unheeding of the body's witnesses before the rapture of His holy face.

9 And thus He judges you. Accept His word of what you are, for He bears witness to your beautiful creation and the Mind Whose Thought created your reality. What can the body mean to Him Who knows the glory of the Father and the Son? What whispers of the ego can He hear? What could convince Him that your sins are real?

10 Let Him be judge as well of everything that seems to happen to you in this world. His lessons will enable you to bridge the gap between illusions and the truth. He will remove all faith that you have placed in pain, disaster, suffering, and loss. He gives you vision which can look beyond these grim appearances and can behold the gentle face of Christ in all of them. You will no longer doubt that only good can come to you who are

beloved of God, for He will judge all happenings and teach the single lesson which they all contain.

11 He will select the elements in them that represent the truth and disregard those aspects which reflect but idle dreams. And He will reinterpret all you see and all occurrences, each circumstance, and every happening which seems to touch on you in any way from His one frame of reference, wholly unified and sure. And you will see the love beyond the hate, the constancy in change, the pure in sin, and only Heaven's blessing on the world.

12 Such is your resurrection, for your life is not a part of anything you see. It stands beyond the body and the world, past every witness for unholiness, within the Holy, holy as Itself. In everyone and everything, His Voice would speak to you of nothing but your Self and your Creator, Who is one with Him. So will you see the holy face of Christ in everything and hear in everything no sound except the echo of God's Voice.

13 We practice wordlessly today, except at the beginning of the time you spend with God. We introduce these times with but a single, slow repeating of the thought with which the day begins. And then we watch our thoughts, appealing silently to Him Who sees the elements of truth in them. Let Him evaluate each thought that comes to mind, remove the elements of dreams, and give them back to you as clean ideas that do not contradict the Will of God.

14 Give Him your thoughts, and He will give them back as miracles which joyously proclaim the wholeness and the happiness God wills His Son as proof of His eternal Love. And as each thought is thus transformed, it takes on healing power from the Mind Which saw the truth in it and failed to be deceived by what was falsely added. All

<p>the threads of fantasy are gone, and what remains is unified into a perfect thought that offers its perfection everywhere.</p> <p>15 Spend 15 minutes thus when you awake and gladly give another 15 more before you go to sleep. Your ministry begins as all your thoughts are purified. So are you taught to teach the Son of God the holy lesson of his sanctity. No one can fail to listen when you hear the Voice for God give honor to God's Son. And everyone will share the thoughts with you which He has retranslated in your mind.</p> <p>16 Such is your Eastertide. And so you lay the gift of snow-white lilies on the world, replacing witnesses to sin and death. Through your transfiguration is the world redeemed and joyfully released from guilt. Now do we lift our resurrected minds in gladness and in gratitude to Him Who has restored our sanity to us.</p> <p>17 And we will hourly remember Him Who is salvation and deliverance. As we give thanks the world unites with us and happily accepts our holy thoughts which Heaven has corrected and made pure. Now has our ministry begun at last, to carry round the world the joyous news that truth has no illusions and the peace of God, through us, belongs to everyone.</p>	
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<p>L e s s o n 152</p> <p>The power of decision is my own.</p> <p>1 No one can suffer loss unless it be his own decision. No one suffers pain except his choice elects this state for him. No one can grieve nor fear nor think him sick unless these are the outcomes that he wants. And no one dies without his own consent. Nothing occurs but represents your wish, and nothing is</p>	<p>Urantia: 11:4.9 ". . . . Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?</p>
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omitted that you choose. Here is your world, complete in all details. Here is its whole reality for you. And it is only here salvation is.

2 You may believe that this position is extreme and too inclusive to be true. Yet can truth have exceptions? If you have the gift of everything, can loss be real? Can pain be part of peace, or grief of joy? Can fear and sickness enter in a mind where love and perfect holiness abide? Truth must be all-inclusive if it be the truth at all. Accept no opposite and no exceptions, for to do so is to contradict the truth entirely.

3 Salvation is the recognition that the truth is true and nothing else is true. This you have heard before, but may not yet accept both parts of it. Without the first, the second has no meaning, but without the second is the first no longer true. Truth cannot have an opposite. This can not be too often said and thought about. For if what is not true is true as well as what is true, then part of truth is false, and truth has lost its meaning. Nothing but the truth is true, and what is false is false.

4 This is the simplest of distinctions, yet the most obscure. But not because it is a difficult distinction to perceive. It is concealed behind a vast array of choices which do not appear to be entirely your own. And thus the truth appears to have some aspects that belie consistency but do not seem to be but contradictions introduced by you.

5 As God created you, you must remain unchangeable with transitory states by definition false. And that includes all shifts in feeling, alterations in conditions of the body and the mind, in all awareness, and in all response. This is the all-inclusiveness which sets the truth apart from falsehood, and the false kept separate from the truth as what it is.

111:4.10 Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds. . . . "

6 Is it not strange that you believe to think you made the world you see is arrogance? God made it not. Of this you can be sure. What can He know of the ephemeral, the sinful and the guilty, the afraid, the suffering and lonely, and the mind that lives within a body that must die? You but accuse Him of insanity, to think He made a world where such things seem to have reality. He is not mad. Yet only madness makes a world like this.

7 To think that God made chaos, contradicts His Will, invented opposites to truth, and suffers death to triumph over life—all this is arrogance. Humility would see at once these things are not of Him. And can you see what God created not? To think you can is merely to believe you can perceive what God willed not to be. And what could be more arrogant than this?

8 Let us today be truly humble and accept what we have made as what it is. The power of decision is our own. Decide but to accept your rightful place as co-creator of the universe, and all you think you made will disappear. What rises to awareness then will be all that there ever was, eternally as it is now. And it will take the place of self-deceptions made but to usurp the altar to the Father and the Son.

9 Today we practice true humility, abandoning the false pretense by which the ego seeks to prove it arrogant. Only the ego can be arrogant. But truth is humble in acknowledging its mightiness, its changelessness, and its eternal wholeness—all-encompassing, God's perfect gift to His beloved Son.

10 We lay aside the arrogance which says that we are sinners, guilty and afraid, ashamed of what we are. And we lift our hearts in true humility instead to Him Who has created us

<p>immaculate, like to Himself in power and in love. The power of decision is our own. And we accept of Him that which we are and humbly recognize the Son of God.</p> <p>11 To recognize God's Son implies as well that all self-concepts have been laid aside and recognized as false. Their arrogance has been perceived. And in humility the radiance of God's Son, his gentleness, his perfect sinlessness, his Father's Love, his right to Heaven and release from hell are joyously accepted as our own. Now do we join in glad acknowledgment that lies are false and only truth is true.</p> <p>12 We think of truth alone as we arise and spend five minutes practicing its ways, encouraging our frightened minds with this:</p> <p>13 The power of decision is my own. This day I will accept myself as what My Father's Will created me to be.</p> <p>14 Then will we wait in silence, giving up all self-deceptions as we humbly ask our Self that He reveal Himself to us. And He Who never left will come again to our awareness, grateful to restore His home to God as it was meant to be.</p> <p>15 In patience wait for Him throughout the day and hourly invite Him with the words with which the day began, concluding it with this same invitation to your Self. God's Voice will answer, for He speaks for you and for your Father. He will substitute the peace of God for all your frantic thoughts, the truth of God for self-deceptions, and God's Son for your illusions of yourself.</p>	
<p>Lesson 153 In my defenselessness my safety lies.</p>	<p>Lesson: In time, with practice, YOU WILL NEVER CEASE TO THINK OF HIM and hear His loving Voice guiding your footsteps</p>

1 You who feel threatened by this changing world, its twists of fortune and its bitter jests, its brief relationships and all the "gifts" it merely lends to take away again, attend this lesson well. The world provides no safety. It is rooted in attack and all its "gifts" of seeming safety are illusory deceptions. It attacks and then attacks again. No peace of mind is possible where danger threatens thus.

2 The world gives rise but to defensiveness. For threat brings anger, anger makes attack seem reasonable, honestly provoked, and righteous in the name of self defense. Yet is defensiveness a double threat. For it attests to weakness and sets up a system of defense that cannot work. Now are the weak still further undermined, for there is treachery without and still a greater treachery within. The mind is now confused and knows not where to turn to find escape from its imaginings.

3 It is as if a circle held it fast, wherein another circle bound it, and another in that one, until escape no longer can be hoped for nor obtained. Attack, defense; defense, attack, become the circles of the hours and the days that bind the mind in heavy bands of steel with iron overlaid, returning but to start again. There seems to be no break nor ending in the ever-tightening grip of imprisonment upon the mind.

4 Defenses are the costliest of all the prices which the ego would exact. In them lies madness in a form so grim that hope of sanity seems but to be an idle dream, beyond the possible. The sense of threat the world encourages is so much deeper and so far beyond the frenzy and intensity of which you can conceive that you have no idea of all the devastation it has wrought. You are its slave. You know not what you do in fear of it. You do not understand how much you have been

into quiet ways where you will walk in true defenselessness, for you will know that Heaven goes with you.

Urantia: 136:2.5 It was the voice of the Personalized Adjuster that John and Jesus heard, speaking in behalf of the Universal Father, for the Adjuster is of, and as, the Paradise Father. Throughout the remainder of Jesus' earth life this Personalized Adjuster was associated with him in all his labors; JESUS WAS IN CONSTANT COMMUNION with this exalted Adjuster.

made to sacrifice who feel its iron grip upon your heart.

5 You do not realize what you have done to sabotage the holy peace of God by your defensiveness. For you behold the Son of God as but a victim to attack by fantasies, by dreams, and by illusions he has made; yet helpless he is in their presence, needful only of defense by still more fantasies and dreams by which illusions of his safety comfort him.

6 Defenselessness is strength. It testifies to recognition of the Christ in you. Perhaps you will recall the course maintains that choice is always made between His strength and your own weakness seen apart from Him. Defenselessness can never be attacked because it recognizes strength so great attack is folly or a silly game a tired child might play when he becomes too sleepy to remember what he wants.

7 Defensiveness is weakness. It proclaims you have denied the Christ and come to fear His Father's anger. What can save you now from your delusion of an angry god whose fearful image you believe you see at work in all the evils of the world? What but illusions could defend you now, when it is but illusions which you fight?

8 We will not play such childish games today. For our true purpose is to save the world, and we would not exchange for foolishness the endless joy our function offers us. We would not let our happiness slip by because a fragment of a senseless dream happened to cross our minds, and we mistook the figures in it for the Son of God, its tiny instant for eternity.

9 We look past dreams today and recognize that we need no defense because we are created unassailable, without all thought or wish or dream in which attack has any

meaning. Now we cannot fear, for we have left all fearful thoughts behind. And in defenselessness we stand secure, serenely certain of our safety now, sure of salvation; sure we will fulfil our chosen purpose as our ministry extends its holy blessing through the world.

10 Be still a moment, and in silence think how holy is your purpose, how secure you rest, untouchable within its light. God's ministers have chosen that the truth be with them. Who is holier than they? Who could be surer that his happiness is fully guaranteed? And who could be more mightily protected? What defense could possibly be needed now by those who are among the chosen ones of God by His election and their own as well?

11 It is the function of God's ministers to help their brothers choose as they have done. God has elected all, but few have come to realize His Will is but their own. And while you fail to teach what you have learned, salvation waits and darkness holds the world in grim imprisonment. Nor will you learn that light has come to you, and your escape has been accomplished. For you will not see the light until you offer it to all your brothers. As they take it from your hands, so will you recognize it as your own.

12 Salvation can be thought of as a game that happy children play. It was designed by One Who loves His children, and Who would replace their fearful toys with joyous games which teach them that the game of fear is gone. His game instructs in happiness because there is no loser. Everyone who plays must win, and in his winning is the gain to everyone ensured. The game of fear is gladly laid aside when children come to see the benefits salvation brings.

13 You who have played that you are lost to hope, abandoned by your Father, left alone in

terror in a fearful world made mad by sin and guilt, be happy now. That game is over. Now a quiet time has come in which we put away the toys of guilt and lock our quaint and childish thoughts of sin forever from the pure and holy minds of Heaven's children and the Son of God. We pause but for a moment more to play our final happy game upon this earth. And then we go to take our rightful place where truth abides and games are meaningless.

14 So is the story ended. Let this day bring the last chapter closer to the world that everyone may learn the tales he reads of terrifying destiny, defeat of all his hopes, his pitiful defense against a vengeance he can not escape, are but his own deluded fantasies. God's ministers have come to waken him from the dark dreams this story has evoked in his confused, bewildered memory of this distorted tale. God's Son can smile at last on learning that it is not true.

15 Today we practice in a form we will maintain for quite a while. We will begin each day by giving our attention to the daily thought as long as possible. Five minutes now becomes the least we give to preparation for a day in which salvation is the only goal we have. Ten would be better; 15 better still. And as distraction ceases to arise to turn us from our purpose, we will find that half an hour is too short a time to spend with God. Nor will we willingly give less at night in gratitude and joy.

16 Each hour adds to our increasing peace, as we remember to be faithful to the Will we share with God. At times, perhaps, a minute, even less, will be the most that we can offer as the hour strikes. Sometimes we will forget. At other times the business of the world will close on us, and we will be unable to

withdraw a little while and turn our thoughts to God.

17 Yet when we can, we will observe our trust as ministers of God in hourly remembrance of our mission and His Love. And we will quietly sit by and wait on Him and listen to His Voice and learn what He would have us do the hour that is yet to come, while thanking Him for all the gifts He gave us in the one gone by.

18 In time, with practice, you will never cease to think of Him and hear His loving Voice guiding your footsteps into quiet ways where you will walk in true defenselessness, for you will know that Heaven goes with you. Nor would you keep your mind away from Him a moment, even though your time is spent in offering salvation to the world. Think you He will not make this possible for you who chose to carry out His plan for the salvation of the world and yours?

19 Today our theme is our defenselessness. We clothe ourselves in it as we prepare to meet the day. We rise up strong in Christ and let our weakness disappear as we remember that His strength abides in us. We will remind ourselves that He remains beside us through the day and never leaves our weakness unsupported by His strength.

20 We call upon His strength each time we feel the threat of our defenses undermine our certainty of purpose. We will pause a moment as He tells us, "I am here." Your practicing will now begin to take the earnestness of love to help you keep your mind from wandering from its intent.

21 Be not afraid nor timid. There can be no doubt that you will reach your final goal. The ministers of God can never fail because the love and strength and peace that shine from them to all their brothers come from Him.

<p>These are His gifts to you. Defenselessness is all you need to give Him in return. You lay aside but what was never real to look on Christ and see His sinlessness.</p>	
<p>L e s s o n 154 I am among the ministers of God.</p> <p>1 Let us today be neither arrogant nor falsely humble. We have gone beyond such foolishness. We cannot judge ourselves, nor need we do so. These are but attempts to hold decision off, and to delay commitment to our function. It is not our part to judge our worth, nor can we know what role is best for us; what we can do within a larger plan we cannot see in its entirety. Our part is cast in Heaven, not in hell. And what we think is weakness can be strength; what we believe to be our strength is often arrogance.</p> <p>2 Whatever your appointed role may be, it was selected by the Voice for God, Whose function is to speak for you as well. Seeing your strengths exactly as they are and equally aware of where they can be best applied, for what, to whom, and when, He chooses and accepts your part for you. He does not work without your own consent, but He is not deceived in what you are and listens only to His Voice in you.</p> <p>3 It is through His ability to hear One Voice Which is His own that you become aware at last there is One Voice in you. And that One Voice appoints your function and relays it to you, giving you the strength to understand it, do what it entails, and to succeed in everything you do that is related to it. God has joined His Son in this, and thus His Son becomes His messenger of unity with Him.</p> <p>4 It is this joining through the Voice of God of Father and of Son that sets apart salvation</p>	<p>Urantia: 140:1.6 "Whosoever would become great in my Father's kingdom shall become a minister to all; and whosoever would be first among you, let him become the server of his brethren. But when you are once truly received as citizens in the heavenly kingdom, you are no longer servants but sons, sons of the living God. And so shall this kingdom progress in the world until it shall break down every barrier and bring all men to know my Father and believe in the saving truth which I have come to declare. Even now is the kingdom at hand, and some of you will not die until you have seen the reign of God come in great power.</p>

from the world. It is this Voice which speaks of laws the world does not obey, which promises salvation from all sin, with guilt abolished in the mind that God created sinless. Now this mind becomes aware again of Who created it, and of His lasting union with itself. So is its Self the one reality in which its will and that of God are joined.

5 A messenger does not elect to make the message he delivers. Nor does he question the right of him who does nor ask why he has chosen those who will receive the message that he brings. It is enough that he accept it, bring it to the ones for whom it is appointed, and fulfill his role in its delivery. If he determines what the messages should be or what their purpose is or where they should be carried, he is failing to perform his proper part as bringer of the Word.

6 There is one major difference in the role of Heaven's messengers which sets them off from those the world appoints. The messages which they deliver are intended first for them. And it is only as they can accept them for themselves that they become able to bring them further and to give them everywhere that they were meant to be. Like earthly messengers, they did not write the messages they bear, but they become their first receivers in the truest sense, receiving to prepare themselves to give.

7 An earthly messenger fulfills his role by giving all the messages away. The messengers of God perform their part by their acceptance of His messages as for themselves and show they understand the messages by giving them away. They choose no roles that are not given them by His authority. And so they gain by every message which they give away.

8 Would you receive the messages of God? For thus do you become His messengers. You are appointed now. And yet you wait to give

the messages you have received, and so you do not know that they are yours and do not recognize them. No one can receive and understand he has received until he gives. For in the giving is his own acceptance of what he received.

9 You who are now the messengers of God receive His messages, for that is part of your appointed role. God has not failed to offer what you need, nor has it been left unaccepted. Yet another part of your appointed task is yet to be accomplished. He Who has received for you the messages of God would have them be received by you as well. For thus do you identify with Him and claim your own.

10 It is this joining that we undertake to recognize today. We will not seek to keep our minds apart from Him Who speaks for us, for it is but our voice we hear as we attend Him. He alone can speak to us and for us, joining in One Voice the getting and the giving of God's Word, the giving and receiving of His Will.

11 We practice giving Him what He would have that we may recognize His gifts to us. He needs our voice that He may speak through us. He needs our hands to hold His messages and carry them to those whom He appoints. He needs our feet to bring us where He wills, that those who wait in misery may be at last delivered. And He needs our will united with His own, that we may be the true receivers of the gifts He gives.

12 Let us but learn this lesson for today: we will not recognize what we receive until we give it. You have heard this said a hundred times, and yet belief is lacking still. But this is sure—until belief is given it, you will receive a thousand miracles and then receive a thousand more but will not know that God Himself has left no gift beyond what you already have nor has denied the tiniest of

<p> blessings to His Son. What can this mean to you until you have identified with him and with his own?</p> <p>13 Our lesson for today is stated thus:</p> <p>14 I am among the ministers of God, And I am grateful that I have the means By which to recognize that I am free.</p> <p>15 The world recedes as we light up our minds and realize these holy words are true. They are the message sent to us today from our Creator. Now we demonstrate how they have changed our minds about ourselves and what our function is. For as we prove that we accept no will we do not share, our many gifts from our Creator will spring to our sight and leap into our hands, and we will understand what we received.</p>	
<p>Lesson 155 I will step back and let Him lead the way.</p> <p>1 There is a way of living in the world that is not here, although it seems to be. You do not change appearance, though you smile more frequently. Your forehead is serene; your eyes are quiet. And the ones who walk the world as you do recognize their own. Yet those who have not yet perceived the way will recognize you also and believe that you are like them as you were before.</p> <p>2 The world is an illusion. Those who choose to come to it are seeking for a place where they can be illusions and avoid their own reality. Yet when they find their own reality is even here, then they step back and let it lead the way. What other choice is really theirs to make? To let illusion walk ahead of truth is madness, but to let illusion sink behind the</p>	<p>This lesson brought to mind the word transcendence.</p> <p>Lesson: There is a way of living in the world that is not here, although it seems to be.</p> <p>Urantia: 196:3.21 The exquisite and transcendent experience of loving and being loved is not just a psychic illusion because it is so purely subjective. THE ONE TRULY DIVINE AND OBJECTIVE REALITY THAT IS ASSOCIATED WITH MORTAL BEINGS, THE THOUGHT ADJUSTER, functions to human observation apparently as an exclusively subjective phenomenon. Man's contact with the highest objective reality, God, is only through the purely subjective experience of knowing him, of worshiping him, of realizing sonship with him.</p>

truth and let the truth stand forth as what it is, is simple sanity.

3 This is the simple choice we make today. The mad illusion will remain awhile in evidence for those to look upon who chose to come and have not yet rejoiced to find they were mistaken in the choice. They cannot learn directly from the truth, because they have denied that it is so. And so they need a teacher who perceives their madness, but who still can look beyond illusion to the simple truth in them.

4 If truth demanded they give up the world, it would appear to them as if it asked the sacrifice of something that is real. Many have chosen to renounce the world while still believing its reality, and they have suffered from a sense of loss and have not been released accordingly. Others have chosen nothing but the world, and they have suffered from a sense of loss still deeper, which they did not understand.

5 Between these paths there is another road that leads away from loss of every kind, for sacrifice and deprivation both are quickly left behind. This is the way appointed for you now. You walk this path as others walk, nor do you seem to be distinct from them although you are indeed. Thus can you serve them while you serve yourself and set their footsteps on the way which God has opened up to you, and them through you.

6 Illusion still appears to cling to you that you may reach them. Yet it has stepped back, and it is not illusion that they hear you speak of nor illusion which you bring their eyes to look on and their minds to grasp. Now can the truth, which walks ahead of you, speak to them through illusion, for the road leads past illusion now, while on the way you call to them that they may follow you.

7 All roads will lead to this one in the end. For sacrifice and deprivation are paths which lead nowhere, choices for defeat, and aims which will remain impossible. All this steps back as truth comes forth in you to lead your brothers from the ways of death and set them on the way to happiness. Their suffering is but illusion. Yet they need a guide to lead them out of it, for they mistake illusion for the truth.

8 Such is salvation's call, and nothing more. It asks that you accept the truth, and let it go before you, lighting up the path of ransom from illusion. It is not a ransom with a price. There is no cost, but only gain. Illusion can but seem to hold in chains the holy Son of God. It is but from illusions he is saved. As they step back, he finds himself again.

9 Walk safely now, yet carefully, because this path is new to you. And you may find that you are tempted still to walk ahead of truth and let illusions be your guide. Your holy brothers have been given you to follow in your footsteps as you walk with certainty of purpose to the truth. It goes before you now, that they may see something with which they can identify, something they understand to lead the way.

10 Yet at the journey's ending there will be no gap, no distance between truth and you. And all illusions walking in the way you travelled will be gone from you as well, with nothing left to keep the truth apart from God's completion, holy as Himself. Step back in faith, and let truth lead the way. You know not where you go, but One Who knows goes with you. Let Him lead you with the rest.

11 When dreams are over, time has closed the door on all the things that pass, and miracles are purposeless, the holy Son of God will make no journeys. There will be no wish to be illusion rather than the truth. And we step

<p>forth toward this as we progress along the way that truth points out to us. This is our final journey, which we make for everyone. We must not lose our way. For as truth goes before us, so it goes before our brothers who will follow us.</p> <p>12 We walk to God. Pause and reflect on this. Could any way be holier or more deserving of your effort, of your love, and of your full intent? What way could give you more than everything or offer less and still content the holy Son of God? We walk to God. The truth that walks before us now is one with Him and leads us to where He has always been. What way but this could be a path that you would choose instead?</p> <p>13 Your feet are safely set upon the road which leads the world to God. Look not to ways that seem to lead you elsewhere. Dreams are not a worthy guide for you who are God's Son. Forget not He has placed His hand in yours and given you your brothers in His trust that you are worthy of His trust in you. He cannot be deceived. His trust has made your pathway certain and your goal secure. You will not fail your brothers nor your Self.</p> <p>14 And now He asks but that you think of Him a while each day that He may speak to you and tell you of His Love, reminding you how great His trust, how limitless His Love. In your name and His own, which are the same, we practice gladly with this thought today:</p> <p>15 I will step back and let Him lead the way, For I would walk along the road to Him.</p>	
<p>Lesson 156 I walk with God in perfect holiness.</p>	<p>Today's Lesson: There is a Light in you Which cannot die, Whose Presence is so holy that the world is sanctified because of you.</p>

1 Today's idea but states the simple truth that makes the thought of sin impossible. It promises there is no cause for guilt, and being causeless it does not exist. It follows surely from the basic thought so often mentioned in the text—ideas leave not their source. If this be true, how can you be apart from God? How could you walk the world alone and separate from your Source?

2 We are not inconsistent in the thoughts that we present in our curriculum. Truth must be true throughout if it be true. It cannot contradict itself nor be in parts uncertain and in others sure. You cannot walk the world apart from God because you could not be without Him. He is what your life is. Where you are, He is. There is one Life. That Life you share with Him. Nothing can be apart from Him and live.

3 Yet where He is there must be holiness as well as life. No attribute of His remains unshared by everything that lives. What lives is holy as Himself because what shares His life is part of Holiness and could no more be sinful than the sun could choose to be of ice, the sea elect to be apart from water, or the grass to grow with roots suspended in the air.

4 There is a Light in you Which cannot die, Whose Presence is so holy that the world is sanctified because of you. All things that live bring gifts to you and offer them in gratitude and gladness at your feet. The scent of flowers is their gift to you. The waves bow down before you, and the trees extend their arms to shield you from the heat and lay their leaves before you on the ground that you may walk in softness, while the wind sinks to a whisper round your holy head.

5 The Light in you is what the universe longs to behold. All living things are still before you, for they recognize Who walks with you. The light you carry is their own, and thus they

52:1.7 All mortals who are indwelt by Thought Adjusters are potential worshipers; they have been “lighted by the true light,” and they possess capacity for seeking reciprocal contact with divinity.

107:4.5 (1181.1) There is a characteristic light, a spirit luminosity, which accompanies this divine presence, and which has become generally associated with Thought Adjusters. In the universe of Nebadon this Paradise luminosity is widespreadly known as the “pilot light”; on Uversa it is called the “light of life.” On Urantia this phenomenon has sometimes been referred to as that “true light which lights every man who comes into the world.”

<p>see in you their holiness, saluting you as savior and as God. Accept their reverence, for it is due to Holiness itself Which walks with you, transforming in Its gentle Light all things into Its likeness and Its purity.</p> <p>6 This is the way salvation works. As you step back, the Light in you steps forward and encompasses the world. It heralds not the end of sin in punishment and death. In lightness and in laughter is it gone, because its quaint absurdity is seen. It is a foolish thought, a silly dream, not frightening, ridiculous perhaps, but who would waste an instant in approach to God Himself for such a senseless whim?</p> <p>7 Yet you have wasted many, many years on just this foolish thought. The past is gone with all its fantasies. They keep you bound no longer. The approach to God is near. And in the little interval of doubt which still remains, you may perhaps lose sight of your Companion, and mistake Him for the senseless, ancient dream that now is past.</p> <p>8 " Who walks with me?" This question should be asked a thousand times a day, till certainty has ended doubting and established peace. Today let doubting cease. God speaks for you in answering your question with these words:</p> <p>9 I walk with God in perfect holiness. I light the world, I light my mind and all The minds which God created one with me.</p>	
<p>L e s s o n 157 Into His Presence would I enter now.</p> <p>1 This is a day of silence and of trust. It is a special time of promise in your calendar of days. It is a time Heaven has set apart to shine upon, and cast a timeless light upon this day</p>	<p>Urantia: 196:3.1 Religious faith—the positive leading of the indwelling divine presence—unfailingly enables the God- knowing man to bridge that gulf existing between the intellectual logic which recognizes the Universal First Cause as It and those positive affirmations of the soul which aver this First</p>

when echoes of eternity are heard. This day is holy, for it ushers in a new experience, a different kind of feeling and awareness. You have spent long days and nights in celebrating death. Today you learn to feel the joy of life.

2 This is another crucial turning point in the curriculum. We add a new dimension now—a fresh experience that sheds a light on all that we have learned already and prepares us for what we have yet to learn. It brings us to the door where learning ceases, and we catch a glimpse of what lies past the highest reaches it can possibly attain. It leaves us there an instant and we go beyond it, sure of our direction and our only goal.

3 Today it will be given you to feel a touch of Heaven, though you will return to paths of learning. Yet you have come far enough along the way to alter time sufficiently to rise above its laws and walk into eternity a while. This you will learn to do increasingly, as every lesson, faithfully rehearsed, brings you more swiftly to this holy place and leaves you for a moment to your Self.

4 He will direct your practicing today, for what you ask for now is what He wills. And having joined your will with His this day, what you are asking must be given you. Nothing is needed but today's idea to light your mind and let it rest in still anticipation and in quiet joy wherein you quickly leave the world behind.

5 From this day forth, your ministry takes on a genuine devotion and a glow that travels from your fingertips to those you touch and blesses those you look upon. A vision reaches everyone you meet, and everyone you think of, or who thinks of you. For your experience today will so transform your mind that it becomes the touchstone for the holy Thoughts of God.

Cause is He, the heavenly Father of Jesus' gospel, the personal God of human salvation.

196:3.6 The mind of man can attain high levels of spiritual insight and corresponding spheres of divinity of values because it is not wholly material. There is a spirit nucleus in the mind of man—the Adjuster of the divine presence.

159:3.12 When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.

6 Your body will be sanctified today, its only purpose being now to bring the vision of what you experience this day to light the world. We cannot give experience like this directly. Yet it leaves a vision in our eyes which we can offer everyone that he may come the sooner to the same experience in which the world is quietly forgot and Heaven is remembered for a while.

7 As this experience increases and all goals but this become of little worth, the world to which you will return becomes a little closer to the end of time, a little more like Heaven in its ways, a little nearer its deliverance. And you who bring it light will come to see the light more sure, the vision more distinct.

8 The time will come when you will not return in the same form in which you now appear, for you will have no need of it. Yet now it has a purpose and will serve it well. Today we will embark upon a course you have not dreamed of. But the Holy One, the Giver of the happy dreams of life, Translator of perception into truth, the holy Guide to Heaven given you has dreamed for you this journey which you make and start today with the experience this day holds out to you to be your own.

9 Into Christ's Presence will we enter now, serenely unaware of everything except His shining face and perfect Love. The vision of His face will stay with you, but there will be an instant which transcends all vision, even this, the holiest. This you will never teach, for you attained it not through learning. Yet the vision speaks of your remembrance of what you knew that instant and will surely know again.

Lesson 158

Today I learn to give as I receive.

1 What has been given you? The knowledge that you are a mind, in Mind and purely mind, sinless forever, wholly unafraid because you were created out of Love. Nor have you left your Source, remaining as you were created. This was given you as knowledge which you cannot lose. It was given as well to every living thing, for by that knowledge only does it live.

2 You have received all this. No one who walks the world but has received it. It is not this knowledge which you give, for that is what creation gave. All this cannot be learned. What, then, are you to learn to give today? Our lesson yesterday evoked a theme found early in the text. Experience cannot be shared directly in the way that vision can. The revelation that the Father and the Son are one will come in time to every mind. Yet is that time determined by the mind itself, not taught.

3 The time is set already. It appears to be quite arbitrary. Yet there is no step along the road that anyone takes but by chance. It has already been taken by him, although he has not yet embarked on it. For time but seems to go in one direction. We but undertake a journey that is over. Yet it seems to have a future still unknown to us.

4 Time is a trick-a sleight of hand, a vast illusion in which figures come and go as if by magic. Yet there is a plan behind appearances which does not change. The script is written. When experience will come to end your doubting has been set. For we but see the journey from the point at which it ended, looking back on it, imagining we make it once again; reviewing mentally what has gone by.

Urantia: 6:3.10 Said Jesus that night as they went to their rest: "Freely have you received; therefore freely should you give of the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it."

5 A teacher does not give experience because he did not learn it. It revealed itself to him at its appointed time. But vision is his gift. This he can give directly, for Christ's knowledge is not lost because He has a vision He can give to anyone who asks. The Father's Will and His are joined in knowledge. Yet there is a vision which the Holy Spirit sees because the mind of Christ beholds it too.

6 Here is the joining of the world of doubt and shadows made with the intangible. Here is a quiet place within the world made holy by forgiveness and by love. Here are all contradictions reconciled, for here the journey ends. Experience, unlearned, untaught, unseen, is merely there. This is beyond our goal, for it transcends what needs to be accomplished. Our concern is with Christ's vision. This we can attain.

7 Christ's vision has one law. It does not look upon a body and mistake it for the Son whom God created. It beholds a light beyond the body, an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. It sees no separation. And it looks on everyone, on every circumstance, all happenings, and all events without the slightest fading of the light it sees.

8 This can be taught and must be taught by all who would achieve it. It requires but the recognition that the world cannot give anything that faintly can compare with this in value; nor set up a goal which does not merely disappear when this has been perceived. And this you give today-see no one as a body. Greet him as the Son of God he is, acknowledging that he is one with you in holiness.

9 Thus are his sins forgiven him, for Christ has vision which has power to overlook them all. In His forgiveness, they are gone. Unseen

<p>by One, they merely disappear because a vision of the holiness which lies beyond them comes to take their place. It matters not what form they took nor how enormous they appeared to be nor who seemed to be hurt by them. They are no more, and all effects they seemed to have are gone with them, undone and never to be done.</p> <p>10 Thus do you learn to give as you receive. And thus Christ's vision looks on you as well. This lesson is not difficult to learn if you remember in your brother you but see yourself. If he be lost in sin so must you be; if you see light in him your sins have been forgiven by yourself. Each brother whom you meet today provides another chance to let Christ's vision shine on you and offer you the peace of God.</p> <p>11 It matters not when revelation comes, for that is not of time. Yet time has still one gift to give in which true knowledge is reflected in a way so accurate its image shares its unseen holiness; its likeness shines with its immortal love. We practice seeing with the eyes of Christ today. And by the holy gifts we give, Christ's vision looks upon ourselves as well.</p>	
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<p>Lesson 159 I give the miracles I have received.</p> <p>1 No one can give what he has not received. To give a thing requires first you have it in your own possession. Here the laws of Heaven and the world agree. But here they also separate. The world believes that to possess a thing, it must be kept. Salvation teaches otherwise. To give is how to recognize you have received. It is the proof that what you have is yours.</p>	<p>Lesson: You understand that you are healed when you give healing. You accept forgiveness as accomplished in yourself when you forgive. You recognize your brother as yourself and thus do you perceive that you are whole.</p> <p>Urantia: 146:2.4 The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in fact is not conditioned upon your forgiving your fellows, but in</p>
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<p>2 You understand that you are healed when you give healing. You accept forgiveness as accomplished in yourself when you forgive. You recognize your brother as yourself and thus do you perceive that you are whole. There is no miracle you cannot give, for all are given you. Receive them now by opening the storehouse of your mind where they are laid and giving them away.</p> <p>3 Christ's vision is a miracle. It comes from far beyond itself, for it reflects eternal love and the rebirth of love which never died but has been kept obscure. Christ's vision pictures Heaven, for it sees a world so like to Heaven that what God created perfect can be mirrored there. The darkened glass the world presents can show but twisted images in broken parts. The real world pictures Heaven's innocence.</p> <p>4 Christ's vision is the miracle in which all miracles are born. It is their source, remaining with each miracle you give and yet remaining yours. It is the bond by which the giver and receiver are united in extension here on earth as they are one in Heaven. Christ beholds no sin in anyone, and in His sight the sinless are as one. Their holiness was given by His Father and Himself.</p> <p>5 Christ's vision is the bridge between the worlds. And in its power can you safely trust to carry you from this world into one made holy by forgiveness. Things which seem quite solid here are merely shadows there, transparent, faintly seen, at times forgot, and never able to obscure the light that shines beyond them. Holiness has been restored to vision, and the blind can see.</p> <p>6 This is the Holy Spirit's single gift—the treasure house to which you can appeal with perfect certainty for everything that can contribute to your happiness. All are laid here already. All can be received but for the asking. Here the door is never locked, and no</p>	<p>experience it is exactly so conditioned.</p> <p>Urantia: 194:3.11 Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth. Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love. No longer did these believers look upon Yahweh as “the Lord of Hosts.” They now regarded the eternal Deity as the “God and Father of the Lord Jesus Christ.” They made that progress, at least, even if they did in some measure fail fully to grasp the truth that God is also the spiritual Father of every individual.</p>
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one is denied his least request or his most urgent need. There is no sickness not already healed, no lack unsatisfied, no need unmet within this golden treasury of Christ.

7 Here does the world remember what was lost when it was made. For here it is repaired, made new again but in a different light. What was to be the home of sin becomes the center of redemption and the hearth of mercy where the suffering are healed and welcome. No one will be turned away from this new home where his salvation waits. No one is stranger to him. No one asks for anything of him except the gift of his acceptance of his welcoming.

8 Christ's vision is the holy ground in which the lilies of forgiveness set their roots. This is their home. They can be brought from here back to the world, but they can never grow in its unnourishing and shallow soil. They need the light and warmth and kindly care Christ's charity provides. They need the love with which He looks on them. And they become His messengers who give as they received.

9 Take from His storehouse that its treasures may increase. His lilies do not leave their home when they are carried back into the world. Their roots remain. They do not leave their source, but carry its beneficence with them and turn the world into a garden like the one they came from and to which they go again with added fragrance. Now are they twice blessed. The messages they brought from Christ have been delivered and returned to them. And they return them gladly unto Him.

10 Behold the store of miracles set out for you to give. Are you not worth the gift when God appointed it be given you? Judge not God's Son, but follow in the way He has established. Christ has dreamed the dream of a forgiven world. It is His gift whereby a sweet

<p>transition can be made from death to life, from hopelessness to hope. Let us an instant dream with Him. His dream awakens us to truth. His vision gives the means for a return to our unlost and everlasting sanctity in God.</p>	
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<p>L e s s o n 160 I am at home. Fear is the stranger here.</p> <p>1 Fear is a stranger to the ways of love. Identify with fear, and you will be a stranger to yourself. And thus you are unknown to you. What is your Self remains an alien to the part of you which thinks that it is real but different from yourself. Who could be sane in such a circumstance? Who but a madman could believe he is what he is not and judge against himself?</p> <p>2 There is a stranger in our midst who comes from an idea so foreign to the truth he speaks a different language, looks upon a world truth does not know, and understands what truth regards as senseless. Stranger yet, he does not recognize to whom he comes and yet maintains his home belongs to him, while he is alien now who is at home.</p> <p>3 And yet how easy it would be to say, "This is my home. Here I belong and will not leave because a madman says I must." What reason is there for not saying this? What could the reason be except that you had asked this stranger in to take your place and let you be a stranger to yourself? No one would let himself be dispossessed so needlessly unless he thought there was another home more suited to his tastes.</p> <p>4 Who is the stranger? Is it fear or you that is unsuited to the home which God provided for His Son? Is fear His own, created in His likeness? Is it fear that love completes and is completed by? There is no home can shelter</p>	<p>Urantia: THE SECOND PREACHING TOUR 6. THE "FEAR OF THE LORD" Urantia: 149:6.3 "The 'fear of the Lord' has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to love. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.</p>
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love and fear. They cannot coexist. If you are real, then fear must be illusion. And if fear is real, then you do not exist at all.

5 How simply, then, the question is resolved. Who fears has but denied himself and said, "I am the stranger here. And so I leave my home to one more like me than myself and give him all I thought belonged to me." Now is he exiled of necessity, not knowing who he is, uncertain of all things but this—that he is not himself and that his home has been denied to him.

6 What does he search for now? What can he find? A stranger to himself can find no home wherever he may look, for he has made return impossible. His way is lost except a miracle will search him out and show him that he is no stranger now. The miracle will come. For in his home his Self remains. It asked no stranger in and took no alien thought to be Itself. And It will call its own unto Itself, in recognition of what is Its own.

7 Who is the stranger? Is he not the one your Self calls not? You are unable now to recognize this stranger in your midst, for you have given him your rightful place. Yet is your Self as certain of Its own as God is of His Son. He cannot be confused about creation. He is sure of what belongs to Him. No stranger can be interposed between His knowledge and His Son's reality. He does not know of strangers. He is certain of His Son.

8 God's certainty suffices. Who He knows to be His Son belongs where He has set His Son forever. He has answered you who ask, "Who is the stranger?" Hear His Voice assure you, quietly and sure, that you are not a stranger to your Father, nor is your Creator stranger made to you. Whom God has joined remains forever one, at home in Him, no stranger to Himself.

<p>9Today we offer thanks that Christ has come to search the world for what belongs to Him. His vision sees no strangers, but beholds His own and joyously unites with them. They see Him as a stranger, for they do not recognize themselves. Yet as they give Him welcome, they remember. And He leads them gently home again where they belong.</p> <p>10Not one does Christ forget. Not one He fails to give you to remember that your home may be complete and perfect as it was established. He has not forgotten you. But you will not remember Him until you look on all as He does. Who denies his brother is denying Him and thus refusing to accept the gift of sight by which his Self is clearly recognized, his home remembered, and salvation come.</p>	
<p>Lesson 161 Give me your blessing, holy Son of God.</p> <p>Today we practice differently, and take a stand against our anger, that our fears may disappear and offer room to love. Here is salvation in the simple words in which we practice with today's idea. Here is the answer to temptation which can never fail to welcome in the Christ where fear and anger had prevailed before. Here is Atonement made complete, the world passed safely by and Heaven now restored. Here is the answer of the Voice for God.</p> <p>Complete abstraction is the natural condition of the mind. But part of it is now unnatural. It does not look on everything as one. It sees instead but fragments of the whole, for only thus could it invent the partial world you see. The purpose of all seeing is to show you what you wish to see. All hearing but brings to your mind the sounds it wants to hear.</p>	<p>Urantia: 130:2.6 Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set about to find out the motive for these incessant activities. He asked, "Why do you occupy yourself so continuously with these visits with strangers?" And Jesus answered: "Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living."</p> <p>31:2.11 "Love your neighbor as yourself; bear a grudge against no man. Whatsoever you hate do to no man. Love your brother, for the Lord has said: 'I will love my children freely.' The path of the just is as a shining light which shines more and more until the perfect day. They who are wise shall shine as the</p>

Thus were specifics made. And now it is specifics we must use in practicing. We give them to the Holy Spirit, that He may employ them for a purpose which is different from the one we gave to them. Yet He can use but what we made, to teach us from a different point of view, so we can see a different use in everything.

One brother is all brothers. Every mind contains all minds, for every mind is one. Such is the truth. Yet do these thoughts make clear the meaning of creation? Do these words bring perfect clarity with them to you? What can they seem to be but empty sounds; pretty, perhaps, correct in sentiment, yet fundamentally not understood nor understandable. The mind that taught itself to think specifically can no longer grasp abstraction in the sense that it is all-encompassing. We need to see a little, that we learn a lot.

It seems to be the body that we feel limits our freedom, makes us suffer, and at last puts out our life. Yet bodies are but symbols for a concrete form of fear. Fear without symbols calls for no response, for symbols can stand for the meaningless. Love needs no symbols, being true. But fear attaches to specifics, being false.

Bodies attack, but minds do not. This thought is surely reminiscent of our text, where it is often emphasized. This is the reason bodies easily become fear's symbols. You have many times been urged to look beyond the body, for its sight presents the symbol of love's "enemy" Christ's vision does not see. The body is the target for attack, for no one thinks he hates a mind. Yet what but mind directs the body to attack? What else could be the seat of fear except what thinks of fear?

Hate is specific. There must be a thing to be attacked. An enemy must be perceived in

brightness of the firmament and they who turn many to righteousness as the stars forever and ever. Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts. Says the Lord: 'Let them return to me, and I will have mercy on them; I will abundantly pardon.'

such a form he can be touched and seen and heard, and ultimately killed. When hatred rests upon a thing, it calls for death as surely as God's Voice proclaims there is no death. Fear is insatiable, consuming everything its eyes behold, seeing itself in everything, compelled to turn upon itself and to destroy.

Who sees a brother as a body sees him as fear's symbol. And he will attack, because what he beholds is his own fear external to himself, poised to attack, and howling to unite with him again. Mistake not the intensity of rage projected fear must spawn. It shrieks in wrath, and claws the air in frantic hope it can reach to its maker and devour him.

This do the body's eyes behold in one whom Heaven cherishes, the angels love and God created perfect. This is his reality. And in Christ's vision is his loveliness reflected in a form so holy and so beautiful that you could scarce refrain from kneeling at his feet. Yet you will take his hand instead, for you are like him in the sight that sees him thus. Attack on him is enemy to you, for you will not perceive that in his hands is your salvation. Ask him but for this, and he will give it to you. Ask him not to symbolize your fear. Would you request that love destroy itself? Or would you have it be revealed to you and set you free?

Today we practice in a form we have attempted earlier. Your readiness is closer now, and you will come today nearer Christ's vision. If you are intent on reaching it, you will succeed today. And once you have succeeded, you will not be willing to accept the witnesses your body's eyes call forth. What you will see will sing to you of ancient melodies you will remember. You are not forgot in Heaven. Would you not remember it?

Select one brother, symbol of the rest, and ask salvation of him. See him first as clearly as

<p>you can, in that same form to which you are accustomed. See his face, his hands and feet, his clothing. Watch him smile, and see familiar gestures which he makes so frequently. Then think of this: What you are seeing now conceals from you the sight of one who can forgive you all your sins; whose sacred hands can take away the nails which pierce your own, and lift the crown of thorns which you have placed upon your bleeding head. Ask this of him, that he may set you free:</p> <p>Give me your blessing, holy Son of God. I would behold you with the eyes of Christ, and see my perfect sinlessness in you.</p> <p>And He will answer Whom you called upon. For He will hear the Voice for God in you, and answer in your own. Behold him now, whom you have seen as merely flesh and bone, and recognize that Christ has come to you. Today's idea is your safe escape from anger and from fear. Be sure you use it instantly, should you be tempted to attack a brother and perceive in him the symbol of your fear. And you will see him suddenly transformed from enemy to savior; from the devil into Christ.</p>	
<p>L e s s o n 162 I am as God created me.</p> <p>1 This single thought, held firmly in the mind, would save the world. From time to time we will repeat it, as we reach another stage in learning. It will mean far more to you as you advance. These words are sacred, for they are the words God gave in answer to the world you made. By them it disappears, and all things seen within its misty clouds and vaporous illusions vanish as these words are spoken. For they come from God.</p>	<p>Lesson: "We honor you today. Yours is the right to perfect holiness you now accept. With this acceptance is salvation brought to everyone, for who could cherish sin when holiness like this has blessed the world?"</p> <p>Urantia: 140:5.15 Always he /(Jesus)/ admonished them: "Be you perfect, even as your Father in heaven is perfect." He did not exhort the twelve to love their neighbors as they loved themselves. That would have been a worthy achievement; it would have indicated the achievement of brotherly love. He rather admonished his apostles to love</p>

2 Here is the Word by which the Son became His Father's happiness, His Love, and His completion. Here creation is proclaimed and honored as it is. There is no dream these words will not dispel, no thought of sin, and no illusion that the dream contains that will not fade away before their might. They are the trumpet of awakening that sounds around the world. The dead awake in answer to its call. And those who live and hear this sound will never look on death.

3 Holy indeed is he who makes these words his own—arising with them in his mind, recalling them throughout the day, at night bringing them with him as he goes to sleep. His dreams are happy and his rest secure, his safety certain and his body healed because he sleeps and wakens with the truth before him always. He will save the world because he gives the world what he receives each time he practices the words of truth.

4 Today we practice simply. For the words we use are mighty, and they need no thoughts beyond themselves to change the mind of him who uses them. So wholly is it changed that it is now the treasury in which God places all His gifts and all His Love to be distributed to all the world, increased in giving, kept complete because its sharing is unlimited. And thus you learn to think with God. Christ's vision has restored your sight by salvaging your mind.

5 We honor you today. Yours is the right to perfect holiness you now accept. With this acceptance is salvation brought to everyone, for who could cherish sin when holiness like this has blessed the world? Who could despair when perfect joy is yours, available to all as remedy for grief and misery, all sense of loss, and for complete escape from sin and guilt?

6 And who would not be brother to you now—you, his redeemer and his savior. Who

men as he had loved them—to love with a fatherly as well as a brotherly affection.

<p>could fail to welcome you into his heart with loving invitation, eager to unite with one like him in holiness? You are as God created you. These words dispel the night, and darkness is no more. The light is come today to bless the world, for you have recognized the Son of God, and in your recognition is the world's.</p>	
<p>Lesson 163 There is no death. The Son of God is free.</p> <p>Death is a thought that takes on many forms, often unrecognized. It may appear as sadness, fear, anxiety or doubt; as anger, faithlessness and lack of trust; concern for bodies, envy, and all forms in which the wish to be as you are not may come to tempt you. All such thoughts are but reflections of the worshipping of death as savior and as giver of release.</p> <p>Embodiment of fear, the host of sin, god of the guilty and the lord of all illusions and deceptions, does the thought of death seem mighty. For it seems to hold all living things within its withered hand; all hopes and wishes in its blighting grasp; all goals perceived but in its sightless eyes. The frail, the helpless and the sick bow down before its image, thinking it alone is real, inevitable, worthy of their trust. For it alone will surely come.</p> <p>All things but death are seen to be unsure, too quickly lost however hard to gain, uncertain in their outcome, apt to fail the hopes they once engendered, and to leave the taste of dust and ashes in their wake, in place of aspirations and of dreams. But death is counted on. For it will come with certain footsteps when the time has come for its arrival. It will never fail to take all life as hostage to itself.</p>	<p>Where else besides the Urantia book and the Course in Miracles do you find the concept of fusion bypassing death?</p> <p>55:2.1 Natural, physical death is not a mortal inevitability. The majority of advanced evolutionary beings, citizens on worlds existing in the final era of light and life, do not die; they are translated directly from the life in the flesh to the morontia existence.</p> <p>55:2.2 This experience of translation from the material life to the morontia state—fusion of the immortal soul with the indwelling Adjuster—increases in frequency commensurate with the evolutionary progress of the planet. At first only a few mortals in each age attain translation levels of spiritual progress, but with the onset of the successive ages of the Teacher Sons, more and more Adjuster fusions occur before the termination of the lengthening lives of these progressing mortals; and by the time of the terminal mission of the Teacher Sons, approximately one quarter of these superb mortals are exempt from natural death.</p>

Would you bow down to idols such as this?
Here is the strength and might of God
Himself perceived within an idol made of
dust. Here is the opposite of God proclaimed
as lord of all creation, stronger than God's
Will for life, the endlessness of love and
Heaven's perfect, changeless constancy. Here
is the Will of Father and of Son defeated
finally, and laid to rest beneath the headstone
death has placed upon the body of the holy
Son of God.

Unholy in defeat, he has become what death
would have him be. His epitaph, which death
itself has written, gives no name to him, for
he has passed to dust. It says but this: "Here
lies a witness God is dead." And this it writes
again and still again, while all the while its
worshippers agree, and kneeling down with
foreheads to the ground, they whisper
fearfully that it is so.

It is impossible to worship death in any form,
and still select a few you would not cherish
and would yet avoid, while still believing in
the rest. For death is total. Either all things
die, or else they live and cannot die. No
compromise is possible. For here again we
see an obvious position, which we must
accept if we be sane; what contradicts one
thought entirely can not be true, unless its
opposite is proven false.

The idea of the death of God is so
preposterous that even the insane have
difficulty in believing it. For it implies that
God was once alive and somehow perished;
killed, apparently, by those who did not want
Him to survive. Their stronger will could
triumph over His, and so eternal life gave way
to death. And with the Father died the Son as
well.

Death's worshippers may be afraid. And yet,
can thoughts like these be fearful? If they saw
that it is only this which they believe, they

<p>would be instantly released. And you will show them this today. There is no death, and we renounce it now in every form, for their salvation and our own as well. God made not death. Whatever form it takes must therefore be illusion. This the stand we take today. And it is given us to look past death, and see the life beyond.</p> <p>Our Father, bless our eyes today. We are Your messengers, and we would look upon the glorious reflection of Your Love which shines in everything. We live and move in You alone. We are not separate from Your eternal life. There is no death, for death is not Your Will. And we abide where You have placed us, in the life we share with You and with all living things, to be like You and part of You forever. We accept Your Thoughts as ours, and our will is one with Yours eternally. Amen.</p>	
<p>Lesson 164 Now are we one with Him Who is our Source.</p> <p>What time but now can truth be recognized? The present is the only time there is. And so today, this instant, now, we come to look upon what is forever there; not in our sight, but in the eyes of Christ. He looks past time, and sees eternity as represented there. He hears the sounds the senseless, busy world engenders, yet He hears them faintly. For beyond them all He hears the song of Heaven, and the Voice for God more clear, more meaningful, more near.</p> <p>The world fades easily away before His sight. Its sounds grow dim. A melody from far beyond the world increasingly is more and more distinct; an ancient call to which He gives an ancient answer. You will recognize them both, for they are but your answer to your Father's Call to you. Christ answers for</p>	<p>Lesson: The world fades easily away before His sight. Its sounds grow dim. A melody from far beyond the world increasingly is more and more distinct; an ancient Call to Which He gives an answer"</p> <p>Urantia: 117:6.1 "The Supreme is your universe home, and when you find him, it will be like returning home."</p>

you, echoing your Self, using your voice to give His glad consent; accepting your deliverance for you.

How holy is your practicing today, as Christ gives you His sight and hears for you, and answers in your name the Call He hears! How quiet is the time you give to spend with Him, beyond the world. How easily are all your seeming sins forgot, and all your sorrows unremembered. On this day is grief laid by, for sights and sounds that come from nearer than the world are clear to you who will today accept the gifts He gives.

There is a silence into which the world can not intrude. There is an ancient peace you carry in your heart and have not lost. There is a sense of holiness in you the thought of sin has never touched. All this today you will remember. Faithfulness in practicing today will bring rewards so great and so completely different from all things you sought before, that you will know that here your treasure is, and here your rest.

This is the day when vain imaginings part like a curtain, to reveal what lies beyond them. Now is what is really there made visible, while all the shadows which appeared to hide it merely sink away. Now is the balance righted, and the scale of judgment left to Him Who judges true. And in His judgment will a world unfold in perfect innocence before your eyes. Now will you see it with the eyes of Christ. Now is its transformation clear to you.

Brother, this day is sacred to the world. Your vision, given you from far beyond all things within the world, looks back on them in a new light. And what you see becomes the healing and salvation of the world. The valuable and valueless are both perceived and recognized for what they are. And what is worthy of your

<p>love receives your love, while nothing to be feared remains.</p> <p>We will not judge today. We will receive but what is given us from judgment made beyond the world. Our practicing today becomes our gift of thankfulness for our release from blindness and from misery. All that we see will but increase our joy, because its holiness reflects our own. We stand forgiven in the sight of Christ, with all the world forgiven in our own. We bless the world, as we behold it in the light in which our Savior looks on us, and offer it the freedom given us through His forgiving vision, not our own.</p> <p>Open the curtain in your practicing by merely letting go all things you think you want. Your trifling treasures put away, and leave a clean and open space within your mind where Christ can come, and offer you the treasure of salvation. He has need of your most holy mind to save the world. Is not this purpose worthy to be yours? Is not Christ's vision worthy to be sought above the world's unsatisfying goals?</p> <p>Let not today slip by without the gifts it holds for you receiving your consent and your acceptance. We can change the world, if you acknowledge them. You may not see the value your acceptance gives the world. But this you surely want; you can exchange all suffering for joy this very day. Practice in earnest, and the gift is yours. Would God deceive you? Can His promise fail? Can you withhold so little, when His Hand holds out complete salvation to His Son?</p>	
<p>L e s s o n 165</p> <p>Let not my mind deny the Thought of God.</p> <p>1 What makes this world seem real except your own denial of the truth which lies</p>	<p>Urantia" 8:3.1 As the Eternal Son is the word expression of the "first" absolute and infinite THOUGHT OF THE UNIVERSAL FATHER, so the Conjoint Actor is the perfect execution of the "first" completed creative</p>

beyond? What but your thoughts of misery and death obscure the perfect happiness and the Eternal Life your Father wills for you? And what could hide what cannot be concealed except illusion? What could keep from you what you already have except your choice to see it not, denying it is there?

2 The Thought of God created you. It left you not, nor have you ever been apart from It an instant. It belongs to you. By It you live. It is your Source of life, holding you one with It, and everything is one with you because It left you not. The Thought of God protects you, cares for you, makes soft your resting place and smooth your way, lighting your mind with happiness and love. Eternity and everlasting life shine in your mind because the Thought of God has left you not and still abides with you.

3 Who would deny his safety and his peace, his joy, his healing and his peace of mind, his quiet rest, his calm awakening if he but recognized where they abide? Would he not instantly prepare to go where they are found, abandoning all else as worthless in comparison with them? And having found them, would he not make sure they stay with him and he remains with them?

4 Deny not Heaven. It is yours today but for the asking. Nor need you perceive how great the gift, how changed your mind will be before it comes to you. Ask to receive, and it is given you. Conviction lies within it. Till you welcome it as yours, uncertainty remains. Yet God is fair. Sureness is not required to receive what only your acceptance can bestow.

5 Ask with desire. You need not be sure that you request the only thing you want. But when you have received, you will be sure you have the treasure you have always sought. What would you then exchange it for? What

concept or plan for combined action by the Father-Son personality partnership of absolute thought-word union. The Third Source and Center eternalizes concurrently with the central or fiat creation, and only this central creation is eternal in existence among universes.

<p>would induce you now to let it fade away from your ecstatic vision? For this sight proves that you have exchanged your blindness for the seeing eyes of Christ; your mind has come to lay aside denial and accept the Thought of God as its inheritance.</p> <p>6 Now is all doubting past, the journey's end made certain, and salvation given you. Now is Christ's power in your mind to heal as you were healed. For now you are among the saviors of the world. Your destiny lies there and nowhere else. Would God consent to let His Son remain forever starved by his denial of the nourishment he needs to live? Abundance dwells in him, and deprivation cannot cut him off from God's sustaining Love and from his home.</p> <p>7 Practice today in hope. For hope indeed is justified. Your doubts are meaningless, for God is certain. And the Thought of Him is never absent. Sureness must abide within you who are host to Him. This course removes all doubts which you have interposed between Him and your certainty of Him. We count on God and not upon ourselves to give us certainty. And in His Name we practice as His Word directs we do. His sureness lies beyond our every doubt. His Love remains beyond our every fear. The Thought of Him is still beyond all dreams and in our minds according to His Will.</p>	
<p>Lesson 166 I am entrusted with the gifts of God.</p> <p>All things are given you. God's trust in you is limitless. He knows His Son. He gives without exception, holding nothing back that can contribute to your happiness. And yet, unless your will is one with His, His gifts are</p>	<p>The Adjusters are called Divine Gifts. Urantia: 109:3.4 On worlds such as Urantia (the series three group) there is a real betrothal with the DIVINE GIFTS, a life and death engagement. If you survive, there is to be an eternal union, an everlasting fusion, the making of man and Adjuster one being.</p> <p>40:5.4 And since the Thought Adjusters are the only spirits of fusion potential to be</p>

not received. But what would make you think there is another will than His?

Here is the paradox that underlies the making of the world. This world is not the Will of God, and so it is not real. Yet those who think it real must still believe there is another will, and one that leads to opposite effects from those He wills. Impossible indeed; but every mind that looks upon the world and judges it as certain, solid, trustworthy and true believes in two creators; or in one, himself alone. But never in one God.

The gifts of God are not acceptable to anyone who holds such strange beliefs. He must believe that to accept God's gifts, however evident they may become, however urgently he may be called to claim them as his own, is to be pressed to treachery against himself. He must deny their presence, contradict the truth, and suffer to preserve the world he made.

Here is the only home he thinks he knows. Here is the only safety he believes that he can find. Without the world he made is he an outcast; homeless and afraid. He does not realize that it is here he is afraid indeed, and homeless, too; an outcast wandering so far from home, so long away, he does not realize he has forgotten where he came from, where he goes, and even who he really is.

Yet in his lonely, senseless wanderings, God's gifts go with him, all unknown to him. He cannot lose them. But he will not look at what is given him. He wanders on, aware of the futility he sees about him everywhere, perceiving how his little lot but dwindles, as he goes ahead to nowhere. Still he wanders on in misery and poverty, alone though God is with him, and a treasure his so great that everything the world contains is valueless before its magnitude.

identified with man during the life in the flesh, the mortals of time and space are primarily classified in accordance with their relation to these DIVINE GIFTS, the indwelling Mystery Monitors.

108:0.1 THE MISSION OF the Thought Adjusters to the human races is to represent, to be, the Universal Father to the mortal creatures of time and space; that is the fundamental work of the DIVINE GIFTS. Their mission is also that of elevating the mortal minds and of translating the immortal souls of men up to the divine heights and spiritual levels of Paradise perfection.

Comment from Tracy

“This world is not God's will because it wasn't created by Him but by His Paradise children whose creative result is so far from perfection that evil and sin are either manifest or potential, thus making this world's so called reality unreal except for the TA's, our personalities, and the celestial ministry being a little closer to perfection. I guess?”

He seems a sorry figure; weary, worn, in threadbare clothing, and with feet that bleed a little from the rocky road he walks. No one but has identified with him, for everyone who comes here has pursued the path he follows, and has felt defeat and hopelessness as he is feeling them. Yet is he really tragic, when you see that he is following the way he chose, and need but realize Who walks with him and open up his treasures to be free?

This is your chosen self, the one you made as a replacement for reality. This is the self you savagely defend against all reason, every evidence, and all the witnesses with proof to show this is not you. You heed them not. You go on your appointed way, with eyes cast down lest you might catch a glimpse of truth, and be released from self-deception and set free.

You cower fearfully lest you should feel Christ's touch upon your shoulder, and perceive His gentle hand directing you to look upon your gifts. How could you then proclaim your poverty in exile? He would make you laugh at this perception of yourself. Where is self-pity then? And what becomes of all the tragedy you sought to make for him whom God intended only joy?

Your ancient fear has come upon you now, and justice has caught up with you at last. Christ's hand has touched your shoulder, and you feel that you are not alone. You even think the miserable self you thought was you may not be your Identity. Perhaps God's Word is truer than your own. Perhaps His gifts to you are real. Perhaps He has not wholly been outwitted by your plan to keep His Son in deep oblivion, and go the way you chose without your Self.

God's Will does not oppose. It merely is. It is not God you have imprisoned in your plan to lose your Self. He does not know about a plan

so alien to His Will. There was a need He did not understand, to which He gave an Answer. That is all. And you who have this Answer given you have need no more of anything but this.

Now do we live, for now we cannot die. The wish for death is answered, and the sight that looked upon it now has been replaced by vision which perceives that you are not what you pretend to be. One walks with you Who gently answers all your fears with this one merciful reply, "It is not so." He points to all the gifts you have each time the thought of poverty oppresses you, and speaks of His Companionship when you perceive yourself as lonely and afraid.

Yet He reminds you still of one thing more you had forgotten. For His touch on you has made you like Himself. The gifts you have are not for you alone. What He has come to offer you, you now must learn to give. This is the lesson that His giving holds, for He has saved you from the solitude you sought to make in which to hide from God. He has reminded you of all the gifts that God has given you. He speaks as well of what becomes your will when you accept these gifts, and recognize they are your own.

The gifts are yours, entrusted to your care, to give to all who chose the lonely road you have escaped. They do not understand they but pursue their wishes. It is you who teach them now. For you have learned of Christ there is another way for them to walk. Teach them by showing them the happiness that comes to those who feel the touch of Christ, and recognize God's gifts. Let sorrow not tempt you to be unfaithful to your trust.

Your sighs will now betray the hopes of those who look to you for their release. Your tears are theirs. If you are sick, you but withhold their healing. What you fear but teaches them

<p>their fears are justified. Your hand becomes the giver of Christ's touch; your change of mind becomes the proof that who accepts God's gifts can never suffer anything. You are entrusted with the world's release from pain.</p> <p>Betray it not. Become the living proof of what Christ's touch can offer everyone. God has entrusted all His gifts to you. Be witness in your happiness to how transformed the mind becomes which chooses to accept His gifts, and feel the touch of Christ. Such is your mission now. For God entrusts the giving of His gifts to all who have received them. He has shared His joy with you. And now you go to share it with the world.</p>	
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<p>Lesson 167</p> <p>There is one life, and that I share with God.</p> <p>1 There are not different kinds of life, for life is like the truth. It does not have degrees. It is the one condition in which all that God created share. Like all His Thoughts, it has no opposite. There is no death because what God created shares His Life. There is no death because an opposite to God does not exist. There is no death because the Father and the Son are one.</p> <p>2 In this world there appears to be a state that is life's opposite. You call it death. Yet we have learned that the idea of death takes many forms. It is the one idea which underlies all feelings that are not supremely happy. It is the alarm to which you give response of any kind that is not perfect joy. All sorrow, loss, anxiety, and suffering and pain, even a little sigh of weariness, a slight discomfort or the merest frown, acknowledge death. And thus deny you live.</p> <p>3 You think that death is of the body. Yet it is but an idea, irrelevant to what is seen as</p>	<p>Urantia: 27:1.5 The last rest of time has been enjoyed; the last transition sleep has been experienced; now you awake to life everlasting on the shores of the eternal abode. "And there shall be no more sleep. The presence of God and his Son are before you, and you are eternally his servants; you have seen his face, and his name is your spirit. There shall be no night there; and they need no light of the sun, for the Great Source and Center gives them light; they shall live forever and ever. And God shall wipe away all tears from their eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."</p>
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physical. A thought is in the mind. It can be then applied as mind directs it. But its origin is where it must be changed if change occurs. Ideas leave not their source. The emphasis this course has placed on that idea is due to its centrality in our attempts to change your mind about yourself. It is the reason you can heal. It is the cause of healing. It is why you cannot die. Its truth established you as one with God.

4 Death is the thought that you are separate from your Creator. It is the belief conditions change, emotions alternate because of causes you cannot control, you did not make, and you can never change. It is the fixed belief ideas can leave their source and take on qualities the source does not contain, becoming different from their own origin, apart from it in kind as well as distance, time, and form.

5 Death cannot come from life. Ideas remain united to their source. They can extend all that their source contains. In that they can go far beyond themselves. But they cannot give birth to what was never given them. As they are made, so will their making be. As they were born, so will they then give birth. And where they come from, there will they return.

6 The mind can think it sleeps, but that is all. It cannot change what is its waking state. It cannot make a body nor abide within a body. What is alien to the mind does not exist because it has no source. For mind creates all things that are and cannot give them attributes it lacks nor change its own eternal, mindful state. It cannot make the physical. What seems to die is but the sign of mind asleep.

7 The opposite of life can only be another form of life. As such, it can be reconciled with what created it because it is not opposite in truth. Its form may change; it may appear to be what it is not. Yet mind is mind awake or sleeping. It is not its opposite in anything

created nor in what it seems to make when it believes it sleeps.

8 God creates only mind awake. He does not sleep, and His creations cannot share what He gives nor make conditions which He does not share with them. The thought of death is not the opposite to thoughts of life. Forever unopposed by opposites of any kind, the Thoughts of God remain forever changeless with the power to extend forever changelessly but yet within Themselves, for They are everywhere.

9 What seems to be the opposite of life is merely sleeping. When the mind elects to be what it is not and to assume an alien power which it does not have, a foreign state it cannot enter or a false condition not within its Source, it merely seems to go to sleep a while. It dreams of time—an interval in which what seems to happen never has occurred, the changes wrought are substanceless, and all events are nowhere. When the mind awakes, it but continues as it always was.

10 Let us today be children of the truth and not deny our holy heritage. Our life is not as we imagine it. Who changes life because he shuts his eyes or makes himself what he is not because he sleeps and sees in dreams an opposite to what he is? We will not ask for death in any form today. Nor will we let imagined opposites to life abide even an instant where the Thought of life eternal has been set by God Himself.

11 His holy home we strive to keep today as He established it, and wills it be forever and forever. He is Lord of what we think today. And in His Thoughts, which have no opposite, we understand there is one life and that we share with Him, with all creation, with their thoughts as well, whom He created in a unity of life that cannot separate in death

<p>and leave the Source of Life from where it came.</p> <p>12 We share our life because we have one Source, a Source from Which perfection comes to us, remaining always in the holy minds which He created perfect. As we were, so are we now and will forever be. A sleeping mind must waken as it sees its own perfection mirroring the Lord of Life so perfectly it fades into what is reflected there. And now it is no more a mere reflection. It becomes the thing reflected and the light which makes reflection possible. No vision now is needed. For the wakened mind is one that knows its Source, its Self, its holiness.</p>	
<p>L e s s o n 168 Your grace is given me. I claim it now.</p> <p>1 God speaks to us. Shall we not speak to Him? He is not distant. He makes no attempt to hide from us. We try to hide from Him and suffer from deception. He remains entirely accessible. He loves His Son. There is no certainty but this, yet this suffices. He will love His Son forever. When his mind remains asleep, He loves him still. And when his mind awakes, He loves him with a never-changing Love.</p> <p>2 If you but knew the meaning of His Love, hope and despair would be impossible, for hope would be forever satisfied; despair of any kind unthinkable. His grace His answer is to all despair, for in it lies remembrance of His Love. Would He not gladly give the means by which His Will is recognized? His grace is yours by your acknowledgment. And memory of Him awakens in the mind which asks the means of Him whereby its sleep is done.</p>	<p>Urantia: 144:4.3 In all praying, remember that sonship is a gift. No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so, the child of God comes into grace and the new life of the spirit by the will of the Father in heaven. Therefore must the kingdom of heaven—divine sonship—be received as by a little child. You earn righteousness—progressive character development—but you receive sonship by grace and through faith.</p>

3 Today we ask of God the gift He has most carefully preserved within our hearts, waiting to be acknowledged. This the gift by which God leans to us and lifts us up, taking salvation's final step Himself. All steps but this we learn, instructed by His Voice. But finally He comes Himself and takes us in His arms and sweeps away the cobwebs of our sleep. His gift of grace is more than just an answer. It restores all memories the sleeping mind forgot; all certainty of what love's meaning is.

4 God loves His Son. Request Him now to give the means by which this world will disappear, and vision first will come with knowledge but an instant later. For in grace you see a light that covers all the world in love and watch fear disappear from every face as hearts rise up and claim the light as theirs. What now remains that Heaven be delayed an instant longer? What remains undone when your forgiveness rests on everything?

5 It is a new and holy day today, for we receive what has been given us. Our faith lies in the Giver, not our own acceptance. We acknowledge our mistakes, but He to Whom all error is unknown is yet the One Who answers our mistakes by giving us the means to lay them down and rise to Him in gratitude and love.

6 And He descends to meet us as we come to Him, for what He has prepared for us He gives and we receive. Such is His Will because He loves His Son. To Him we pray today, returning but the words He gave to us through His own Voice, His Word, His Love:

7 Your grace is given me. I claim it now. Father, I come to You. And You will come To me who asks. I am the Son You love.

Lesson 169

By grace I live. By grace I am released.

1 Grace is an aspect of the Love of God which is most like the state prevailing in the unity of truth. It is the world's most lofty aspiration, for it leads beyond the world entirely. It is past learning yet the goal of learning, for grace cannot come until the mind prepares itself for true acceptance. Grace becomes inevitable instantly in those who have prepared a table where it can be gently laid and willingly received, an altar clean and holy for the gift.

2 Grace is acceptance of the Love of God within a world of seeming hate and fear. By grace alone the hate and fear are gone, for grace presents a state so opposite to everything the world contains that those whose minds are lighted by the gift of grace can not believe the world of fear is real.

3 Grace is not learned. The final step must go beyond all learning. Grace is not the goal this course aspires to attain. Yet we prepare for grace in that an open mind can hear the call to waken. It is not shut tight against God's Voice. It has become aware that there are things it does not know and thus is ready to accept a state completely different from experience with which it is familiarly at home.

4 We have perhaps appeared to contradict our statement that the revelation of the Father and the Son as one has been already set. But we have also said the mind determines when that time will be and has determined it. And yet we urge you to bear witness to the Word of God to hasten the experience of truth and speed its advent into every mind which recognizes its effects on you.

5 Oneness is simply the idea God is. And in His Being, He encompasses all things. No

171:7.1 Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

171:7.2 Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive.

mind holds anything but Him. We say "God is," and then we cease to speak, for in that knowledge words are meaningless. There are no lips to speak them and no part of mind sufficiently distinct to feel that it is now aware of something not itself. It has united with its Source, and like its Source Itself, it merely is.

6 We cannot speak nor write nor even think of this at all. It comes to every mind when total recognition that its will is God's has been completely given and received completely. It returns the mind into the endless present, where the past and future cannot be conceived. It lies beyond salvation—past all thought of time, forgiveness, and the holy face of Christ. The Son of God has merely disappeared into His Father, as his Father has in him. The world has never been at all. Eternity remains a constant state.

7 This is beyond experience we try to hasten. Yet forgiveness, taught and learned, brings with it the experiences which bear witness that the time the mind itself determined to abandon all but this is now at hand. We do not hasten it, in that what you will offer was concealed from Him Who teaches what forgiveness means. All learning was already in His Mind, accomplished and complete. He recognized all that time holds and gave it to all minds that each one might determine from a point where time has ended when it is released to revelation and eternity.

8 We have repeated several times before that you but make a journey that is done. For oneness must be here. Whatever time the mind has set for revelation is entirely irrelevant to what must be a constant state, forever as it always was; forever to remain as it is now. We merely take the part assigned long since and fully recognized as perfectly fulfilled by Him Who wrote salvation's script

in His Creator's name and in the name of His Creator's Son.

9 There is no need to further clarify what no one in the world can understand. When revelation of your oneness comes, it will be known and fully understood. Now we have work to do, for those in time can speak of things beyond and listen to words which explain what is to come is past already. Yet what meaning can the words convey to those who count the hours still and rise and work and go to sleep by them?

10 Suffice it, then, that you have work to do to play your part. The ending must remain obscure to you until your part is done. It does not matter. For your part is still what all the rest depends on. As you take the role assigned to you, salvation comes a little nearer each uncertain heart that does not beat as yet in tune with God. Forgiveness is the central theme which runs throughout salvation, holding all its parts in meaningful relationships, the course it runs directed, and its outcome sure.

11 And now we ask for grace, the final gift salvation can bestow. Experience that grace provides will end in time, for grace foreshadows Heaven yet does not replace the thought of time but for a little while. The interval suffices. It is here that miracles are laid, to be returned by you from holy instants you receive through grace in your experience to all who see the light that lingers on your face.

12 What is the face of Christ but his who went a moment into timelessness and brought a clear reflection of the unity he felt an instant back to bless the world? How could you finally attain to it forever while a part of you remains outside, unknowing, unawakened, and in need of you as witness to the truth?

<p>13 Be grateful to return, as you were glad to go an instant and accept the gifts that grace provided you. You carry them back to yourself. And revelation stands not far behind. Its coming is ensured. We ask for grace and for experience that comes from grace. We welcome the release it offers everyone. We do not ask for the unaskable. We do not look beyond what grace can give. For this we can give in the grace that has been given us.</p> <p>14 Our learning goal today does not exceed this prayer, yet in the world, what could be more than what we ask this day of Him Who gives the grace we ask as it was given Him?</p> <p>15 By grace I live. By grace I am released. By grace I give. By grace I will release.</p>	
<p>Lesson 170 There is no cruelty in God and none in me.</p> <p>1 No one attacks without intent to hurt. This can have no exception. When you think that you attack in self defense, you mean that to be cruel is protection; you are safe because of cruelty. You mean that you believe to hurt another brings you freedom. And you mean that to attack is to exchange the state in which you are for something better, safer, more secure from dangerous invasion and from fear.</p> <p>2 How thoroughly insane is the idea that to defend from fear is to attack! For here is fear begot and fed with blood, to make it grow and swell and rage. And thus is fear protected, not escaped. Today we learn a lesson which can save you more delay and needless misery than you can possibly imagine. It is this:</p> <p>3 You make what you defend against, and by your own defense against it, is it real</p>	<p>This sounds pretty close to today's lesson and its indirectly from Jesus.</p> <p>Urantia: 140:8.5 In answer to many of their questions regarding frugality and thriftiness, he simply called attention to his life as carpenter, boatmaker, and fisherman, and to his careful organization of the twelve. He sought to make it clear that the world is not to be regarded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of God.</p> <p>140:8.4 Jesus had great difficulty in getting them to understand his personal practice of nonresistance. He absolutely refused to defend himself, and it appeared to the apostles that he would be pleased if they would pursue the same policy. He taught them not to resist evil, not to combat injustice or injury, but he did not teach passive tolerance of wrongdoing. And he made it plain on this afternoon that he approved of the social punishment of evildoers and criminals, and that the civil government must sometimes employ force for the maintenance of social</p>

and inescapable. Lay down your arms, and only then do you perceive it false.

4 It seems to be the enemy without that you attack. Yet your defense sets up an enemy within—an alien thought at war with you, depriving you of peace, splitting your mind into two camps which seem wholly irreconcilable. For love now has an "enemy," an opposite; and fear, the alien, now needs your defense against the threat of what you really are.

5 If you consider carefully the means by which your fancied self-defense proceeds on its imagined way, you will perceive the premises on which the idea stands. First, it is obvious ideas must leave their source. For it is you who make attack and must have first conceived of it. Yet you attack outside yourself and separate your mind from him who is to be attacked with perfect faith the split you made is real.

6 Next are the attributes of love bestowed upon its "enemy." For fear becomes your safety and protector of your peace, to which you turn for solace and escape from doubts about your strength and hope of rest in dreamless quiet. And as love is shorn of what belongs to it and it alone, love is endowed with attributes of fear. For love would ask you lay down all defense as merely foolish. And your arms indeed would crumble into dust. For such they are.

7 With love as enemy must cruelty become a god, and gods demand that those who worship them obey their dictates and refuse to question them. Harsh punishment is meted out relentlessly to those who ask if the demands are sensible or even sane. It is their enemies who are unreasonable and insane, while they are always merciful and just.

order and in the execution of justice.

140:8.5 He never ceased to warn his disciples against the evil practice of retaliation; he made no allowance for revenge, the idea of getting even. He deplored the holding of grudges. He disallowed the idea of an eye for an eye and a tooth for a tooth. He discountenanced the whole concept of private and personal revenge, assigning these matters to civil government, on the one hand, and to the judgment of God, on the other. He made it clear to the three that his teachings applied to the individual, not the state. He summarized his instructions up to that time regarding these matters, as:

Love your enemies—remember the moral claims of human brotherhood.

The futility of evil: A wrong is not righted by vengeance. Do not make the mistake of fighting evil with its own weapons.

Have faith—confidence in the eventual triumph of divine justice and eternal goodness.

8 Today we look upon this cruel god dispassionately. And we note that though his lips are smeared with blood and fire seems to flame from him, he is but made of stone. He can do nothing. We need not defy his power. He has none. And those who see in him their safety have no guardian, no strength to call upon in danger, and no mighty warrior to fight for them.

9 This moment can be terrible. But it can also be the time of your release from abject slavery. You make a choice, standing before this idol, seeing him exactly as he is. Will you restore to love what you have sought to wrest from it and lay before this mindless piece of stone? Or will you make another idol to replace it? For the god of cruelty takes many forms. Another can be found.

10 Yet do not think that fear is the escape from fear. Let us remember what the course has stressed about the obstacles to peace. The final one, the hardest to believe, is nothing, and a seeming obstacle with the appearance of a solid block, impenetrable, fearful and beyond surmounting, is the fear of God Himself. Here is the basic premise which enthrones the thought of fear as god. For fear is loved by those who worship it, and love appears to be invested now with cruelty.

11 Where does the totally insane belief in gods of vengeance come from? Love has not confused its attributes with those of fear. Yet must the worshippers of fear perceive their own confusion in fear's "enemy," its cruelty as now a part of love. And what becomes more fearful than the heart of Love Itself? The blood appears to be upon His Lips; the fire comes from Him. And He is terrible above all else, cruel beyond conception, striking down all who acknowledge Him to be their God.

<p>12 The choice you make today is certain. For you look for the last time upon this bit of carven stone you made and call it god no longer. You have reached this place before, but you have chosen that this cruel god remain with you in still another form, and so the fear of God returned with you. This time you leave it here. And you return to a new world unburdened by its weight; beheld not in its sightless eyes but in the vision that your choice restored to you.</p> <p>13 Now do your eyes belong to Christ, and He looks through them. Now your voice belongs to God and echoes His. And now your heart remains at peace forever. You have chosen Him in place of idols, and your attributes, given by your Creator, are restored to you at last. The Call of God is heard and answered. Now has fear made way for love, as God Himself replaces cruelty.</p> <p>14 Father, we are like You. No cruelty abides in us for there is none in You. Your peace is ours. And we bless the world with what we have received from You alone. We choose again and make our choice for all our brothers, knowing they are one with us. We bring them Your salvation as we have received it now. And we give thanks for them who render us complete. In them we see Your glory, and in them we find our peace. Holy are we because Your holiness has set us free. And we give thanks. Amen.</p>	
<p>Lesson 171 REVIEW V Introduction</p> <p>We now review again. This time we are ready to give more effort and more time to what we undertake. We recognize we are preparing for another phase of understanding. We would take this step completely, that we may go on</p>	<p>Urantia: 148:6.10 "Job was altogether right when he challenged the doctrine that God afflicts children in order to punish their parents. Job was ever ready to admit that God is righteous, but he longed for some soul-satisfying revelation of the personal character of the Eternal. And that is our mission on earth. No more shall suffering mortals be denied the comfort of knowing the love of</p>

again more certain, more sincere, with faith upheld more surely. Our footsteps have not been unwavering, and doubts have made us walk uncertainly and slowly on the road this course sets forth. But now we hasten on, for we approach a greater certainty, a firmer purpose and a surer goal.

Steady our feet, our Father. Let our doubts be quiet and our holy minds be still, and speak to us. We have no words to give to You. We would but listen to Your Word, and make it ours. Lead our practicing as does a father lead a little child along a way he does not understand. Yet does he follow, sure that he is safe because his father leads the way for him.

So do we bring our practicing to You. And if we stumble, You will raise us up. If we forget the way, we count upon Your sure remembering. We wander off, but You will not forget to call us back. Quicken our footsteps now, that we may walk more certainly and quickly unto You. And we accept the Word You offer us to unify our practicing, as we review the thoughts that You have given us.

This is the thought which should precede the thoughts that we review. Each one but clarifies some aspect of this thought, or helps it be more meaningful, more personal and true, and more descriptive of the holy Self we share and now prepare to know again:

God is but Love, and therefore so am I.

This Self alone knows Love. This Self alone is perfectly consistent in Its Thoughts; knows Its Creator, understands Itself, is perfect in Its knowledge and Its Love, and never changes from Its constant state of union with Its Father and Itself.

And it is this that waits to meet us at the journey's ending. Every step we take brings us

God and understanding the mercy of the Father in heaven. While the speech of God spoken from the whirlwind was a majestic concept for the day of its utterance, you have already learned that the FATHER DOES NOT THUS REVEAL HIMSELF, BUT RATHER THAT HE SPEAKS WITHIN THE HUMAN HEART AS A STILL, SMALL VOICE, SAYING, 'THIS IS THE WAY; WALK THEREIN.' Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!"

a little nearer. This review will shorten time immeasurably, if we keep in mind that this remains our goal, and as we practice it is this to which we are approaching. Let us raise our hearts from dust to life, as we remember this is promised us, and that this course was sent to open up the path of light to us, and teach us, step by step, how to return to the eternal Self we thought we lost.

I take the journey with you. For I share your doubts and fears a little while, that you may come to me who recognize the road by which all fears and doubts are overcome. We walk together. I must understand uncertainty and pain, although I know they have no meaning. Yet a savior must remain with those he teaches, seeing what they see, but still retaining in his mind the way that led him out, and now will lead you out with him. God's Son is crucified until you walk along the road with me.

My resurrection comes again each time I lead a brother safely to the place at which the journey ends and is forgot. I am renewed each time a brother learns there is a way from misery and pain. I am reborn each time a brother's mind turns to the light in him and looks for me. I have forgotten no one. Help me now to lead you back to where the journey was begun, to make another choice with me.

Release me as you practice once again the thoughts I brought to you from Him Who sees your bitter need, and knows the answer God has given Him. Together we review these thoughts. Together we devote our time and effort to them. And together we will teach them to our brothers. God would not have Heaven incomplete. It waits for you, as I do. I am incomplete without your part in me. And as I am made whole we go together to our ancient home, prepared for us before time was

and kept unchanged by time, immaculate and safe, as it will be at last when time is done.

Let this review be then your gift to me. For this alone I need; that you will hear the words I speak, and give them to the world. You are my voice, my eyes, my feet, my hands through which I save the world. The Self from which I call to you is but your own. To Him we go together. Take your brother's hand, for this is not a way we walk alone. In him I walk with you, and you with me. Our Father wills His Son be one with Him. What lives but must not then be one with you?

Let this review become a time in which we share a new experience for you, yet one as old as time and older still. Hallowed your Name. Your glory undefiled forever. And your wholeness now complete, as God established it. You are His Son, completing His extension in your own. We practice but an ancient truth we knew before illusion seemed to claim the world. And we remind the world that it is free of all illusions every time we say:

God is but Love, and therefore so am I.

With this we start each day of our review. With this we start and end each period of practice time. And with this thought we sleep, to waken once again with these same words upon our lips, to greet another day. No thought that we review but we surround with it, and use the thoughts to hold it up before our minds, and keep it clear in our remembrance throughout the day. And thus, when we have finished this review, we will have recognized the words we speak are true.

Yet are the words but aids, and to be used, except at the beginning and the end of practice periods, but to recall the mind, as needed, to its purpose. We place faith in the experience that comes from practice, not the means we use. We wait for the experience,

<p>and recognize that it is only here conviction lies. We use the words, and try and try again to go beyond them to their meaning, which is far beyond their sound. The sound grows dim and disappears, as we approach the Source of meaning. It is Here that we find rest.</p> <p>Lesson 171</p> <p>God is but Love, and therefore so am I.</p> <p>(151) All things are echoes of the Voice for God.</p> <p>God is but Love, and therefore so am I.</p> <p>(152) The power of decision is my own.</p> <p>God is but Love, and therefore so am I.</p>	
<p>Lesson 172</p> <p>God is but Love, and therefore so am I.</p> <p>[153] In my defenselessness my safety lies.</p> <p>God is but Love, and therefore so am I.</p> <p>[154] I am among the ministers of God.</p> <p>God is but Love, and therefore so am I.</p>	<p>Urantia: 140:8.4 Jesus had great difficulty in getting them to understand his personal practice of nonresistance. He absolutely refused to defend himself, and it appeared to the apostles that he would be pleased if they would pursue the same policy. He taught them not to resist evil, not to combat injustice or injury, but he did not teach passive tolerance of wrongdoing. And he made it plain on this afternoon that he approved of the social punishment of evildoers and criminals, and that the civil government must sometimes employ force for the maintenance of social order and in the execution of justice.</p>
<p>Lesson 173</p> <p>God is but Love, and therefore so am I.</p> <p>[155] I will step back and let Him lead the way.</p> <p>God is but Love, and therefore so am I.</p>	<p>Urantia: 162:6.3 (1796.1) At the conclusion of this early morning service Jesus continued to teach the multitude, saying: "Have you not read in the Scripture: 'Behold, as the waters are poured out upon the dry ground and spread over the parched soil, SO WILL I GIVE THE SPIRIT OF HOLINESS TO BE POURED OUT UPON YOUR CHILDREN</p>

<p>[156] I walk with God in perfect holiness.</p> <p>God is but Love, and therefore so am I.</p>	<p>for a blessing even to your children's children'?</p>
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<p>L e s s o n 174</p> <p>God is but Love, and therefore so am I.</p> <p>[157] Into His Presence would I enter now.</p> <p>God is but Love, and therefore so am I.</p> <p>[158] Today I learn to give as I receive.</p> <p>God is but Love, and therefore so am I.</p>	<p>Urantia: 196:3.1 Religious faith—the positive leading of the indwelling divine presence—unfailingly enables the God- knowing man to bridge that gulf existing between the intellectual logic which recognizes the Universal First Cause as It and those positive affirmations of the soul which aver this First Cause is He, the heavenly Father of Jesus' gospel, the personal God of human salvation.</p>
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<p>L e s s o n 175</p> <p>God is but Love, and therefore so am I.</p> <p>[159] I give the miracles I have received.</p> <p>God is but Love, and therefore so am I.</p> <p>[160] I am at home. Fear is the stranger here.</p> <p>God is but Love, and therefore so am I.</p>	<p>Urantia:</p> <p>THE SECOND PREACHING TOUR</p> <p>6. THE “FEAR OF THE LORD”</p> <p>Urantia: 149:6.3 “The `fear of the Lord’ has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to love. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.</p>
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<p>L e s s o n 176</p> <p>God is but Love, and therefore so am I.</p> <p>[161] Give me your blessing, holy Son of God.</p>	<p>Urantia: 131:8.3 True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme. The Supreme creates all things, in nature nourishing them and in spirit</p>
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<p>God is but Love, and therefore so am I.</p> <p>[162] I am as God created me.</p> <p>God is but Love, and therefore so am I.</p>	<p>perfecting them. And it is a mystery how the Supreme fosters, protects, and perfects the creature without compelling him. He guides and directs, but without self-assertion. He ministers progression, but without domination.</p>
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<p>L e s s o n 177</p> <p>God is but Love, and therefore so am I.</p> <p>[163] There is no death. The Son of God is free.</p> <p>God is but Love, and therefore so am I.</p> <p>[164] Now are we one with Him Who is our Source.</p> <p>God is but Love, and therefore so am I.</p>	<p>Urantia: 55:2.1 Natural, physical death is not a mortal inevitability. The majority of advanced evolutionary beings, citizens on worlds existing in the final era of light and life, do not die; they are translated directly from the life in the flesh to the morontia existence.</p>
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<p>L e s s o n 178</p> <p>God is but Love, and therefore so am I.</p> <p>[165] Let not my mind deny the Thought of God.</p> <p>God is but Love, and therefore so am I.</p> <p>[166] I am entrusted with the gifts of God.</p> <p>God is but Love, and therefore so am I.</p>	<p>The Adjusters are called Divine Gifts.</p> <p>Urantia: 109:3.4 On worlds such as Urantia (the series three group) there is a real betrothal with the DIVINE GIFTS, a life and death engagement. If you survive, there is to be an eternal union, an everlasting fusion, the making of man and Adjuster one being.</p>
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<p>L e s s o n 179</p> <p>God is but Love, and therefore so am I.</p> <p>[167] There is one life, and that I share with God.</p>	<p>Urantia: 144:4.3 In all praying, remember that sonship is a gift. No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so, the child of God comes into grace and the new life of the spirit by the will of the Father in heaven. Therefore</p>
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<p>God is but Love, and therefore so am I.</p> <p>[168] Your grace is given me. I claim it now.</p> <p>God is but Love, and therefore so am I.</p>	<p>must the kingdom of heaven —divine sonship—be received as by a little child. You earn righteousness—progressive character development—but you receive sonship by grace and through faith.</p>
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<p>L e s s o n 180</p> <p>God is but Love, and therefore so am I.</p> <p>[169] By grace I live. By grace I am released.</p> <p>God is but Love, and therefore so am I.</p> <p>[170] There is no cruelty in God and none in me.</p> <p>God is but Love, and therefore so am I.</p>	<p>Urantia: 171:7.2 Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive.</p>
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<p>Introduction to Lessons 181-200</p> <p>I181:1 Our next few lessons make a special point of firming up your willingness to make your weak commitment strong, your scattered goals blend into one intent. You are not asked for total dedication all the time, as yet. But you are asked to practice now in order to attain the sense of peace such unified commitment will bestow, if only intermittently. It is experiencing this which makes it sure that you will give your total willingness to following the way the course sets forth.</p> <p>2 Our lessons now are geared specifically to widening horizons and direct approaches to the special blocks which keep your vision narrow and too limited to let you see the value of our goal. We are attempting now to lift these blocks, however briefly. Words alone can not convey the sense of liberation which their lifting brings. But the experience of</p>	
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<p>freedom and of peace that comes as you give up your tight control of what you see speaks for itself. Your motivation will be so intensified that words become of little consequence. You will be sure of what you want and what is valueless.</p> <p>3 And so we start our journey beyond words by concentrating first on what impedes our progress still. Experience of what exists beyond defensiveness remains beyond achievement while it is denied. It may be there, but you cannot accept its presence. So we now attempt to go past all defenses for a little while each day. No more than this is asked because no more than this is needed. It will be enough to guarantee the rest will come.</p>	
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<p>L e s s o n 181 I trust my brothers, who are one with me.</p> <p>1 Trusting your brothers is essential to establishing and holding up your faith in your ability to transcend doubt and lack of sure conviction in yourself. When you attack a brother, you proclaim that he is limited by what you have perceived in him. You do not look beyond his errors. Rather, they are magnified, becoming blocks to your awareness of the Self that lies beyond your own mistakes and past his seeming sins as well as yours.</p> <p>2 Perception has a focus. It is this which gives consistency to what you see. Change but this focus, and what you behold will change accordingly. Your vision now will shift to give support to the intent which has replaced the one you held before. Remove your focus on your brother's sins, and you experience the peace that comes from faith in sinlessness. This faith receives its only sure support from what you see in others past their sins. For</p>	<p>Jesus praying with the 11 apostles. "I want them all to be one, even as you and I are one. You are in me and I am in you, and I desire that these believers likewise be in us"</p> <p>1. THE LAST GROUP PRAYER Urantia: 182:1.6 "And now, my Father, I would pray not only for these eleven men but also for all others who now believe, or who may hereafter believe the gospel of the kingdom through the word of their future ministry. I want them all to be one, even as you and I are one. You are in me and I am in you, and I desire that these believers likewise be in us; that both of our spirits indwell them. If my children are one as we are one, and if they love one another as I have loved them, all men will then believe that I came forth from you and be willing to receive the revelation of truth and glory which I have made. The glory which you gave me I have revealed to these believers. As you have lived with me in spirit, so have I lived with them in the flesh. As you have been one with me, so have I been one with them, and so will the</p>
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their mistakes, if focused on, are witnesses to sins in you. And you will not transcend their sight and see the sinlessness that lies beyond.

3 Therefore, in practicing today, we first let all such little focuses give way to our great need to let our sinlessness become apparent. We instruct our minds that it is this we seek and only this, for just a little while. We do not care about our future goals, and what we saw an instant previous has no concern for us within this interval of time wherein we practice changing our intent. We seek for innocence and nothing else. We seek for it with no concern but now.

4 A major hazard to success has been involvement with your past and future goals. You have been quite preoccupied with how extremely different the goals this course is advocating are from those you held before. And you have also been dismayed by the depressing and restricting thought that, even if you should succeed, you will inevitably lose your way again. How could this matter? For the past is gone, the future but imagined. These concerns are but defenses against present change of focus in perception. Nothing more.

5 We lay these pointless limitations by a little while. We do not look to past beliefs, and what we will believe will not intrude upon us now. We enter in the time of practicing with one intent—to look upon the sinlessness within. We recognize that we have lost this goal if anger blocks our way in any form. And if a brother's sins occur to us, our narrowed focus will restrict our sight and turn our eyes upon our own mistakes, which we will magnify and call our "sins."

6 So, for a little while, without regard to past or future, should such blocks arise, we will transcend them with instructions to our minds to change their focus, as we say:

new teacher ever be one with them and in them. And all this have I done that my brethren in the flesh may know that the Father loves them even as does the Son, and that you love them even as you love me. Father, work with me to save these believers that they may presently come to be with me in glory and then go on to join you in the Paradise embrace. Those who serve with me in humiliation, I would have with me in glory so that they may see all you have given into my hands as the eternal harvest of the seed sowing of time in the likeness of mortal flesh. I long to show my earthly brethren the glory I had with you before the founding of this world. This world knows very little of you, righteous Father, but I know you, and I have made you known to these believers, and they will make known your name to other generations. And now I promise them that you will be with them in the world even as you have been with me—even so."

<p>7 It is not this that I would look upon. I trust my brothers, who are one with me.</p> <p>8 And we will also use these thoughts to keep us safe throughout the day. We do not seek for long range goals. As each obstruction seems to block the vision of our sinlessness, we seek but for surcease an instant from the misery the focus upon sin will bring, and uncorrected will remain.</p> <p>9 Nor do we ask for fantasies. For what we seek to look upon is really there. And as our focus goes beyond mistakes, we will behold a wholly sinless world. When seeing this is all we want to see, when this is all we seek for in the name of true perception, are the eyes of Christ inevitably ours. And the love He feels for us becomes our own as well. This will become the only thing we see reflected in the world and in ourselves.</p> <p>10 The world which once proclaimed our sins becomes the proof that we are sinless. And our love for everyone we look upon attests to our remembrance of the holy Self Which knows no sin and never could conceive of anything without Its sinlessness. We seek for this remembrance as we turn our minds to practicing today. We look neither ahead nor backwards. We look straight into the present. And we give our trust to the experience we ask for now. Our sinlessness is but the Will of God. This instant is our willing one with His.</p>	
<p>Lesson 182 I will be still a moment and go home.</p> <p>1 This world you seem to live in is not home to you. And somewhere in your mind you know that this is true. A memory of home keeps haunting you, as if there were a place that called you to return, although you do not recognize the Voice nor what it is the Voice reminds you of. Yet still you feel an alien</p>	<p>101:6.17 Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was. New potentials were actualized in</p>

here, from somewhere all unknown. Nothing so definite that you could say with certainty you are an exile here. Just a persistent feeling, sometimes not more than a tiny throb, at other times hardly remembered, actively dismissed, but surely to return to mind again.

2 No one but knows whereof we speak. Yet some try to put by their suffering in games they play to occupy their time and keep their sadness from them. Others will deny that they are sad and do not recognize their tears at all. Still others will maintain that what we speak of is illusion, not to be considered more than but a dream. Yet who in simple honesty, without defensiveness and self-deception, would deny he understands the words we speak?

3 We speak today for everyone who walks this world, for he is not at home. He goes uncertainly about in endless search, seeking in darkness what he cannot find, not recognizing what it is he seeks. A thousand homes he makes, yet none contents his restless mind. He does not understand he builds in vain. The home he seeks can not be made by him. There is no substitute for Heaven. All he ever made was hell.

4 Perhaps you think it is your childhood home that you would find again. The childhood of your body and its place of shelter are a memory now so distorted that you merely hold a picture of a past that never happened. Yet there is a Child in you Who seeks His Father's house and knows that He is alien here. This Childhood is eternal, with an innocence that will endure forever. Where this Child shall go is holy ground. It is His holiness that lights up Heaven and that brings to earth the pure reflection of the light above, wherein are earth and Heaven joined as one.

5 It is this Child in you your Father knows as His own Son. It is this Child Who knows His

the universe of Nebadon consequent upon the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space. Jesus was and is the new and living way whereby man can come into the divine inheritance which the Father has decreed shall be his for but the asking. In Jesus there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity.

Father. He desires to go home so deeply, so unceasingly, His voice cries unto you to let Him rest a while. He does not ask for more than just a few instants of respite—just an interval in which He can return to breathe again the holy air that fills His Father's house. You are His home as well. He will return. But give Him just a little time to be Himself within the peace that is His home, resting in silence and in peace and love.

6 This Child needs your protection. He is far from home. He is so little that He seems so easily shut out, His tiny Voice so readily obscured, His calls for help almost unheard amid the grating sounds and harsh and rasping noises of the world. Yet does He know that in you still abides His sure protection. You will fail Him not. He will go home, and you along with Him.

7 This Child is your defenselessness, your strength. He trusts in you. He came because He knew you would not fail. He whispers of His home unceasingly to you. For He would bring you back with Him, that He Himself might stay and not return again where He does not belong and where He lives an outcast in a world of alien thoughts. His patience has no limits. He will wait until you hear His gentle Voice within you, calling you to let Him go in peace along with you to where He is at home and you with Him.

8 When you are still an instant, when the world recedes from you, when valueless ideas cease to have value in your restless mind, then will you hear His Voice. So poignantly He calls to you that you will not resist Him longer. In that instant, He will take you to His home, and you will stay with Him in perfect stillness, silent and at peace, beyond all words, untouched by fear and doubt, sublimely certain that you are at home.

9 Rest with Him frequently today. For He was willing to become a little child that you might learn of Him how strong is he who comes without defenses, offering only love's messages to those who think he is their enemy. He holds the might of Heaven in His hand and calls them friend, and gives His strength to them that they may see He would be Friend to them. He asks but they protect Him, for His home is far away, and He will not return to it alone.

10 Christ is reborn as but a little Child each time a wanderer would leave his home. For he must learn that what he would protect is but this Child, Who comes defenseless and Who is protected by defenselessness. Go home with Him from time to time today. You are as much an alien here as He.

11 Take time today to lay aside your shield which profits nothing and lay down the spear and sword you raised against an enemy without existence. Christ has called you friend and brother. He has even come to you to ask your help in letting Him go home completed and completely. He has come as does a little child who must beseech his father for protection and for love. He rules the universe, and yet He asks unceasingly that you return with Him and take illusions as your gods no more.

12 You have not lost your innocence. It is for this you yearn. This is your heart's desire. This is the Voice you hear, and this the Call which cannot be denied. The holy Child remains with you. His home is yours. Today He gives you His defenselessness, and you accept it in exchange for all the toys of battle you have made. And now the way is open, and the journey has an end in sight at last. Be still a moment and go home with Him, and be at peace a while.

<p>L e s s o n 183 I call upon God's Name and on my own.</p> <p>1 God's Name is holy, but no holier than yours. To call upon His Name is but to call upon your own. A father gives his son his name, and thus identifies the son with him. His brothers share his name, and thus are they united in a bond to which they turn for their identity. Your Father's Name reminds you who you are, even within a world that does not know; even though you have not remembered it.</p> <p>2 God's Name cannot be heard without response, nor said without an echo in the mind which calls you to remember. Say His Name, and you invite the angels to surround the ground on which you stand and sing to you as they spread out their wings to keep you safe and shelter you from every worldly thought that would intrude upon your holiness.</p> <p>3 Repeat God's Name and all the world responds by laying down illusions. Every dream the world holds dear has suddenly gone by, and where it seemed to stand you find a star; a miracle of grace. The sick arise, healed of their sickly thoughts. The blind can see; the deaf can hear; the sorrowful cast off their mourning, and the tears of pain are dried as happy laughter comes to bless the world.</p> <p>4 Repeat the Name of God and little names have lost their meaning. No temptation but becomes a nameless and unwanted thing before God's Name. Repeat His Name and see how easily you will forget the names of all the gods you value. They have lost the name of god you gave them. They become anonymous and valueless to you, although before you let the Name of God replace their little names,</p>	<p>This sounds like a lesson in identity transfer. JCIM: L e s s o n 183 A father gives his son his name, and thus IDENTIFIES the son with him. His brothers share his name, and thus are they united in a bond to which they turn for their IDENTITY.</p> <p>Urantia: 112:5.4 But mortal personality, through its own choosing, possesses the power of TRANSFERRING ITS SEAT OF IDENTITY from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation.</p>
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you stood before them worshipfully, naming them as gods.

5 Repeat the Name of God and call upon your Self, Whose Name is His. Repeat His Name and all the tiny, nameless things on earth slip into right perspective. Those who call upon the Name of God cannot mistake the nameless for the Name, nor sin for grace, nor bodies for the holy Son of God.

6 And should you join a brother as you sit with him in silence and repeat God's Name along with him within your quiet minds, you have established there an altar which reaches to God Himself and to His Son. Practice but this today; repeat God's Name slowly again and still again. Become oblivious to every name but His.

7 Hear nothing else. Let all your thoughts become anchored on this. No other words we use except at the beginning, when we say today's idea but once. And then God's Name becomes our only thought, our only word, the only thing that occupies our minds, the only wish we have, the only sound with any meaning, and the only name of everything that we desire to see; of everything that we would call our own.

8 Thus do we give an invitation which can never be refused. And God will come and answer it Himself. Think not He hears the little prayers of those who call on Him with names of idols cherished by the world. They cannot reach Him thus. He cannot hear requests that He be not Himself or that His Son receive another name than His.

9 Repeat His Name, and you acknowledge Him as sole Creator of reality. And you acknowledge also that His Son is part of Him, creating in His Name. Sit silently, and let His Name become the all-encompassing idea which holds your mind completely. Let all

thoughts be still except this one. And to all other thoughts respond with this, and see God's Name replace the thousand little names you gave your thoughts, not realizing that there is one Name for all there is and all that there will be.

10 Today you can achieve a state in which you will experience the gifts of grace. You can escape all bondage of the world and give the world the same release you found. You can remember what the world forgot and offer it your own remembering. You can accept today the part you play in its salvation and your own as well, and both can be accomplished perfectly.

11 Turn to the Name of God for your release, and it is given you. No prayer but this is necessary, for it holds them all within it. Words are insignificant and all requests unneeded when God's Son calls on his Father's Name. His Father's Thoughts become his own. He makes his claim to all his Father gave, is giving still, and will forever give. He calls on Him to let all things he thought he made be nameless now, and in their place the holy Name of God becomes his judgment of their worthlessness.

12 All little things are silent. Little sounds are soundless now. The little things of earth have disappeared. The universe consists of nothing but the Son of God who calls upon his Father. And his Father's Voice gives answer in his Father's holy Name. In this eternal, still relationship, in which communication far transcends all words and yet exceeds in depth and height whatever words could possibly convey, is peace eternal. In our Father's Name, we would experience this peace today. And in His Name it shall be given us.

Lesson 184

The Name of God is my inheritance.

1 You live by symbols. You have made up names for everything you see. Each one becomes a separate entity, identified by its own name. By this you carve it out of unity. By this you designate its special attributes and set it off from other things by emphasizing space surrounding it. This space you lay between all things to which you give a different name—all happenings in terms of place and time, all bodies which are greeted by a name.

2 This space you see as setting off all things from one another is the means by which the world's perception is achieved. You see something where nothing is and see as well nothing where there is unity—a space between all things, between all things and you. Thus do you think that you have given life in separation. By this split you think you are established as a unity which functions with an independent will.

3 What are these names by which the world becomes a series of discrete events, of things un-unified, of bodies kept apart and holding bits of mind as separate awarenesses? You gave these names to them, establishing perception as you wished to have perception be. The nameless things were given names and thus reality was given them as well. For what is named is given meaning and will then be seen as meaningful, a cause of true effects with consequence inherent in itself.

4 This is the way reality is made by partial vision, purposefully set against the given truth. Its enemy is wholeness. It conceives of little things and looks upon them. And a lack of space, a sense of unity or vision which sees differently become the threats which it must overcome, conflict with, and deny.

182:1.9 The Master, during the course of this final [prayer](#) with his apostles, alluded to the fact that he had manifested the Father's *name* to the world. And that is truly what he did by the revelation of God through his perfected life in the flesh. The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, "I AM." And when pressed for further revelation of himself, it was only disclosed, "I AM that I AM." But when Jesus had finished his earth life, this name of the Father had been so revealed that the Master, who was the Father incarnate, could truly say:

I am the bread of life.

I am the living water.

I am the light of the world.

I am the desire of all ages.

I am the open door to eternal [salvation](#).

I am the reality of endless life.

I am the good shepherd.

I am the pathway of infinite perfection.

I am the resurrection and the life.

I am the secret of eternal survival.

I am the way, the truth, and the life.

I am the infinite Father of my finite children.

I am the true vine; you are the branches.

I am the hope of all who know the living truth.

I am the living bridge from one world to another.

I am the living link between [time and eternity](#).

182:1.26 Thus did Jesus enlarge the living revelation of the name of God to all generations.

5 Yet does this other vision still remain a natural direction for the mind to channel its perception. It is hard to teach the mind a thousand alien names and thousands more. Yet you believe this is what learning means—its one essential goal by which communication is achieved and concepts can be meaningfully shared.

6 This is the sum of the inheritance the world bestows. And everyone who learns to think that it is so accepts the signs and symbols which assert the world is real. It is for this they stand. They leave no doubt that what is named is there. It can be seen, as is anticipated. What denies that it is true is but illusion, for it is the ultimate reality. To question it is madness; to accept its presence is the proof of sanity.

7 Such is the teaching of the world. It is a phase of learning everyone who comes must go through. But the sooner he perceives on what it rests, how questionable are its premises, how doubtful its results, the sooner does he question its effects. Learning which stops with what the world would teach stops short of meaning. In its proper place, it serves but as a starting point from which another kind of learning can begin, a new perception can be gained, and all the arbitrary names the world bestows can be withdrawn as they are raised to doubt.

8 Think not you made the world. Illusions, yes! But what is true in earth and Heaven is beyond your naming. When you call upon a brother, it is to his body that you make appeal. His true identity is hidden from you by what you believe he really is. His body makes response to what you call him, for his mind consents to take the name you give him as his own. And thus his unity is twice denied, for you perceive him separate from you, and he accepts this separate name as his.

9 It would indeed be strange if you were asked to go beyond all symbols of the world, forgetting them forever; yet were asked to take a teaching function. You have need to use the symbols of the world a while. But be you not deceived by them as well. They do not stand for anything at all, and in your practicing, it is this thought that will release you from them. They become but means by which you can communicate in ways the world can understand, but which you recognize is not the unity where true communication can be found.

10 Thus what you need are intervals each day in which the learning of the world becomes a transitory phase—a prison house from which you go into the sunlight and forget the darkness. Here you understand the Word, the Name which God has given you; the one identity which all things share; the one acknowledgment of what is true. And then step back to darkness, not because you think it real, but only to proclaim its unreality in terms which still have meaning in the world which darkness rules.

11 Use all the little names and symbols which delineate the world of darkness. Yet accept them not as your reality. The Holy Spirit uses all of them, but He does not forget creation has one Name, one Meaning, and a single Source Which unifies all things within Itself. Use all the names the world bestows on them but for convenience, yet do not forget they share the Name of God along with you.

12 God has no name. And yet His Name becomes the final lesson that all things are one, and at this lesson does all learning end. All names are unified; all space is filled with truth's reflection. Every gap is closed and separation healed. The Name of God is the inheritance He gave to those who chose the teaching of the world to take the place of Heaven. In our practicing, our purpose is to

<p>let our minds accept what He has given as the answer to the pitiful inheritance you made as fitting tribute to the Son He loves.</p> <p>13 No one can fail who seeks the meaning of the Name of God. Experience must come to supplement the Word. But first you must accept one Name for all reality, and realize the many names you gave its aspects have distorted what you see but have not interfered with truth at all. One Name we bring into our practicing. One Name we use to unify our sight.</p> <p>14 And though we use a different name for each awareness of an aspect of God's Son, we understand that they have but one Name, Which He has given them. It is this Name we use in practicing. And through Its use, all foolish separations disappear which kept us blind. And we are given strength to see beyond them. Now our sight is blessed with blessings we can give as we receive.</p> <p>15 Father, our Name is Yours. In It we are united with all living things and You Who are their one Creator. What we made and call by many different names is but a shadow we have tried to cast across Your own reality. And we are glad and thankful we were wrong. All our mistakes we give to You, that we may be absolved of all effects our errors seemed to have. And we accept the truth You give in place of every one of them. Your Name is our salvation and escape from what we made. Your Name unites us in the oneness which is our inheritance and peace. Amen.</p>	
<p>L e s s o n 185 I want the peace of God.</p> <p>1 To say these words is nothing. But to mean these words is everything. If you could but mean them for just an instant, there would be</p>	<p>Urantia: 100:4.6 Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would</p>

no further sorrow possible for you in any form, in any place or time. Heaven would be completely given back to full awareness, memory of God entirely restored, the resurrection of all creation fully recognized.

2 No one can mean these words and not be healed. He cannot play with dreams nor think he is himself a dream. He cannot make a hell and think it real. He wants the peace of God, and it is given him. For that is all he wants, and that is all he will receive. Many have said these words. But few indeed have meant them. You have but to look upon the world you see around you to be sure how very few they are. The world would be completely changed should any two agree these words express the only thing they want.

3 Two minds with one intent become so strong that what they will becomes the Will of God. For minds can only join in truth. In dreams no two can share the same intent. To each the hero of the dream is different—the outcome wanted not the same for both. Loser and gainer merely shift about in changing patterns, as the ratio of gain to loss and loss to gain takes on a different aspect of another form.

4 Yet compromise alone a dream can bring. Sometimes it takes the form of union, but only the form. The meaning must escape the dream, for compromising is the goal of dreaming. Minds cannot unite in dreams. They merely bargain. And what bargain can give them the peace of God? Illusions come to take His place. And what He means is lost to sleeping minds intent on compromise, each to his gain and to another's loss.

5 To mean you want the peace of God is to renounce all dreams. For no one means these words who wants illusions and who therefore seeks the means which bring illusions. He has looked on them and found them wanting.

soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man.

Now he seeks to go beyond them, recognizing that another dream would offer nothing more than all the others. Dreams are one to him. And he has learned their only difference is one of form, for one will bring the same despair and misery as do the rest.

6 The mind which means that all it wants is peace must join with other minds, for that is how peace is obtained. And when the wish for peace is genuine, the means for finding it are given in a form each mind which seeks for it in honesty can understand. Whatever form the lesson takes is planned for him in such a way that he can not mistake it if his asking is sincere. And if he asks without sincerity, there is no form in which the lesson will meet with acceptance and be truly learned.

7 Let us today devote our practicing to recognizing that we really mean the words we say. We want the peace of God. This is no idle wish. These words do not request another dream be given us. They do not ask for compromise nor try to make another bargain in the hope that there may yet be one which can succeed where all the rest have failed. To mean these words acknowledges illusions are in vain, requesting the eternal in the place of shifting dreams which seem to change in what they offer, but are one in nothingness.

8 Today devote your practice periods to careful searching of your mind to find the dreams you cherish still. What do you ask for in your heart? Forget the words you use in making your requests. Consider but what you believe will comfort you and bring you happiness. But be you not dismayed by lingering illusions, for their form is not what matters now. Let not some dreams be more acceptable, reserving shame and secrecy for others. They are one.

9 And being one, one question should be asked of all of them: "Is this what I would

have, in place of Heaven and the peace of God?" This is the choice you make. Be not deceived that it is otherwise. No compromise is possible in this. You choose God's peace, or you have asked for dreams. And dreams will come as you requested them. Yet will God's peace come just as certainly and to remain with you forever. It will not be gone with every twist and turning of the road to reappear unrecognized in forms which shift and change with every step you take.

10 You want the peace of God. And so do all who seem to seek for dreams. For them as well as for yourself you ask but this when you make this request with deep sincerity. For thus you reach to what they really want and join your own intent with what they seek above all things, perhaps unknown to them, but sure to you. You have been weak at times, uncertain in your purpose and unsure of what you wanted, where to look for it, and where to turn for help in the attempt. Help has been given you. And would you not avail yourself of it by sharing it?

11 No one who truly seeks the peace of God can fail to find it. For he merely asks that he deceive himself no longer by denying to himself what is God's Will. Who can remain unsatisfied who asks for what he has already? Who could be unanswered who requests an answer which is his to give? The peace of God is yours.

12 For you it was created, given you by its Creator and established as His own eternal gift. How can you fail when you but ask for what He wills for you? And how could your request be limited to you alone? No gift of God can be unshared. It is this attribute that sets the gifts of God apart from every dream that ever seemed to take the place of truth.

13 No one can lose and everyone must gain whenever any gift of God has been requested

<p>and received by anyone. God gives but to unite. To take away is meaningless to Him. And when it is as meaningless to you, you can be sure you share one Will with Him, and He with you. And you will also know you share one Will with all your brothers, whose intent is yours.</p> <p>14 It is this one intent we seek today, uniting our desires with the need of every heart, the call of every mind, the hope that lies beyond despair, the love attack would hide, the brotherhood that hate has sought to sever, but which still remains as God created it. With help like this beside us, can we fail today as we request the peace of God be given us?</p>	
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<p>Lesson 186 Salvation of the world depends on me.</p> <p>1 Here is the statement that will one day take all arrogance away from every mind. Here is the thought of true humility which holds no function as your own but that which has been given you. It offers your acceptance of a part assigned to you, without insisting on another role. It does not judge your proper role. It but acknowledges the Will of God is done on earth as well as Heaven. It unites all wills on earth in Heaven's plan to save the world, restoring it to Heaven's peace.</p> <p>2 Let us not fight our function. We did not establish it. It is not our idea. The means are given us by which it will be perfectly accomplished. All that we are asked to do is to accept our part in genuine humility and not deny with self-deceiving arrogance that we are worthy. What is given us to do we have the strength to do. Our minds are suited perfectly to take the part assigned to us by One Who knows us well.</p>	<p>Urantia: 3:5.15 Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will.</p>
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3 Today's idea may seem quite sobering until you see its meaning. All it says is that your Father still remembers you and offers you the perfect trust He holds in you who are His Son. It does not ask that you be different in any way from what you are. What could humility request but this? And what could arrogance deny but this? Today we will not shrink from our assignment on the specious grounds that modesty is outraged. It is pride that would deny the call of God Himself.

4 All false humility we lay aside today that we may listen to God's Voice reveal to us what He would have us do. We do not doubt our adequacy for the function He will offer us. We will be certain only that He knows our strengths, our wisdom, and our holiness. And if He deems us worthy, so we are. It is but arrogance that judges otherwise.

5 There is one way and only one to be released from the imprisonment your plan to prove the false is true has brought to you. Accept the plan you did not make instead. Judge not your value to it. If God's Voice assures you that salvation needs your part and that the whole depends on you, be sure that it is so. The arrogant must cling to words, afraid to go beyond them to experience which might affront their stance. Yet are the humble free to hear the Voice which tells them what they are and what to do.

6 Arrogance makes an image of yourself that is not real. It is this image which quails and retreats in terror as the Voice for God assures you that you have the strength, the wisdom, and the holiness to go beyond all images. You are not weak, as is the image of yourself. You are not ignorant and helpless. Sin can not tarnish the truth in you, and misery can come not near the holy home of God.

7 All this the Voice for God relates to you. And as He speaks, the image trembles and

seeks to attack the threat it does not know, sensing its basis crumble. Let it go. Salvation of the world depends on you and not upon this little pile of dust. What can it tell the holy Son of God? Why need he be concerned with it at all?

8 And so we find our peace. We will accept the function God has given us, for all illusions rest upon the weird belief that we can make another for ourselves. Our self-made roles are shifting, and they seem to change from mourner to ecstatic bliss of loved and loving. We can laugh or weep and greet the day with welcome or with tears. Our very being seems to change as we experience a thousand shifts in mood, and our emotions raise us high indeed or dash us to the ground in hopelessness.

9 Is this the Son of God? Could He create such instability and call it Son? He Who is changeless shares His attributes with His creation. All the images His Son appears to make have no effect on what he is. They blow across his mind like windswept leaves that form a patterning an instant, break apart to group again, and scamper off. Or like mirages seen above a desert, rising from the dust.

10 These unsubstantial images will go and leave your mind unclouded and serene when you accept the function given you. The images you make give rise to but conflicting goals, impermanent and vague, uncertain and ambiguous. Who could be constant in his efforts or direct his energies and concentrated drive toward goals like these? The functions which the world esteems are so uncertain that they change ten times an hour at their most secure. What hope of gain can rest on goals like this?

11 In lovely contrast, certain as the sun's return each morning to dispel the night, your truly given function stands out clear and

wholly unambiguous. There is no doubt of its validity. It comes from One Who knows no error. And His Voice is certain of its messages. They will not change nor be in conflict. All of them point to one goal, and one you can attain. Your plan may be impossible, but God's can never fail because He is its Source.

12 Do as His Voice directs. And if it asks a thing of you that seems impossible, remember Who it is that asks and who would make denial. Then consider this—which is more likely to be right? The Voice that speaks for the Creator of all things Who knows all things exactly as they are, or a distorted image of yourself, confused, bewildered, inconsistent and unsure of everything? Let not its voice direct you. Hear instead a certain Voice Which tells you of a function given you by your Creator, Who remembers you and urges that you now remember Him.

13 His gentle Voice is calling from the known to the unknowing. He would comfort you, although He knows no sorrow. He would make a restitution, though He is complete; a gift to you, although He knows that you have everything already. He has Thoughts which answer every need His Son perceives, although He sees them not. For Love must give, and what is given in His Name takes on the form most useful in a world of form.

14 These are the forms which never can deceive, although they come from Formlessness Itself. Forgiveness is an earthly form of love which as it is in Heaven has no form. Yet what is needed here is given here as it is needed. In this form, you can fulfil your function even here, although what love will mean to you when formlessness has been restored to you is greater still. Salvation of the world depends on you who can forgive. Such is your function here.

<p>L e s s o n 187</p> <p>I bless the world because I bless myself.</p> <p>1 No one can give unless he has. In fact, giving is proof of having. We have made this point before. What seems to make it hard to credit is not this. No one can doubt that you must first possess what you would give. It is the second phase on which the world and true perception differ. Having had and given, then the world asserts that you have lost what you possessed. The truth maintains that giving will increase what you possess.</p> <p>2 How is this possible? For it is sure that if you give a finite thing away, your body's eyes will not perceive it yours. Yet we have learned that things but represent the thoughts that make them. And you do not lack for proof that when you give ideas away, you strengthen them in your own mind. Perhaps the form in which the thought seems to appear is changed in giving. Yet it must return to him who gives. Nor can the form it takes be less acceptable. It must be more.</p> <p>3 Ideas must first belong to you before you give them. If you are to save the world, you first accept salvation for yourself. But you will not believe that this is done until you see the miracles it brings to everyone you look upon. Herein is the idea of giving clarified and given meaning. Now you can perceive that by your giving is your store increased.</p> <p>4 Protect all things you value by the act of giving them away, and you are sure that you will never lose them. What you thought you did not have is thereby proven yours. Yet value not its form. For this will change and grow unrecognizable in time, however much you try to keep it safe. No form endures. It is</p>	<p>Urantia: 28:6.18 The universal economy is based on intake and output; throughout the eternal career you will never encounter monotony of inaction or stagnation of personality. Progress is made possible by inherent motion, advancement grows out of the divine capacity for action, and achievement is the child of imaginative adventure. But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, including yourself, was not made just for you. This is not an egocentric universe. The Gods have decreed, "It is more blessed to give than to receive," and said your Master Son, "He who would be greatest among you let him be server of all."</p>

the thought behind the form of things that lives unchangeable.

5 Give gladly. You can only gain thereby. The thought remains and grows in strength as it is reinforced by giving. Thoughts extend as they are shared, for they cannot be lost. There is no giver and receiver in the sense the world conceives of them. There is a giver who retains, another who will give as well. And both must gain in this exchange, for each will have the thought in form most helpful to him. What he seems to lose is always something he will value less than what will surely be returned to him.

6 Never forget you give but to yourself. Who understands what giving means must laugh at the idea of sacrifice. Nor can he fail to recognize the many forms which sacrifice may take. He laughs as well at pain and loss, at sickness and at grief, at poverty, starvation and at death. He recognizes sacrifice remains the one idea that stands behind them all, and in his gentle laughter are they healed.

7 Illusions recognized must disappear. Accept not suffering, and you remove the thought of suffering. Your blessing lies on everyone who suffers when you choose to see all suffering as what it is. The thought of sacrifice gives rise to all the forms that suffering appears to take. And sacrifice is an idea so mad that sanity dismisses it at once.

8 Never believe that you can sacrifice. There is no place for sacrifice in what has any value. If the thought occurs, its very presence proves that error has arisen and correction must be made. Your blessing will correct it. Given first to you, it now is yours to give as well. No form of sacrifice and suffering can long endure before the face of one who has forgiven and has blessed himself.

<p>9 The lilies that your brother offers you are laid upon your altar, with the ones you offer him beside them. Who could fear to look upon such lovely holiness? The great illusion of the fear of God diminishes to nothingness before the purity that you will look on here. Be not afraid to look. The blessedness you will behold will take away all thought of form, and leave instead the perfect gift forever there, forever to increase, forever yours, forever given away.</p> <p>10 Now are we one in thought, for fear has gone. And here, before the altar to one God, one Father, one Creator and one Thought, we stand together as one Son of God. Not separate from Him Who is our Source; not distant from one brother who is part of our One Self Whose innocence has joined us all as one, we stand in blessedness and give as we receive. The Name of God is on our lips. And as we look within, we see the purity of Heaven shine in our reflection of our Father's Love.</p> <p>11 Now are we blessed, and now we bless the world. What we have looked upon we would extend, for we would see it everywhere. We would behold it shining with the grace of God in everyone. We would not have it be withheld from anything we look upon. And to ensure this holy sight is ours, we offer it to everything we see. For where we see it, it will be returned to us in form of lilies we can lay upon our altar, making it a home for Innocence Itself, Who dwells in us and offers us His Holiness as ours.</p>	
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<p>Lesson 188 The peace of God is shining in me now.</p> <p>Why wait for Heaven? Those who seek the light are merely covering their eyes. The light is in them now. Enlightenment is but a</p>	<p>Urantia: 0:6.8 In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light: material light, intellectual insight, and spirit luminosity.</p>
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recognition, not a change at all. Light is not of the world, yet you who bear the light in you are alien here as well. The light came with you from your native home, and stayed with you because it is your own. It is the only thing you bring with you from Him Who is your Source. It shines in you because it lights your home, and leads you back to where it came from and you are at home.

This light can not be lost. Why wait to find it in the future, or believe it has been lost already, or was never there? It can so easily be looked upon that arguments which prove it is not there become ridiculous. Who can deny the presence of what he beholds in him? It is not difficult to look within, for there all vision starts. There is no sight, be it of dreams or from a truer Source, that is not but the shadow of the seen through inward vision. There perception starts, and there it ends. It has no source but this.

The peace of God is shining in you now, and from your heart extends around the world. It pauses to caress each living thing, and leaves a blessing with it that remains forever and forever. What it gives must be eternal. It removes all thoughts of the ephemeral and valueless. It brings renewal to all tired hearts, and lights all vision as it passes by. All of its gifts are given everyone, and everyone unites in giving thanks to you who give, and you who have received.

The shining in your mind reminds the world of what it has forgotten, and the world restores the memory to you as well. From you salvation radiates with gifts beyond all measure, given and returned. To you, the giver of the gift, does God Himself give thanks. And in His blessing does the light in you shine brighter, adding to the gifts you have to offer to the world.

0:6.9 Light—spirit luminosity—is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical-light manifestations.

107:4.5 There is a characteristic light, a spirit luminosity, which accompanies this divine presence, and which has become generally associated with Thought Adjusters. In the universe of Nebadon this Paradise luminosity is widespreadly known as the “pilot light”; on Uversa it is called the “light of life.” On Urantia this phenomenon has sometimes been referred to as that “true light which lights every man who comes into the world.”

The peace of God can never be contained. Who recognizes it within himself must give it. And the means for giving it are in his understanding. He forgives because he recognized the truth in him. The peace of God is shining in you now, and in all living things. In quietness is it acknowledged universally. For what your inward vision looks upon is your perception of the universe.

Sit quietly and close your eyes. The light within you is sufficient. It alone has power to give the gift of sight to you. Exclude the outer world, and let your thoughts fly to the peace within. They know the way. For honest thoughts, untainted by the dream of worldly things outside yourself, become the holy messengers of God Himself.

These thoughts you think with Him. They recognize their home. And they point surely to their Source, Where God the Father and the Son are One. God's peace is shining on them, but they must remain with you as well, for they were born within your mind, as yours was born in God's. They lead you back to peace, from where they came but to remind you how you must return.

They heed your Father's Voice when you refuse to listen. And they urge you gently to accept His Word for what you are, instead of fantasies and shadows. They remind you that you are the co-creator of all things that live. For as the peace of God is shining in you, it must shine on them.

We practice coming nearer to the light in us today. We take our wandering thoughts, and gently bring them back to where they fall in line with all the thoughts we share with God. We will not let them stray. We let the light within our minds direct them to come home. We have betrayed them, ordering that they depart from us. But now we call them back, and wash them clean of strange desires and

<p>disordered wishes. We restore to them the holiness of their inheritance.</p> <p>Thus are our minds restored with them, and we acknowledge that the peace of God still shines in us, and from us to all living things that share our life. We will forgive them all, absolving all the world from what we thought it did to us. For it is we who make the world as we would have it. Now we choose that it be innocent, devoid of sin and open to salvation. And we lay our saving blessing on it, as we say:</p> <p>The peace of God is shining in me now. Let all things shine upon me in that peace, And let me bless them with the light in me.</p>	
<p>L e s s o n 189 I feel the Love of God within me now.</p> <p>1 There is a light in you the world can not perceive. And with its eyes you will not see this light, for you are blinded by the world. Yet you have eyes to see it. It is there for you to look upon. It was not placed in you to be kept hidden from your sight. This light is a reflection of the thought we practice now. To feel the Love of God within you is to see the world anew, shining in innocence, alive with hope, and blessed with perfect charity and love.</p> <p>2 Who could feel fear in such a world as this? It welcomes you, rejoices that you came, and sings your praises as it keeps you safe from every form of danger and of pain. It offers you a warm and gentle home in which to stay a while. It blesses you throughout the day and watches through the night as silent guardian of your holy sleep. It sees salvation in you and protects the light in you in which it sees</p>	<p>Urantia: "3:4.6 Mortal man cannot possibly know the infinitude of the heavenly Father. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually feel—literally experience—the full and undiminished impact of such an infinite Father’s LOVE."</p> <p>34:6.13 And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the LOVE OF GOD is shed abroad in all hearts by the presence of the divine Spirit.</p> <p>48:6.8 Even on Urantia they counsel the human teachers of truth and righteousness to adhere to the preaching of “the goodness of God, which leads to repentance,” to proclaim “THE LOVE OF GOD, which casts out all fear.”</p> <p>Jesus taught, “Faith is the open door for entering into the present, perfect, and eternal LOVE OF GOD.”</p>

its own. It offers you its flowers and its snow in thankfulness for your benevolence.

3 This is the world the Love of God reveals. It is so different from the world you see through darkened eyes of malice and of fear that one belies the other. Only one can be perceived at all. The other one is wholly meaningless. A world in which forgiveness shines on everything and peace offers its gentle light to everyone is inconceivable to those who see a world of hatred, rising from attack, poised to avenge, to murder and destroy.

4 Yet is the world of hatred equally unseen and inconceivable to those who feel God's Love in them. Their world reflects the quietness and peace that shines in them, the gentleness and innocence they see surrounding them, the joy with which they look out from the endless wells of joy within. What they have felt in them they look upon and see its sure reflection everywhere.

5 What would you see? The choice is given you. But learn and do not let your mind forget this law of seeing: you will look upon that which you feel within. If hatred finds a place within your heart, you will perceive a fearful world, held cruelly in death's sharp-pointed, bony fingers. If you feel the Love of God within you, you look out upon a world of mercy and of love.

6 Today we pass illusions as we seek to reach to what is true in us and feel Its all-embracing tenderness, Its Love Which knows us perfect as Itself, Its sight which is the gift Its Love bestows on us. We learn the way today. It is as sure as Love Itself, to Which it carries us. For its simplicity avoids the snares the foolish convolutions of the world's apparent reasoning but serve to hide.

7 Simply do this: be still and lay aside all thoughts of what you are and what God is, all

concepts you have learned about the world, all images you hold about yourself. Empty your mind of everything it thinks is either true or false or good or bad, of every thought it judges worthy and all the ideas of which it is ashamed. Hold onto nothing. Do not bring with you one thought the past has taught nor one belief you ever learned before from anything. Forget this world, forget this course, and come with wholly empty hands unto your God.

8 Is it not He Who knows the way to you? You need not know the way to Him. Your part is simply to allow all obstacles that you have interposed between the Son and God the Father to be quietly removed forever. God will do His part in joyful and immediate response. Ask and receive. But do not make demands nor point the road to God by which He should appear to you. The way to reach Him is merely to let Him be. For in that way is your reality acclaimed as well.

9 And so today we do not choose the way in which we go to Him. But we do choose to let Him come. And with this choice we rest. And in our quiet hearts and open minds His Love will blaze its pathway of itself. What has not been denied is surely there if it be true, and can be surely reached. God knows His Son and knows the way to him. He does not need His Son to show Him how to find His way. Through every opened door His Love shines outward from its home within and lightens up the world in innocence.

10 Father, we do not know the way to You. But we have called, and You have answered us. We will not interfere. Salvation's ways are not our own, for they belong to You. And it is unto You we look for them. Our hands are open to receive Your gifts. We have no thoughts we think apart from You and cherish no beliefs of what we are or who created us. Yours is the way that we would find and

<p>follow. And we ask but that Your Will, which is our own as well, be done in us and in the world, that it become a part of Heaven now. Amen.</p>	
<p>Lesson 190 I choose the joy of God instead of pain.</p> <p>1 Pain is a wrong perspective. When it is experienced in any form, it is a proof of self-deception. It is not a fact at all. There is no form it takes which will not disappear if seen aright. For pain proclaims God cruel. How could it be real in any form? It witnesses to God the Father's hatred of His Son, the sinfulness He sees in him, and His insane desire for revenge and death. Can such projections be attested to? Can they be anything but wholly false?</p> <p>2 Pain is but witness to the Son's mistakes in what he thinks he is. It is a dream of fierce retaliation for a crime that could not be committed, for attack on what is wholly unassailable. It is a nightmare of abandonment by an eternal Love which could not leave the Son whom it created out of love.</p> <p>3 Pain is a sign illusions reign in place of truth. It demonstrates God is denied, confused with fear, perceived as mad, and seen as traitor to Himself. If God is real, there is no pain. If pain is real, there is no God. For vengeance is not part of love. And fear, denying love and using pain to prove that God is dead, has shown that death is victor over life. The body is the Son of God, corruptible in death, as mortal as the Father he has slain.</p> <p>4 Peace to such foolishness! The time has come to laugh at such insane ideas. There is no need to think of them as savage crimes or secret sins with weighty consequence. Who but a madman could conceive of them as</p>	<p>Urantia: 102:2.3 Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology.</p> <p>100:0.2 Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth—an objective lure in the place of subjective gratification—yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living.</p>

cause of anything? Their witness, pain, is mad as they and no more to be feared than the insane illusions which it shields and tries to demonstrate must still be true.

5 It is your thoughts alone that cause you pain. Nothing external to your mind can hurt or injure you in any way. There is no cause beyond yourself that can reach down and bring oppression. No one but yourself affects you. There is nothing in the world which has the power to make you ill or sad or weak or frail. But it is you who have the power to dominate all things you see by merely recognizing what you are. As you perceive the harmlessness in them, they will accept your holy will as theirs. And what was seen as fearful now becomes a source of innocence and holiness.

6 My holy brothers, think of this awhile—the world you see does nothing. It has no effects at all. It merely represents your thoughts. And it will change entirely as you elect to change your mind and choose the joy of God as what you really want. Your Self is radiant in this holy joy, unchanged, unchanging, and unchangeable forever and forever. And would you deny a little corner of your mind its own inheritance and keep it as a hospital for pain, a sickly place where living things must come at last to die?

7 The world may seem to cause you pain. And yet the world, as causeless, has no power to cause. As an effect, it cannot make effects. As an illusion it is what you will. Your idle wishes represent its pains. Your strange desires bring it evil dreams. Your thoughts of death envelop it in fear, while in your kind forgiveness does it live.

8 Pain is the thought of evil taking form and working havoc in your holy mind. Pain is the ransom you have gladly paid not to be free. In pain is God denied the Son He loves. In pain

<p>does fear appear to triumph over love and time replace eternity and Heaven. And the world becomes a cruel and a bitter place, where sorrow rules and little joys give way before the onslaught of the savage pain that waits to end all joy in misery.</p> <p>9 Lay down your arms and come without defense into the quiet place where Heaven's peace holds all things still at last. Lay down all thoughts of danger and of fear. Let no attack enter with you. Lay down the cruel sword of judgment that you hold against your throat, and put aside the withering assaults with which you seek to hide your holiness. Here will you understand there is no pain. Here does the joy of God belong to you.</p> <p>10 This is the day when it is given you to realize the lesson which contains all of salvation's power. It is this: pain is illusion; joy reality. Pain is but sleep; joy is awakening. Pain is deception; joy alone is truth.</p> <p>11 And so again we make the only choice that ever can be made—we choose between illusions and the truth, or pain and joy, or hell and Heaven. Let our gratitude unto our Teacher fill our hearts as we are free to choose our joy instead of pain, our holiness in place of sin, the peace of God instead of conflict, and the light of Heaven for the darkness of the world.</p>	
<p>L e s s o n 191 I am the holy Son of God Himself.</p> <p>1 Here is your declaration of release from bondage of the world. And here as well is all the world released. You do not see what you have done by giving to the world the role of jailer to the Son of God. What could it be but vicious and afraid, fearful of shadows,</p>	<p>Urantia: 196:2.9 The Master looked upon men as the sons of God and foresaw a magnificent and eternal future for those who chose survival.</p> <p>The word identity occurs 6 times in this lesson. Seems to be promoting the concept of identity transfer.</p> <p>"Deny your own identity, and this is what</p>

punitive and wild, lacking all reason, blind, insane, and sad?

2 What have you done that this should be your world? What have you done that this is what you see? Deny your own identity, and this is what remains. You look on chaos and proclaim it as yourself. There is no sight that fails to witness this to you. There is no sound that does not speak of frailty within you and without, no breath you draw that does not seem to bring you nearer death, no hope you hold but will dissolve in tears.

3 Deny your own identity, and you will not escape the madness which induced this weird, unnatural, and ghostly thought which mocks creation and which laughs at God. Deny your own identity, and you assail the universe alone, without a friend, a tiny particle of dust against the legions of your enemies. Deny your own identity and look on evil, sin, and death. And watch despair snatch from your fingers every scrap of hope, leaving you nothing but the wish to die.

4 Yet what is it except a game you play in which identity can be denied? You are as God created you. All else but this one thing is folly to believe. In this one thought is everything set free. In this one truth are all illusions gone. In this one fact is sinlessness proclaimed to be forever part of everything, the central core of its existence, and its guarantee of immortality.

5 But let today's idea find a place among your thoughts, and you have risen far above the world and all the worldly thoughts that hold it prisoner. And from this place of safety and escape, you will return and set it free. For he who can accept his true identity is truly saved. And his salvation is the gift he gives to everyone in gratitude to Him Who pointed out the way to happiness that changed his whole perception of the world.

remains."

"Deny your own identity, and you will not escape the madness which induced this weird, unnatural, and ghostly thought which mocks creation and which laughs at God."

"Deny your own identity, and you assail the universe alone, without a friend, a tiny particle of dust against the legions of your enemies."

"Deny your own identity and look on evil, sin, and death"

"Yet what is it except a game you play in which identity can be denied?"

"For he who can accept his true identity is truly saved."

Urantia: 112:2.20 The material self, the ego-identity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name life. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential TRANSFER OF THE SEAT OF THE IDENTITY of the evolving personality from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.

6 One holy thought like this, and you are free; you are the holy Son of God Himself. And with this holy thought, you learn as well that you have freed the world. You have no need to use it cruelly and then perceive this savage need in it. You set it free of your imprisonment. You will not see a devastating image of yourself walking the world in terror with the world twisting in agony because your fears have laid the mark of death upon its heart.

7 Be glad today how very easily is hell undone. You need but tell yourself:

8 I am the holy Son of God Himself.
I cannot suffer, cannot be in pain;
I cannot lose, nor can I fail to do
All that salvation asks.

9 And in that thought is everything you look on wholly changed.

10 A miracle has lighted up all dark and ancient caverns where the rites of death echoed since time began. For time has lost its hold upon the world. The Son of God has come in glory to redeem the lost, to save the helpless, and to give the world the gift of his forgiveness. Who could see the world as dark and sinful when God's Son has come again at last to set it free?

11 You who perceive yourself as weak and frail, with futile hopes and devastated dreams, born but to die, to weep, and suffer pain, hear this: all power is given you in earth and Heaven. There is nothing that you cannot do. You play the game of death, of being helpless, pitifully tied to dissolution in a world which shows no mercy to you. Yet when you accord it mercy will its mercy shine on you.

12 Then let the Son of God awaken from his sleep, and opening his holy eyes return again

to bless the world he made. In error it began. But it will end in the reflection of his holiness. And he will sleep no more and dream of death. Then join with me today. Your glory is the light that saves the world. Do not withhold salvation longer. Look about the world, and see the suffering there. Is not your heart willing to bring your weary brothers rest?

13 They must await your own release. They stay in chains till you are free. They cannot see the mercy of the world until you find it for yourself. They suffer pain until you have denied its hold on you. They die till you accept your own eternal life. You are the holy Son of God Himself. Remember this, and all the world is free. Remember this, and earth and Heaven are one.

Lesson 192

I have a function God would have me fill.

1 It is your Father's holy Will that you complete Himself and that your Self shall be His sacred Son, forever pure as He, of love created and in love preserved, extending love, creating in its name, forever one with God and with your Self. Yet what can such a function mean within a world of envy, hatred, and attack? Therefore you have a function in the world in its own terms. For who can understand a language far beyond his simple grasp?

2 Forgiveness represents your function here. It is not God's creation, for it is the means by which untruth can be undone. And who would pardon Heaven? Yet on earth you need the means to let illusion go. Creation merely waits for your return to be acknowledged, not to be complete.

^{170:3.3} It is in the consideration of the technique of *receiving* God's forgiveness that the attainment of the righteousness of the kingdom is revealed. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.
2. Man will not truly forgive his fellows unless he loves them as himself.
3. To thus love your neighbor as yourself is the highest ethics.
4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

3 Creation cannot even be conceived of in the world. It has no meaning here. Forgiveness is the closest it can come to earth. For being Heaven-borne, it has no form at all. Yet God created One Who has the power to translate into form the wholly formless. What He makes are dreams, but of a kind so close to waking that the light of day already shines in them. And eyes already opening behold the joyful sights their offerings contain.

4 Forgiveness gently looks upon all things unknown in Heaven, sees them disappear, and leaves the world a clean and unmarked slate on which the Word of God can now replace the senseless symbols written there before. Forgiveness is the means by which the fear of death is overcome because it holds no fierce attraction now, and guilt is gone.

5 Forgiveness lets the body be perceived as what it is—a simple teaching aid to be laid by when learning is complete, but hardly changing him who learns at all. The mind without the body cannot make mistakes. It cannot think that it will die nor be the prey of merciless attack. Anger becomes impossible, and where is terror then? What fears could still assail those who have lost the source of all attack, the core of anguish, and the seat of fear?

6 Only forgiveness can relieve the mind of thinking that the body is its home. Only forgiveness can restore the peace that God intended for His holy Son. Only forgiveness can persuade the Son to look again upon his holiness. With anger gone, you will indeed perceive that for Christ's vision and the gift of sight no sacrifice was asked, and only pain was lifted from a sick and tortured mind.

7 Is this unwelcome? Is it to be feared? Or is it to be hoped for, met with thanks, and joyously accepted? We are one and therefore give up nothing. But we have indeed been

given everything by God. Yet do we need forgiveness to perceive that this is so. Without its kindly light we grope in darkness, using reason but to justify our rage and our attack. Our understanding is so limited that what we think we understand is but confusion born of error. We are lost in mists of shifting dreams and fearful thoughts, our eyes shut tight against the light, our minds engaged in worshipping what is not there.

8 Who can be born again in Christ but him who has forgiven everyone he sees or thinks of or imagines? Who could be set free while he imprisons anyone? A jailer is not free, for he is bound together with his prisoner. He must be sure that he does not escape, and so he spends his time in keeping watch on him. The bars which limit him become the world in which the jailer lives, along with him. And it is on his freedom that the way to liberty depends for both of them.

9 Therefore hold no one prisoner. Release instead of bind, for thus are you made free. The way is simple. Every time you feel a stab of anger, realize you hold a sword above your head. And it will fall or be averted as you choose to be condemned or free. Thus does each one who seems to tempt you to be angry represent your savior from the prison-house of death. And so you owe him thanks instead of pain.

10 Be merciful today. The Son of God deserves your mercy. It is he who asks that you accept the way to freedom now. Deny him not. His Father's Love for him belongs to you. Your function here on earth is only to forgive him, that you may accept him back as your identity. He is as God created him. And you are what he is. Forgive him now his sins, and you will see that you are one with him.

Lesson 193

All things are lessons God would have me learn.

1 God does not know of learning. Yet His Will extends to what He does not understand in that He wills the happiness His Son inherited of Him be undisturbed, eternal and forever gaining scope, eternally expanding in the joy of full creation, and eternally open and wholly limitless in Him. This is His Will. And thus His Will provides the means to guarantee that it is done.

2 God sees no contradictions. Yet His Son believes he sees them. Thus he has a need for One Who can correct his erring sight and give him vision that will lead him back to where perception ceases. God does not perceive at all. Yet it is He Who gives the means by which perception is made true and beautiful enough to let the light of Heaven shine upon it. It is He Who answers what His Son would contradict and keeps his sinlessness forever safe.

3 God offers no forgiveness, for He knows no sin is possible. And yet He let His holy law of Love be given form in which it could be offered to the world. And He created One Who could perceive what form this law should take, to be received by every mind which had forgotten it as it exists in Heaven and in God. Thus He encompassed what He could not see nor understand by giving of His Love and making Answer to a question which, though meaningless, His Son had asked of Him.

4 The One Whom God created to replace the foolish thoughts which crept into the mind of His most holy Son with peace and joy fulfills His function now. He redirects each lesson you would teach in hate to one in which forgiveness enters, and returns the hate to love, so that the fear is gone. And now guilt cannot enter, for its source has been excluded as the purpose of the lesson has been changed to guiltlessness; the hatred has been rooted out by love.

Today's Lesson: God does not know of learning.

1:5.14 (29.4) God, being eternal, universal, absolute, and infinite, does not grow in knowledge nor increase in wisdom.

Urantia: 159:1.1 One evening at Hippos, in answer to a disciple's question, Jesus taught the lesson on forgiveness. Said the Master: 159:1.2 "If a kindhearted man has a hundred sheep and one of them goes astray, does he not immediately leave the ninety and nine and go out in search of the one that has gone astray? And if he is a good shepherd, will he not keep up his quest for the lost sheep until he finds it? And then, when the shepherd has found his lost sheep, he lays it over his shoulder and, going home rejoicing, calls to his friends and neighbors, 'Rejoice with me, for I have found my sheep that was lost.' I declare that there is more joy in heaven over one sinner who repents than over ninety and nine righteous persons who need no repentance. Even so, it is not the will of my Father in heaven that one of these little ones should go astray, much less that they should perish. In your religion God may receive repentant sinners; in the gospel of the kingdom the Father goes forth to find them even before they have seriously thought of repentance.

5 These are the lessons God would have you learn. His Will reflects them all, and they reflect His loving kindness to the Son He loves. Each lesson has a central thought, the same in all of them. The form alone is changed, with different circumstances and events, with different characters and different themes apparent but not real. They are the same in fundamental content. It is this:

6 Forgive and you will see this differently.

7 Certain it is that all distress does not appear to be but unforgiveness. Yet that is the content underneath the form. It is this sameness which makes learning sure because the lesson is so simple that it cannot be rejected in the end. No one can hide forever from a truth so very obvious that it appears in countless forms and yet is recognized as easily in all of them if one but wants to see the simple lesson there.

8 Forgive and you will see this differently.

9 These are the words the Holy Spirit speaks in all your tribulations, all your pain, all suffering regardless of its forms. These are the words with which temptation ends and guilt, abandoned, is revered no more. These are the words which end the dream of sin and rid the mind of fear. These are the words by which salvation comes to all the world.

10 Shall we not learn to say these words when we are tempted to believe that pain is real and death becomes our choice instead of life?

Shall we not learn to say these words when we have understood their power to release all minds from bondage? These are words which give you power over all events which seem to have been given power over you. You see them rightly when you hold these words in full awareness, and do not forget these words apply to everything you see or any brother looks upon amiss.

11 How can you tell when you are seeing wrong or someone else is failing to perceive the lesson he should learn? Does pain seem real in the perception? If it does, be sure the lesson is not learned. And there remains an

unforgiveness hiding in the mind which sees the pain through eyes the mind directs.

12 God would not have you suffer thus. He would help you forgive yourself. His Son does not remember who he is. And God would have him not forget His Love and all the gifts His Love brings with it. Would you now renounce your own salvation? Would you fail to learn the simple lessons Heaven's Teacher sets before you that all pain may disappear and God may be remembered by His Son?

13 All things are lessons God would have you learn. He would not leave an unforgiving thought without correction nor one thorn or nail to hurt His sacred Son in any way. He would ensure his holy rest remain untroubled and serene, without a care in an eternal home which cares for him. And He would have all tears be wiped away with none remaining yet unshed and none but waiting their appointed time to fall. For God has willed that laughter should replace each one and that His Son be free again.

14 We will attempt today to overcome a thousand seeming obstacles to peace in just one day. Let mercy come to you more quickly. Do not try to hold it off another day, another minute, or another instant. Time was made for this. Use it today for what its purpose is. Morning and night, devote what time you can to serve its proper aim, and do not let the time be less than meets your deepest need.

15 Give all you can and give a little more, for now we would arise in haste and go unto our Father's house. We have been gone too long, and we would linger here no more. And as we practice, let us think about all things we saved to settle by ourselves and kept apart from healing. Let us give them all to Him Who knows the way to look upon them so that they will disappear. Truth is His message; truth His teaching is. His are the lessons God would have us learn.

16 Each hour spend a little time today, and in the days to come, in practicing the lesson in forgiveness in the form established for the day. And try to give it application to the happenings the hour brought, so that the next one is free of the one before. The chains of time are easily unloosened in this way.

17 Let no one hour cast its shadow on the one that follows, and when that one goes, let everything that happens in its course go with it. Thus will you remain unbound, in peace eternal in the world of time. This is the lesson God would have you learn: there is a way to look on everything that lets it be to you another step to Him and to salvation of the world.

18 To all that speaks of terror, answer thus:
19 I will forgive and this will disappear.
20 To every apprehension, every care, and every form of suffering, repeat these selfsame words. And then you hold the key that opens Heaven's gate and brings the Love of God the Father down to earth at last, to raise it up to Heaven. God will take this final step Himself. Do not deny the little steps He asks you take to Him.

Lesson 194
I place the future in the Hands of God.

¹ Today's idea takes another step toward quick salvation, and a giant stride it is indeed! So great the distance is that it encompasses, it sets you down just short of Heaven, with the goal in sight and obstacles behind. Your foot has reached the lawns that welcome you to Heaven's gate, the quiet place of peace where you await with certainty the final step of God. How far are we progressing now from earth! How close are we approaching to our goal! How short the journey still to be pursued!

² Accept today's idea, and you have passed all anxiety, all pits of hell, all blackness of depression, thoughts of sin, and devastation

Urantia: 102:8.1 The highest evidence of the reality and efficacy of religion consists in the *fact of human experience*; namely, that man, naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death, is willing fully to TRUST THE DEEPEST INTERESTS OF HIS PRESENT AND FUTURE TO THE KEEPING AND DIRECTION OF THAT POWER AND PERSON DESIGNATED BY HIS FAITH AS GOD. That is the one central truth of all religion. As to what that power or person requires of man in return for this watchcare and final salvation, no two religions agree; in fact, they all more or less disagree.

brought about by guilt. Accept today's idea, and you have released the world from all imprisonment by loosening the heavy chains that locked the door to freedom on it. You are saved, and your salvation thus becomes the gift you give the world because you have received.

³ In no one instant is depression felt or pain experienced or loss perceived. In no one instant sorrow can be set upon a throne and worshipped faithfully. In no one instant can one even die. And so each instant given unto God in passing, with the next one given Him already, is a time of your release from sadness, pain and even death itself.

⁴ God holds your future as He holds your past and present. They are one to Him, and so they should be one to you. Yet in this world the temporal progression still seems real. And so you are not asked to understand the lack of sequence really found in time. You are but asked to let the future go and place it in God's hands. And you will see by your experience that you have laid the past and present in His hands as well because the past will punish you no more and future dread will now be meaningless.

⁵ Release the future. For the past is gone, and what is present, freed from its bequest of grief and misery, of pain and loss, becomes the instant in which time escapes the bondage of illusions where it runs its pitiless, inevitable course. Then is each instant, which was slave to time, transformed into a holy instant when the light that was kept hidden in God's Son is freed to bless the world. Now is he free, and all his glory shines upon a world made free with him to share his holiness.

⁶ If you can see the lesson for today as the deliverance it really is, you will not hesitate to give as much consistent effort as you can to make it be a part of you. As it becomes a

thought which rules your mind, a habit in your problem-solving repertoire, a way of quick reaction to temptation, you extend your learning to the world. And as you learn to see salvation in all things, so will the world perceive that it is saved.

⁷ What worry can beset the one who gives his future to the loving hands of God? What can he suffer? What can cause him pain or bring experience of loss to him? What can he fear? And what can he regard except with love? For he who has escaped all fear of future pain has found his way to present peace and certainty of care the world can never threaten. He is sure that his perception may be faulty but will never lack correction. He is free to choose again when he has been deceived, to change his mind when he has made mistakes.

⁸ Place, then, your future in the hands of God. For thus you call the memory of Him to come again, replacing all your thoughts of sin and evil with the truth of love. Think you the world could fail to gain thereby and every living creature not respond with healed perception? Who entrusts himself to God has also placed the world within the hands to which he has himself appealed for comfort and security. He lays aside the sick illusions of the world along with his and offers peace to both.

⁹ Now are we saved indeed. For in God's hands we rest untroubled, sure that only good can come to us. If we forget, we will be gently reassured. If we accept an unforgiving thought, it will be soon replaced by love's reflection. And if we are tempted to attack, we will appeal to Him Who guards our rest to make the choice for us that leaves temptation far behind. No longer is the world our enemy, for we have chosen that we be its friends.

Lesson 195

Love is the way I walk in gratitude.

¹ Gratitude is a lesson hard to learn for those who look upon the world amiss. The most that they can do is see themselves as better off than others. And they try to be content because another seems to suffer more than they. How pitiful and deprecating are such thoughts! For who has cause for thanks while others have less cause, and who could suffer less because he sees another suffer more? Your gratitude is due to Him alone Who made all cause of sorrow disappear throughout the world.

² It is insane to offer thanks because of suffering. But it is equally insane to fail in gratitude to One Who offers you the certain means whereby all pain is healed and suffering replaced with laughter and with happiness. Nor could the even partly sane refuse to take the steps which He directs and follow in the way He sets before them to escape a prison that they thought contained no door to the deliverance they now perceive.

³ Your brother is your "enemy" because you see in him the rival for your peace, a plunderer who takes his joy from you and leaves you nothing but a black despair so bitter and relentless that there is no hope remaining. Now is vengeance all there is to wish for. Now can you but try to bring him down to lie in death with you, as useless as yourself, as little left within his grasping fingers as in yours.

⁴ You do not offer God your gratitude because your brother is more slave than you, nor could you sanely be enraged if he seems freer. Love makes no comparisons. And gratitude can only be sincere if it is joined to love. We offer thanks to God our Father that in us all things will find their freedom. It will never be that some are loosed while others still

^{27:7.4} It is the task of the **conductors of worship** so to teach the ascendant creatures how to worship that they may be enabled to gain this satisfaction of self-expression and at the same time be able to give attention to the essential activities of the Paradise regime. Without improvement in the technique of worship it would require hundreds of years for the average mortal who reaches Paradise to give full and satisfactory expression to his emotions of intelligent appreciation and ascendant gratitude. The **conductors of worship** open up new and hitherto unknown avenues of expression so that these wonderful children of the womb of space and the travail of time are enabled to gain the full satisfactions of worship in much less time.

^{146:2.15} 14. Jesus warned his followers against thinking that their prayers would be rendered more efficacious by ornate repetitions, eloquent phraseology, fasting, penance, or sacrifices. But he did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship. Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to **give thanks** to the Lord and to sing praises to the name of the Most High, to acknowledge his loving- **kindnessevery morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God.**"

^{146:2.16} 15. And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven." Then he quoted from the Scriptures: "I will praise the name of God with a song and will magnify him with

are bound, for who can bargain in the name of love?

⁵ Therefore give thanks, but in sincerity. And let your gratitude make room for all who will escape with you—the sick, the weak, the needy and afraid, and those who mourn a seeming loss or feel apparent pain, who suffer cold or hunger, or who walk the way of hatred and the path of death. All these go with you. Let us not compare ourselves with them, for thus we split them off in our awareness from the unity we share with them, as they must share with us.

⁶ We thank our Father for one thing alone—that we are separate from no living thing and therefore one with Him. And we rejoice that no exceptions ever can be made which would reduce our wholeness nor impair or change our function to complete the One Who is Himself completion. We give thanks for every living thing, for otherwise we offer thanks for nothing and we fail to recognize the gifts of God to us.

⁷ Then let our brothers lean their tired heads against our shoulders as they rest a while. We offer thanks for them. For if we can direct them to the peace that we would find, the way is opening at last to us. An ancient door is swinging free again; a long forgotten Word re-echoes in our memory and gathers clarity as we are willing once again to hear.

⁸ Walk then in gratitude, the way of love. For hatred is forgotten when we lay comparisons aside. What more remains as obstacles to peace? The fear of God is now undone at last, and we forgive without comparing. Thus we cannot choose to overlook some things and yet retain some other things still locked away as sins. When your forgiveness is complete, you will have total gratitude, for you will see that everything has

thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs.”

earned the right to love by being loving, even as your Self.

⁹ Today we learn to think of gratitude in place of anger, malice, and revenge. We have been given everything. If we refuse to recognize it, we are not entitled therefore to our bitterness and to a self-perception which regards us in a place of merciless pursuit where we are badgered ceaselessly and pushed about without a thought or care for us or for our future. Gratitude becomes the single thought we substitute for these insane perceptions. God has cared for us and calls us Son. Can there be more than this?

¹⁰ Our gratitude will pave the way to Him and shorten our learning time by more than you could ever dream of. Gratitude goes hand in hand with love, and where one is, the other must be found. For gratitude is but an aspect of the love which is the Source of all creation. God gives thanks to you, His Son, for being what you are—His own completion and the source of love, along with Him. Your gratitude to Him is one with His to you. For love can walk no road except the way of gratitude, and thus we go who walk the way to God.

Lesson 196

It can be but myself I crucify.

¹ When this is firmly understood and kept in full awareness, you will not attempt to harm yourself nor make your body slave to vengeance. You will not attack yourself, and you will realize that to attack another is but to attack yourself. You will be free of the insane belief that to attack a brother saves yourself. And you will understand his safety is your own, and in his healing you are healed.

² Perhaps at first you will not understand how mercy, limitless and with all things held

133:1.3 For days they talked about this problem of manifesting mercy and administering justice. And Ganid, at least to some extent, understood why Jesus would not engage in personal combat. But Ganid asked one last question, to which he never received a fully satisfactory answer; and that question was: “But, Teacher, if a stronger and ill-tempered creature should **attack** you and threaten to destroy you, what would you do? Would you make no effort to **defend** yourself?” Although Jesus could not fully and satisfactorily answer the lad's question, inasmuch as he was not willing to disclose to him that he (Jesus) was living on **earth** as the exemplification of the

in its sure protection, can be found in the idea we practice for today. It may in fact appear to be a sign that punishment can never be escaped because the ego, under what it sees as threat, is quick to cite the truth to save its lies. Yet must it fail to understand the truth it uses thus. But you can learn to see these foolish applications and deny the meaning they appear to have.

³ Thus do you also teach your mind that you are not an ego. For the ways in which the ego would distort the truth will not deceive you longer. You will not believe you are a body to be crucified. And you will see within today's idea the light of resurrection, looking past all thoughts of crucifixion and of death to thoughts of liberation and of life.

⁴ Today's idea is one step we take in leading us from bondage to the state of perfect freedom. Let us take this step today that we may quickly go the way salvation shows us, taking every step in its appointed sequence as the mind relinquishes its burdens one by one. It is not time we need for this. It is but willingness. For what would seem to need a thousand years can easily be done in just one instant by the grace of God.

⁵ The dreary, hopeless thought that you can make attacks on others and escape yourself has nailed you to the cross. Perhaps it seemed to be salvation. Yet it merely stood for the belief the fear of God is real. And what is that but hell? Who could believe his Father is his deadly enemy, separate from him and waiting to destroy his life and blot him from the universe, without the fear of hell upon his heart?

⁶ Such is the form of madness you believe if you accept the fearful thought you can attack another and be free yourself. Until this form is changed, there is no hope. Until you see that this, at least, must be entirely impossible, how could there be escape? The fear of God is real to anyone who thinks this thought is true. And

Paradise Father's love to an onlooking universe, he did say this much:

^{133:1.4} “Ganid, I can well understand how some of these problems perplex you, and I will endeavor to answer your question. First, in all attacks which might be made upon my person, I would determine whether or not the aggressor was a son of God—my brother in the flesh—and if I thought such a creature did not possess moral judgment and spiritual reason, I would unhesitatingly defend myself to the full capacity of my powers of resistance, regardless of consequences to the attacker. But I would not thus assault a fellow man of sonship status, even in self-defense. That is, I would not punish him in advance and without judgment for his assault upon me. I would by every possible artifice seek to prevent and dissuade him from making such an attack and to mitigate it in case of my failure to abort it. Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that real harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary.”

^{133:1.5} But Ganid was not fully satisfied. Many times they talked over these matters, and Jesus told him some of his boyhood experiences and also about Jacob the stone mason's son. On learning how Jacob appointed himself to defend Jesus, Ganid said: “Oh, I begin to see! In the first place very seldom would any normal human being want to attack such a kindly person as you, and even if anyone should be so unthinking as to do such a thing, there is pretty sure to be near at hand some other mortal who will fly to your assistance, even as you always go to the

he will not perceive its foolishness nor even see that it is there so that it would be possible to question it.

⁷ To question it at all, its form must first be changed at least as much as will permit fear of retaliation to abate and the responsibility returned to some extent to you. From there you can at least consider if you want to go along this painful path. Until this shift has been accomplished, you cannot perceive that it is but your thoughts that bring you fear and your deliverance depends on you.

⁸ Our next steps will be easy if you take this one today. From there we go ahead quite rapidly. For once you understand it is impossible that you be hurt except by your own thoughts, the fear of God must disappear. You do not now believe that fear is caused without. And God, Whom you had thought to banish, can be welcomed back within the holy mind He never left.

⁹ Salvation's song can certainly be heard in the idea we practice for today. If it can but be you you crucify, you did not hurt the world and need not fear its vengeance and pursuit. Nor need you hide in terror from the deadly fear of God projection hides behind. The thing you dread the most is your salvation. You are strong, and it is strength you want. And you are free and glad of freedom. You have sought to be both weak and bound because you feared your strength and freedom. Yet salvation lies in them.

¹⁰ There is an instant in which terror seems to grip your mind so wholly that escape appears quite hopeless. When you realize once and for all that it is you you fear, the mind perceives itself as split. And this had been concealed while you believed attack could be directed outward and returned from outside to within. It seemed to be an enemy outside you had to fear. And thus a god outside yourself

rescue of any person you observe to be in distress. In my heart, Teacher, I agree with you, but in my head I still think that if I had been Jacob, I would have enjoyed punishing those rude fellows who presumed to **attack** you just because they thought you would not **defend** yourself. I presume you are fairly safe in your journey through life since you spend much of your time helping others and ministering to your fellows in distress—well, most likely there'll always be someone on hand to **defend** you.” And Jesus replied: “**That test has not yet come, Ganid, and when it does, we will have to abide by the Father's will.**” And that was about all the lad could get his teacher to say on this difficult subject of self-defense and nonresistance. On another occasion he did draw from Jesus the opinion that organized society had every right to employ force in the execution of its just mandates. *

became your mortal enemy—the source of fear.

¹¹ Now for an instant is a murderer perceived within you, eager for your death, intent on plotting punishment for you until the time when it can kill at last. Yet in this instant is the time as well in which salvation comes. For fear of God has disappeared. And you can call on Him to save you from illusions in His Love, calling Him Father and yourself His Son. Pray that the instant may be soon—today. Step back from fear and make advance to love.

¹² There is no Thought of God that does not go with you to help you reach that instant and to go beyond it quickly, surely, and forever. When the fear of God is gone, there are no obstacles that still remain between you and the holy peace of God. How kind and merciful is the idea we practice! Give it welcome, as you should, for it is your release. It is indeed but you your mind can try to crucify. Yet your redemption, too, will come from you.

Lesson 197

It can be but my gratitude I earn.

¹ Here is the second step we take to free your mind from the belief in outside force pitted against your own. You make attempts at kindness and forgiveness. Yet you turn them to attack again unless you find external gratitude and lavish thanks. Your gifts must be received with honor, lest they be withdrawn. And so you think God's gifts are loans at best; at worst, deceptions which would cheat you of defenses to ensure that when He strikes He will not fail to kill.

² How easily are God and guilt confused by those who know not what their thoughts can do. Deny your strength, and weakness must become salvation to you. See yourself as

Today's lesson: 8 Thanks be to you, the holy Son of God, for as you were created you contain all things within your Self. And you are still as God created you. Nor can you dim the light of your perfection. **IN YOUR HEART, THE HEART OF GOD IS LAID.** He holds you dear because you are Himself. All gratitude belongs to you because of what you are.

Urantia: 107:7.1 Thought Adjusters are not personalities, but they are real entities; they are truly and perfectly individualized, although they are never, while indwelling mortals, actually personalized. Thought Adjusters are not true personalities; they are *true realities*, realities of the purest order known in the universe of universes—they are the divine presence. Though not personal,

bound, and bars become your home. Nor will you leave the prison house or claim your strength until guilt and salvation are not seen as one and freedom and salvation are perceived as joined, with strength beside them, to be sought and claimed and found and fully recognized.

³ The world must thank you when you offer it release from your illusions. Yet your thanks belong to you as well, for its release can only mirror yours. Your gratitude is all your gifts require that they be a lasting offering of a thankful heart released from hell forever. Is it this you would undo by taking back your gifts because they were not honored? It is you who honor them and give them fitting thanks, for it is you who have received the gifts.

⁴ It does not matter if another thinks your gifts unworthy. In his mind there is a part that joins with yours in thanking you. It does not matter if your gifts seem lost and ineffectual. They are received where they are given. In your gratitude are they accepted universally and thankfully acknowledged by the Heart of God Himself. And would you take them back when He has gratefully accepted them?

⁵ God blesses every gift you give to Him and every gift is given Him because it can be given only to yourself, and what belongs to God must be His own. Yet you will never realize His gifts are sure, eternal, changeless, limitless, forever giving out, extending love, and adding to your never-ending joy, while you forgive but to attack again.

⁶ Withdraw the gifts you give, and you will think that what is given you has been withdrawn. But learn to let forgiveness take away the sins you think you see outside yourself, and you can never think the gifts of God are lent but for a little while before He

these marvelous fragments of the Father are commonly referred to as beings and sometimes, in view of the spiritual phases of their present ministry to mortals, as spirit entities.

snatches them away again in death. For death will have no meaning for you then.

⁷ And with the end of this belief is fear forever over. Thank your Self for this, for He is grateful only unto God, and He gives thanks for you unto Himself. To everyone who lives will Christ yet come, for everyone must live and breathe in Him. His Being in His Father is secure because Their Will is one. Their gratitude to all They have created has no end, for gratitude remains a part of love.

⁸ Thanks be to you, the holy Son of God, for as you were created you contain all things within your Self. And you are still as God created you. Nor can you dim the light of your perfection. In your heart, the Heart of God is laid. He holds you dear because you are Himself. All gratitude belongs to you because of what you are.

⁹ Give thanks as you receive it. Be you free of all ingratitude to anyone who makes your Self complete. And from this Self is no one left outside. Give thanks for all the countless channels which extend this Self. All that you do is given unto Him. All that you think can only be His Thoughts, sharing with Him the holy Thoughts of God. Earn now the gratitude you have denied yourself when you forgot the function God has given you. But never think that He has ever ceased to offer thanks to you.

Lesson 198

Only my condemnation injures me.

¹ Injury is impossible. And yet illusion makes illusion. If you can condemn, you can be injured. For you have believed that you can injure, and the right you have established for yourself can be now used against you till you lay it down as valueless, unwanted, and

unreal. Then does illusion cease to have effects, and all it seemed to have will be undone. Then are you free, for freedom is your gift, and you can now receive the gift you gave.

² Condemn and you are made a prisoner. Forgive and you are freed. Such is the law that rules perception. It is not a law that knowledge understands, for freedom is a part of knowledge. To condemn is thus impossible in truth. What seems to be its influence and its effects have not occurred at all. Yet must we deal with them a while as if they had. Illusion makes illusion. Except one. Forgiveness is illusion that is answer to the rest.

³ Forgiveness sweeps all other dreams away, and though it is itself a dream, it breeds no others. All illusions save this one must multiply a thousand fold. But this is where illusions end. Forgiveness is the end of dreams because it is a dream of waking. It is not itself the truth. Yet does it point to where the truth must be and gives direction with the certainty of God Himself. It is a dream in which the Son of God awakens to his Self and to his Father, knowing They are one.

⁴ Forgiveness is the only road that leads out of disaster, past all suffering, and finally away from death. How could there be another way, when this one is the plan of God Himself? And why would you oppose it, quarrel with it, seek to find a thousand ways in which it must be wrong, a thousand other possibilities?

⁵ Is it not wiser to be glad you hold the answer to your problems in your hand? Is it not more intelligent to thank the One Who gives salvation, and accept His gift with gratitude? And is it not a kindness to yourself to hear His Voice and learn the simple lessons He would teach, instead of trying to dismiss His

Words and substitute your own in place of His?

⁶ His Words will work. His Words will save. His Words contain all hope, all blessing and all joy that ever can be found upon this earth. His Words are born in God, and come to you with Heaven's love upon them. Those who hear His Words have heard the song of Heaven, for these are the words which all will merge as one at last. And as this one will fade away, the Word of God will come to take its place, for it will be remembered then and loved.

⁷ This world has many seeming separate haunts where mercy has no meaning and attack appears as justified. Yet all are one-a place where death is offered to God's Son and to his Father. You may think They have accepted, but if you will look again upon the place where you beheld Their blood, you will perceive a miracle instead.

⁸ How foolish to believe that They could die! How foolish to believe you can attack! How mad to think that you could be condemned and that the holy Son of God can die! The stillness of your Self remains unmoved, untouched by thoughts like these, and unaware of any condemnation which could need forgiveness. Dreams of any kind are strange and alien to the truth. Yet what but Truth could have a Thought which builds a bridge to truth which brings illusions to the other side?

⁹ Today we practice letting freedom come to make its home with you. The truth bestows these words upon your mind that you may find the key to light and let the darkness end:

¹⁰ Only my condemnation injures me.
Only my own forgiveness sets me free.

¹¹ Do not forget today that there can be no form of suffering that fails to hide an unforgiving thought. Nor can there be a form of pain forgiveness cannot heal.

¹² Accept the one illusion which proclaims there is no condemnation in God's Son, and Heaven is remembered instantly; the world forgotten, all its weird beliefs forgotten with it, as the face of Christ appears unveiled at last in this one dream. This is the gift the Holy Spirit holds for you from God your Father. Let today be celebrated both on earth and in your holy home as well. Be kind to both, as you forgive the trespasses you thought them guilty of, and see your innocence shining upon you from the face of Christ.

¹³ Now is there silence all around the world. Now is there stillness where before there was a frantic rush of thoughts that made no sense. Now is there tranquil light across the face of earth, made quiet in a dreamless sleep. And now the Word of God alone remains upon it. Only that can be perceived an instant longer. Then are symbols done and everything you ever thought you made completely vanished from the mind which God forever knows to be His only Son.

¹⁴ There is no condemnation in him. He is perfect in his holiness. He needs no thoughts of mercy. Who could give him gifts when everything is his? And who could dream of offering forgiveness to the Son of Sinlessness Himself, so like to Him Whose Son he is, that to behold the Son is to perceive no more and only know the Father? In this vision of the Son, so brief that not an instant stands between this single sight and timelessness itself, you see the vision of yourself and then you disappear forever into God.

¹⁵ Today we come still nearer to the end of everything that yet would stand between this vision and our sight. And we are glad that we

<p>have come this far and recognize that He Who brought us here will not forsake us now. For He would give to us the gift that God has given us through Him today. Now is the time of your deliverance. The time has come. The time has come today.</p>	
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<p>Lesson 199 I am not a body. I am free.</p> <p>1 Freedom must be impossible as long as you perceive a body as yourself. The body is a limit. Who would seek for freedom in a body looks for it where it can not be found. The mind can be made free when it no longer sees itself as in a body, firmly tied to it and sheltered by its presence. If this were the truth, the mind were vulnerable indeed!</p> <p>2 The mind that serves the Holy Spirit is unlimited forever, in all ways, beyond the laws of time and space, unbound by any preconceptions, and with strength and power to do whatever it is asked. Attack thoughts cannot enter such a mind because it has been given to the Source of Love. And fear can never enter in a mind that has attached itself to Love. It rests in God, and who can be afraid who lives in Innocence and only loves?</p> <p>3 It is essential for your progress in this course that you accept today's idea and hold it very dear. Be not concerned that to the ego it is quite insane. The ego holds the body dear because it dwells in it and lives united with the home that it has made. It is a part of the illusion that has sheltered it from being found illusory itself.</p> <p>4 Here does it hide, and here it can be seen as what it is. Declare your innocence, and you are free. The body disappears because you</p>	<p>Urantia: 111:2.10 The inevitable result of such a contactual spiritualization of the human mind is the gradual birth of a soul, the joint offspring of an adjutant mind dominated by a human will that craves to know God, working in liaison with the spiritual forces of the universe which are under the overcontrol of an actual fragment of the very God of all creation—the Mystery Monitor. AND THUS DOES THE MATERIAL AND MORTAL REALITY OF THE SELF TRANSCEND THE TEMPORAL LIMITATIONS OF THE PHYSICAL-LIFE MACHINE and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul.</p>
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have no need of it except the need the Holy Spirit sees. For this, the body will appear as useful form for what the mind must do. It thus becomes a vehicle which helps forgiveness be extended to the all-inclusive goal that it must reach according to God's plan.

5 Cherish today's idea, and practice it today and every day. Make it a part of every practice period you take. There is no thought that will not gain thereby in power to help the world, and none which will not gain in added gifts to you as well. We sound the call of freedom round the world with this idea. And would you be exempt from the acceptance of the gifts you give?

6 The Holy Spirit is the home of minds that seek for freedom. In Him they find what they have sought. The body's purpose now is unambiguous. And it becomes perfect in the ability to serve an undivided goal. In conflict-free and unequivocal response to mind with but the thought of freedom as its goal, the body serves, and serves its purpose well. Without the power to enslave, it is a worthy servant of the freedom which the mind within the Holy Spirit seeks.

7 Be free today, and carry freedom as your gift to those who still believe they are enslaved within a body. Be you free, so that the Holy Spirit can make use of your escape from bondage to set free the many who perceive themselves as bound and helpless and afraid. Let love replace their fears through you. Accept salvation now, and give your mind to Him Who calls to you to make this gift to Him. For He would give you perfect freedom, perfect joy, and hope that finds its full accomplishment in God.

8 You are God's Son. In immortality you live forever. Would you not return your mind to this? Then practice well the thought the Holy Spirit gives you for today. Your brothers

stand released with you in it; the world is blessed along with you; God's Son will weep no more, and Heaven offers thanks for the increase of joy your practice brings even to it. And God Himself extends His Love and happiness each time you say:

9 I am not a body. I am free.
I hear the Voice that God has given me,
And it is only this my mind obeys.

L e s s o n 200

There is no peace except the peace of God.

1 Seek you no further. You will not find peace except the peace of God. Accept this fact, and save yourself the agony of yet more bitter disappointments, bleak despair, and sense of icy hopelessness and doubt. Seek you no further. There is nothing else for you to find except the peace of God, unless you seek for misery and pain.

2 This is the final point to which each one must come at last, to lay aside all hope of finding happiness where there is none, of being saved by what can only hurt, of making peace of chaos, joy of pain and Heaven out of hell. Attempt no more to win through losing nor to die to live. You cannot but be asking for defeat.

3 Yet you can ask as easily for love, for happiness, and for eternal life in peace that has no ending. Ask for this, and you can only win. To ask for what you have already must succeed. To ask that what is false be true can only fail. Forgive yourself for vain imaginings, and seek no longer what you cannot find. For what could be more foolish than to seek and seek and seek again for hell, when you have but to look with open eyes to

Urantia: 144:8.8 “It would appear that the Father in heaven has hidden some of these truths from the wise and haughty, while he has revealed them to babes. But the Father does all things well; the Father reveals himself to the universe by the methods of his own choosing. Come, therefore, all you who labor and are heavy laden, and you shall find rest for your souls. Take upon you the divine yoke, and you will experience the peace of God, which passes all understanding.”

find that Heaven lies before you, through a door that opens easily to welcome you?

4 Come home. You have not found your happiness in foreign places and in alien forms which have no meaning to you, though you sought to make them meaningful. This world is not where you belong. You are a stranger here. But it is given you to find the means whereby the world no longer seems to be a prison house for you or anyone.

5 Freedom is given you where you beheld but chains and iron doors. For you must change your mind about the purpose of the world if you would find escape. You will be bound till all the world is seen by you as blessed and everyone made free of your mistakes and honored as he is. You made him not; no more yourself. And as you free the one, the other is accepted as he is.

6 What does forgiveness do? In truth it has no function and does nothing, for it is unknown in Heaven. It is only hell where it is needed and where it must serve a mighty function. Is not the escape of God's beloved Son from evil dreams that he imagines, yet believes are true, a worthy purpose? Who could hope for more while there appears to be a choice to make between success and failure, love and fear?

7 There is no peace except the peace of God because He has one Son, who cannot make a world in opposition to God's Will and to his own, which is the same as His. What could he hope to find in such a world? It cannot have reality because it never was created. Is it here that he would seek for peace? Or must he see that, as he looks on it, the world can but deceive? Yet can he learn to look on it another way and find the peace of God.

8 Peace is the bridge that everyone will cross to leave this world behind. But peace begins within the world perceived as different and

leading from this fresh perception to the gate of Heaven and the way beyond. Peace is the answer to conflicting goals, to senseless journeys, frantic, vain pursuits, and meaningless endeavors. Now the way is easy, sloping gently toward the bridge where freedom lies within the peace of God.

9 Let us not lose our way again today. We go to Heaven, and the path is straight. Only if we attempt to wander can there be delay and needless wasted time on thorny byways. God alone is sure, and He will guide our footsteps. He will not desert His Son in need, nor let him stray forever from his home. The Father calls; the Son will hear. And that is all there is to what appears to be a world apart from God where bodies have reality.

10 Now is there silence. Seek no further. You have come to where the road is carpeted with leaves of false desires, fallen from the trees of hopelessness you sought before. Now are they underfoot. And you look up and on toward Heaven, with the body's eyes but serving for an instant longer now. Peace is already recognized at last, and you can feel its soft embrace surround your heart and mind with comfort and with love.

11 Today we seek no idols. Peace can not be found in them. The peace of God is ours, and only this will we accept and want. Peace be to us today. For we have found a simple, happy way to leave the world of ambiguity and to replace our shifting goals and solitary dreams with single purpose and companionship. For peace is union if it be of God. We seek no further. We are close to home and draw still nearer every time we say:

12 There is no peace except the peace of God,
And I am glad and thankful it is so.

Review VI

^{R6:1} For this review, we take but one idea each day and practice it as often as is possible. Besides the time you give morning and evening, which should not be less than 15 minutes, and the hourly remembrances you make throughout the day, use the idea as often as you can between them. Each of these ideas alone would be sufficient for salvation, if it were learned truly. Each would be enough to give release to you and to the world from every form of bondage and invite the memory of God to come again.

² With this in mind, we start our practicing in which we carefully review the thoughts the Holy Spirit has bestowed on us in our last 20 lessons. Each contains the whole curriculum if understood, practiced, accepted, and applied to all the seeming happenings throughout the day. One is enough. But for that one, there must be no exceptions made. And so we need to use them all and let them blend as one, as each contributes to the whole we learn.

³ These practice sessions, like our last review, are centered round a central theme with which we start and end each lesson. It is this:

⁴ I am not a body. I am free.
For I am still as God created me.

⁵ The day begins and ends with this. And we repeat it every time the hour strikes or we remember in between we have a function that transcends the world we see. Beyond this and a repetition of the special thought we practice for the day, no form of exercise is urged except a deep relinquishment of everything that clutters up the mind and makes it deaf to reason, sanity, and simple truth.

⁶ We will attempt to get beyond all words and special forms of practicing for this review.

For we attempt this time to reach a quickened pace along a shorter path to the serenity and peace of God. We merely close our eyes and then forget all that we thought we knew and understood. For thus is freedom given us from all we did not know and failed to understand.

⁷ There is but one exception to this lack of structuring. Permit no idle thought to go unchallenged. If you notice one, deny its hold and hasten to assure your mind that this is not what it would have. Then gently let the thought which you denied be given up in sure and quick exchange for the idea you practice for the day.

⁸ When you are tempted, hasten to proclaim your freedom from temptation as you say:

⁹ This thought I do not want. I choose instead....

¹⁰ And then repeat the idea for the day, and let it take the place of what you thought. Beyond such special applications of each day's idea, we will add but a few formal expressions or specific thoughts to aid your practicing. Instead we give these times of quiet to the Teacher Who instructs in quiet, speaks of peace, and gives our thoughts whatever meaning they may have.

¹¹ To Him I offer this review for you. I place you in His charge and let Him teach you what to do and say and think each time you turn to Him. He will not fail to be available to you each time you call to Him to help you. Let us offer Him the whole review we now begin, and let us also not forget to Whom it has been given as we practice day by day, advancing toward the goal He set for us, allowing Him to teach us how to go, and trusting Him completely for the way each practice period can best become a loving gift of freedom to the world.

<p>Lesson 201</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[181] I trust my brothers, who are one with me.</p> <p>1 No one but is my brother. I am blessed with oneness with the universe and God, my Father, One Creator of the whole that is my Self, forever one with me.</p>	<p>Urantia: 101:6.6 (1112.2) With man, the eventual fusion and resultant oneness with the indwelling Adjuster — the personality synthesis of man and the essence of God — constitute him, in potential, a living part of the Supreme and insure for such a onetime mortal being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme.</p>
<p>Lesson 202</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[182] I will be still a moment and go home.</p> <p>¹ Why would I choose to stay an instant more where I do not belong, when God Himself has given me His Voice to call me home?</p>	<p>Urantia: 195:6.7 One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual meditation and religious devotion.</p> <p>Urantia: 192:2.2 Let experience teach you the value of meditation and the power of intelligent reflection.”</p>

Lesson 203

I am not a body. I am free.
For I am still as God created me.

[183] I call upon God's Name and on my own.

¹ The Name of God is my deliverance
from every thought of evil and of sin,
because it is my own as well as His.

Urantia: 182:1.9 The Master, during the course of this final prayer with his apostles, alluded to the fact that he had manifested the Father's *name* to the world. And that is truly what he did by the revelation of God through his perfected life in the flesh. The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, "I AM." And when pressed for further revelation of himself, it was only disclosed, "I AM that I AM." But when Jesus had finished his earth life, this name of the Father had been so revealed that the Master, who was the Father incarnate, could truly say:

I am the bread of life.

I am the living water.

I am the light of the world.

I am the desire of all ages.

I am the open door to eternal salvation.

I am the reality of endless life.

I am the good shepherd.

I am the pathway of infinite perfection.

I am the resurrection and the life.

I am the secret of eternal survival.

I am the way, the truth, and the life.

I am the infinite Father of my finite children.

I am the true vine; you are the branches.

I am the hope of all who know the living truth.

I am the living bridge from one world to another.

I am the living link between time and eternity.

182:1.26 Thus did Jesus enlarge the living revelation of the NAME OF GOD to all generations. As divine love reveals the nature of God, eternal truth discloses his name in ever-enlarging proportions.

<p>Lesson 204</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[184] The Name of God is my inheritance.</p> <p>¹ God's Name reminds me that I am His Son, not slave to time, unbound by laws which rule the world of sick illusions, free in God, forever and forever one with Him.</p>	<p>Urantia: 165:3.8 "How long will you tarry in the valley of decision? Why do you halt between two opinions? Why should Jew or gentile hesitate to accept the good news that he is a son of the eternal God? How long will it take us to persuade you to enter joyfully into your spiritual INHERITANCE? I came into this world to reveal the Father to you and to lead you to the Father. The first I have done, but the last I may not do without your consent; the Father never compels any man to enter the kingdom. The invitation ever has been and always will be: Whosoever will, let him come and freely partake of the water of life."</p> <p>Urantia: 101:6.17 Jesus was and is the new and living way whereby man can come into the divine INHERITANCE which the Father has decreed shall be his for but the asking. In Jesus there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity.</p>
<p>Lesson 205</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[185] I want the peace of God.</p> <p>¹ The peace of God is everything I want. The peace of God is my one goal; the aim of all my living here, the end I seek, my purpose and my function and my life while I abide where I am not at home.</p>	<p>144:8.8 "It would appear that the Father in heaven has hidden some of these truths from the wise and haughty, while he has revealed them to babes. But the Father does all things well; the Father reveals himself to the universe by the methods of his own choosing. Come, therefore, all you who labor and are heavy laden, and you shall find rest for your souls. Take upon you the divine yoke, and you will experience the PEACE OF GOD, whichû passes all understanding."</p>

<p>Lesson 206 I am not a body. I am free. For I am still as God created me.</p> <p>[186] Salvation of the world depends on me.</p> <p>¹ I am entrusted with the gifts of God because I am His Son. And I would give His gifts where He intended them to be.</p>	<p>Urantia: 3:5.15 Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will.</p>	
<p>Lesson 207 I am not a body. I am free. For I am still as God created me.</p> <p>[187] I bless the world because I bless myself.</p> <p>¹ God's blessing shines upon me from within my heart where He abides. I need but turn to Him, and every sorrow melts away as I accept His boundless Love for me.</p>	<p>Urantia: 28:6.18 The universal economy is based on intake and output; throughout the eternal career you will never encounter monotony of inaction or stagnation of personality. Progress is made possible by inherent motion, advancement grows out of the divine capacity for action, and achievement is the child of imaginative adventure. But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, including yourself, was not made just for you. This is not an egocentric universe. The Gods have decreed, "It is more blessed to give than to receive," and said your Master Son, "He who would be greatest among you let him be server of all."</p>	

<p>Lesson 208</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[188] The peace of God is shining in me now.</p> <p>¹ I will be still and let the earth be still along with me. And in that stillness, we will find the peace of God. It is within my heart, which witnesses to God Himself.</p>	<p>Urantia: 0:6.8 In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light: material light, intellectual insight, and spirit luminosity.</p> <p>0:6.9 Light—spirit luminosity—is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical-light manifestations.</p> <p>107:4.5 There is a characteristic light, a spirit luminosity, which accompanies this divine presence, and which has become generally associated with Thought Adjusters. In the universe of Nebadon this Paradise luminosity is widespreadly known as the “pilot light”; on Uversa it is called the “light of life.” On Urantia this phenomenon has sometimes been referred to as that “true light which lights every man who comes into the world.”</p>
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<p>Lesson 209</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[189] I feel the Love of God within me now.</p> <p>¹ The Love of God is what created me. The Love of God is everything I am. The Love of God proclaimed me as His Son. The Love of God within me sets me free.</p>	<p>Urantia: "3:4.6 Mortal man cannot possibly know the infinitude of the heavenly Father. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually feel—literally experience—the full and undiminished impact of such an infinite Father’s LOVE."</p> <p>34:6.13 And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the LOVE OF GOD is shed abroad in all hearts by the presence of the divine Spirit.</p> <p>48:6.8 Even on Urantia they counsel the human teachers of truth and righteousness to adhere to the preaching of “the goodness of God, which leads to repentance,” to proclaim “THE LOVE OF GOD, which casts out all fear.”</p> <p>Jesus taught, “Faith is the open door for entering into the present, perfect, and eternal LOVE OF GOD.”</p>
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<p>Lesson 210</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[190] I choose the joy of God instead of pain.</p> <p>¹ Pain is my own idea. It is not a thought of God, but one I thought apart from Him and from His Will. His Will is joy and only joy for His beloved Son. And that I choose instead of what I made.</p>	<p>Urantia: 102:2.3 Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology.</p> <p>100:0.2 Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth—an objective lure in the place of subjective gratification—yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living.</p>
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<p>Lesson 211</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[191] I am the holy Son of God Himself.</p> <p>¹ In silence and in true humility, I seek God's glory to behold it in the Son whom He created as my Self.</p>	<p>Urantia: 196:2.9 Jesus led men to feel at home in the world; he delivered them from the slavery of taboo and taught them that the world was not fundamentally evil. He did not long to escape from his earthly life; he mastered a technique of acceptably doing the Father's will while in the flesh. He attained an idealistic religious life in the very midst of a realistic world. Jesus did not share Paul's pessimistic view of humankind. The Master looked upon men as the SONS OF God and foresaw a magnificent and eternal future for those who chose survival. He was not a moral skeptic; he viewed man positively, not negatively. He saw most men as weak rather than wicked, more distraught than depraved. But no matter what their status, they were all God's children and his brethren.</p>
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<p>Lesson 212</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[192] I have a function God would have me fill.</p> <p>¹ I seek the function that would set me free from all the vain illusions of the world. Only the function God has given me can offer freedom. Only this I seek, and only this will I accept as mine.</p>	<p>^{170:3.3} It is in the consideration of the technique of <i>receiving</i> God's forgiveness that the attainment of the righteousness of the kingdom is revealed. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:</p> <ol style="list-style-type: none"> 1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows. 2. Man will not truly forgive his fellows unless he loves them as himself. 3. To thus love your neighbor as yourself is the highest ethics. 4. Moral conduct, true righteousness, becomes, then, the natural result of such love.
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<p>L e s s o n 213</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[193] All things are lessons God would have me learn.</p> <p>¹ A lesson is a miracle which God offers to me in place of thoughts I made that hurt me. What I learn of Him becomes the way I am set free. And so I choose to learn His lessons and forget my own.</p>	
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<p>L e s s o n 214</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[194] I place the future in the hands of God.</p> <p>¹ The past is gone; the future is not yet. Now am I freed from both. For what God gives can only be for good. And I accept but what He gives as what belongs to me.</p>	<p>Urantia: 102:8.1 The highest evidence of the reality and efficacy of religion consists in the <i>fact of human experience</i>; namely, that man, naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death, is willing fully to TRUST THE DEEPEST INTERESTS OF HIS PRESENT AND FUTURE TO THE KEEPING AND DIRECTION OF THAT POWER AND PERSON DESIGNATED BY HIS FAITH AS GOD. That is the one central truth of all religion. As to what that power or person requires of man in return for this watchcare and final salvation, no two religions agree; in fact, they all more or less disagree.</p>	
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Lesson 215

I am not a body. I am free.
For I am still as God created me.

[195] Love is the way I walk in gratitude.

¹ The Holy Spirit is my only Guide.
He walks with me in love. And I give thanks
to Him for showing me the way to go.

Urantia: 146:2.15 14. Jesus warned his followers against thinking that their prayers would be rendered more efficacious by ornate repetitions, eloquent phraseology, fasting, penance, or sacrifices. But he did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship. Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to give thanks to the Lord and to sing praises to the name of the Most High, to acknowledge his loving-kindness every morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God."

^{146:2.16} 15. And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven." Then he quoted from the Scriptures: "I will praise the name of God with a song and will magnify him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs."

<p>Lesson 216 I am not a body. I am free. For I am still as God created me.</p> <p>[196] It can be but myself I crucify.</p> <p>¹ All that I do, I do unto myself. If I attack, I suffer. But if I forgive, salvation will be given me.</p>	<p>143:2.5 “Many times, when you have done evil, you have thought to charge up your acts to the influence of the evil one when in reality you have but been led astray by your own natural tendencies. Did not the Prophet Jeremiah long ago tell you that the human heart is deceitful above all things and sometimes even desperately wicked? How easy for you to become self-deceived and thereby fall into foolish fears, divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred!</p>
<p>Lesson 217 I am not a body. I am free. For I am still as God created me.</p> <p>[197] It can be but my gratitude I earn.</p> <p>¹ Who should give thanks for my salvation but myself? And how but through salvation can I find the Self to Whom my thanks are due?</p>	
<p>Lesson 218 I am not a body. I am free. For I am still as God created me.</p> <p>[198] Only my condemnation injures me.</p> <p>¹ My condemnation keeps my vision dark, and through my sightless eyes I cannot see the vision of my glory. Yet today I can behold this glory and be glad.</p>	<p>140:6.4 Then said Simon Peter: "Master, if you have a new commandment, we would hear it. Reveal the new way to us." Jesus answered Peter: "You have heard it said by those who teach the law: `You shall not kill; that whosoever kills shall be subject to judgment.' But I look beyond the act to uncover the motive. I declare to you that EVERY ONE WHO IS ANGRY WITH HIS BROTHER IS IN DANGER OF CONDEMNATION. He who nurses hatred in his heart and plans vengeance in his mind stands in danger of judgment. You must judge your fellows by their deeds; the Father in heaven judges by the intent.</p>

<p>Lesson 219</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[199] I am not a body. I am free.</p> <p>¹ I am God's Son. Be still, my mind, and think a moment upon this. And then return to earth without confusion as to what my Father loves forever as His Son.</p>	<p>Urantia: 113:6.¹ Having told you something of the ministry of seraphim during natural life, I will endeavor to inform you about the conduct of the guardians of destiny at the time of the mortal dissolution of their human associates. Upon your death, your records, identity specifications, and the morontia entity of the human soul—conjointly evolved by the ministry of mortal mind and the divine Adjuster—are faithfully conserved by the destiny guardian together with all other values related to your future existence, everything that constitutes you, the real you, except the identity of continuing existence represented by the departing Adjuster and the actuality of personality.</p>
<p>Lesson 220</p> <p>I am not a body. I am free. For I am still as God created me.</p> <p>[200] There is no peace except the peace of God.</p> <p>¹ Let me not wander from the way of peace, for I am lost on other roads than this. But let me follow Him Who leads me home, and peace is certain as the Love of God.</p>	<p>Urantia: 34:6.¹³ The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, “for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.” Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, “The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.” And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the love of God is shed abroad in all hearts by the presence of the divine Spirit.</p>

PART 2

Introduction

IP2:1 Words will mean little now. We use them but as guides on which we do not now depend. For now we seek direct experience of truth alone. The lessons which remain are merely introductions to the times in which we leave the world of pain and go to enter peace. Now we begin to reach the goal this course has set and find the end toward which our practicing was geared.

² Now we attempt to let the exercise be merely a beginning. For we wait in quiet expectation for our God and Father. He has promised He will take the final step Himself. And we are sure His promises are kept. We have come far along the road, and now we wait for Him. We will continue spending time with Him each morning and at night, as long as makes us happy. We will not consider time a matter of duration now. We use as much as we will need for the result that we desire. Nor will we forget our hourly remembrance in between, calling to God when we have need of Him as we are tempted to forget our goal.

³ We will continue with a central thought for all the days to come. And we will use that thought to introduce our times of rest and calm our minds at need. Yet we will not content ourselves with simple practicing in the remaining holy instants which conclude the year that we have given God. We say some simple words of welcome and expect our Father to reveal Himself as He has promised. We have called on Him, and He has promised that His Son will not remain unanswered when he calls His Name.

⁴ Now do we come to Him with but His Word upon our minds and hearts. And wait for Him to take the step to us that He has told us, through His Voice, He would not fail to take when we invited Him. He has not left His Son

in all his madness nor betrayed His trust in him. Has not His faithfulness earned Him the invitation that He seeks to make us happy? We will offer it, and it will be accepted. So our times with Him will now be spent. We say the words of invitation that His Voice suggests, and then we wait for Him to come to us.

⁵ Now is the time of prophecy fulfilled. Now are all ancient promises upheld and fully kept. No step remains for time to separate from its accomplishment. For now we cannot fail. Sit silently and wait upon your Father. He has willed to come to you when you have recognized it is your will He do so. And you could have never come this far unless you saw, however dimly, that it is your will.

⁶ I am so close to you we cannot fail. Father, we give these holy times to You in gratitude to Him Who taught us how to leave the world of sorrow in exchange for its replacement given us by You. We look not backward now. We look ahead and fix our eyes upon the journey's end. Accept these little gifts of thanks from us, as through Christ's vision we behold a world beyond the one we made and take that world to be the full replacement of our own.

⁷ And now we wait in silence, unafraid and certain of Your coming. We have sought to find our way by following the Guide You sent to us. We did not know the way, but You did not forget us. And we know that You will not forget us now. We ask but that Your ancient promises be kept which are Your Will to keep. We will with You in asking this. The Father and the Son, Whose holy Will created all that is, can fail in nothing. In this certainty, we undertake these last few steps to You and rest in confidence upon Your Love, Which will not fail the Son who calls to You.

⁸ And so we start upon the final part of this one holy year which we have spent together in the search for truth and God, Who is its one Creator. We have found the way He chose for us and made the choice to follow it as He would have us go. His hand has held us up. His Thoughts have lit the darkness of our minds. His Love has called to us unceasingly since time began.

⁹ We had a wish that God would fail to have the Son whom He created for Himself. We wanted God to change Himself and be what we would make of Him. And we believed that our insane desires were the truth. Now we are glad that this is all undone, and we no longer think illusions true. The memory of God is shimmering across the wide horizons of our minds. A moment more, and it will rise again. A moment more, and we who are God's Sons are safely home, where He would have us be.

¹⁰ Now is the need for practice almost done. For in this final section we will come to understand that we need only call to God and all temptations disappear. Instead of words, we need but feel His Love. Instead of prayer, we need but call His Name. Instead of judging, we need but be still and let all things be healed. We will accept the way God's plan will end, as we received the way it started. Now it is complete. This year has brought us to eternity.

¹¹ One further use for words we still retain. From time to time, instructions on a theme of special relevance will intersperse our daily lessons and the periods of wordless, deep experience which should come afterwards. These special thoughts should be reviewed each day, each one of them to be continued till the next is given you. They should be slowly read and thought about a little while, preceding one of the holy and blessed instants

in the day. We give the first of these instructions now.

what is forgiveness?

¹ Forgiveness recognizes what you thought your brother did to you has not occurred. It does not pardon sins and make them real. It sees there was no sin. And in this view are all your sins forgiven. What is sin except a false idea about God's Son? Forgiveness merely sees its falsity and therefore lets it go. What then is free to take its place is now the Will of God.

² An unforgiving thought is one which makes a judgment that it will not raise to doubt, although it is not true. The mind is closed and will not be released. The thought protects projection, tightening its chains so that distortions are more veiled and more obscure, less easily accessible to doubt, and further kept from reason. What can come between a fixed projection and the aim that it has chosen as its needed goal?

³ An unforgiving thought does many things. In frantic action, it pursues its goal, twisting and overturning what it sees as interfering with its chosen path. Distortion is its purpose and the means by which it would accomplish it as well. It sets about its furious attempts to smash reality, without concern for anything that would appear to pose a contradiction to its point of view.

⁴ Forgiveness, on the other hand, is still and quietly does nothing. It offends no aspect of reality nor seeks to twist it to appearance that it likes. It merely looks and waits and judges not. He who would not forgive must judge, for he must justify his failure to forgive. But he who would forgive himself must learn to welcome truth exactly as it is.

⁵ Do nothing, then, and let forgiveness show you what to do through Him Who is your Guide, your Savior and Defender, strong in

5. LESSONS FROM THE CROSS

Urantia: 188:5.2 The cross forever shows that the attitude of Jesus toward sinners was neither condemnation nor condonation, but rather eternal and loving salvation. Jesus is truly a savior in the sense that his life and death do win men over to [goodness](#) and righteous survival. Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than justice—mere technical right and wrong. Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The [forgiveness](#) of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom. Jesus brought a new method of living to Urantia. He taught us not to resist evil but to find through him a goodness which effectually destroys evil. The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs; *it makes them right*. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation.

hope, and certain of your ultimate success. He has forgiven you already, for such is His function given Him by God. Now must you share His function and forgive whom He has saved, whose sinlessness He sees, and whom He honors as the Son of God.

Lesson 221

Peace to my mind. Let all my thoughts be still.

¹ Father, I come to You today to seek the peace that You alone can give. I come in silence. In the quiet of my heart, the deep recesses of my mind, I wait and listen for Your Voice. My Father, speak to me today. I come to hear Your Voice in silence and in certainty and love, sure You will hear my call and answer me.

² Now do we wait in quiet. God is here because we wait together. I am sure that He will speak to you, and you will hear. Accept my confidence, for it is yours. Our minds are joined. We wait with one intent—to hear our Father's answer to our call, to let our thoughts be still and find His peace, to hear Him speak to us of what we are, and to reveal Himself unto His Son.

Urantia: 146:2.17 16. Jesus taught his followers that, when they had made their prayers to the Father, **THEY SHOULD REMAIN FOR A TIME IN SILENT RECEPTIVITY TO AFFORD THE INDWELLING SPIRIT THE BETTER OPPORTUNITY TO SPEAK TO THE LISTENING SOUL.** The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.

Urantia: 110:6.5 The Adjusters are always near you and of you, **BUT RARELY CAN THEY SPEAK DIRECTLY**, as another being, to you. Circle by circle your intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in your mind; circle by circle you thereby ascend from the lower stages of Adjuster association and mind attunement, so that the **ADJUSTER IS INCREASINGLY ENABLED TO REGISTER HIS PICTURIZATIONS OF DESTINY WITH AUGMENTING VIVIDNESS AND CONVICTION UPON THE EVOLVING CONSCIOUSNESS** of this God-seeking mind-soul.

Lesson 222

God is with me. I live and breathe in Him.

¹ God is with me. He is my Source of life, the life within, the air I breathe, the food by which I am sustained, the water which renews and cleanses me. He is my home, wherein I live and move, the Spirit Which directs my actions, offers me Its Thoughts, and guarantees my safety from all pain. He covers me with kindness and with care and holds in love the Son He shines upon, who also shines on Him. How still is he who knows the truth of what He speaks today!

² Father, we have no words except Your Name upon our lips and in our minds as we come quietly into Your Presence now and ask to rest with You in peace a while.

Urantia: 131:4.3 “God is the sure refuge of every good man when in need; the Immortal One cares for all mankind. God's salvation is strong and his kindness is gracious. He is a loving protector, a blessed defender. Says the Lord: 'I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good. Where two or three gather together, there am I also.' The creature cannot escape the presence of the Creator. The Lord even counts the ceaseless winking of every mortal's eyes; and we worship this divine Being as our inseparable companion. He is all-prevailing, bountiful, omnipresent, and infinitely kind. The Lord is our ruler, shelter, and supreme controller, and his primeval spirit dwells within the mortal soul. The Eternal Witness to vice and virtue dwells within man's heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. From this unreal world lead us to the real! From darkness lead us to the light! From death guide us to immortality!

Lesson 223

God is my life. I have no life but His.

¹ I was mistaken when I thought I lived apart from God, a separate entity which moved in isolation, unattached, and housed within a body. Now I know my life is God's. I have no other home, and I do not exist apart from Him. He has no Thoughts that are not part of me, and I have none but those which are of Him.

² Our Father, let us see the face of Christ instead of our mistakes. For we who are Your holy Son are sinless. We would look upon our sinlessness, for guilt proclaims that we are not Your Son. And we would not forget You longer. We are lonely here and long for Heaven where we are at home. Today we would return. Our Name is Yours, and we acknowledge that we are Your Son.

Urantia: 116:7.1 The grand universe is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos. The physical reality of the universes is symbolic of the perceivable reality of the Almighty Supreme; and this material and living organism is penetrated by intelligence circuits, even as the human body is traversed by a network of neural sensation paths. This physical universe is permeated by energy lanes which effectively activate material creation, even as the human body is nourished and energized by the circulatory distribution of the assimilable energy products of nourishment. The vast universe is not without those co-ordinating centers of magnificent overcontrol which might be compared to the delicate chemical-control system of the human mechanism. But if you only knew something about the physique of a power center, we could, by analogy, tell you so much more about the physical universe.

Lesson 224

God is my Father, and He loves His Son.

¹ My true identity is so secure, so lofty, sinless, glorious and great, wholly beneficent and free from guilt that Heaven looks to it to give it light. It lights the world as well. It is the gift my Father gave me, and the one as well I give the world. There is no gift but this that can be either given or received. This is reality, and only this. This is illusion's end. It is the Truth.

² My Name, oh Father, still is known to You. I have forgotten it and do not know where I am going, who I am, or what it is I do. Remind me, Father, now, for I am weary of the world I see. Reveal what You would have me see instead.

Lesson: "My true identity is so secure" "It is the gift my Father gave me"

Urantia quote: "THE mission of the Thought Adjusters to the human races is to represent, to be, the Universal Father to the mortal creatures of time and space; that is the fundamental work of the DIVINE GIFTS. Their mission is also that of elevating the mortal minds and of translating the immortal souls of men up to the divine heights and spiritual levels of Paradise perfection.

Lesson 225

God is my Father, and His Son loves Him.

¹ Father, I must return Your Love for me. For giving and receiving are the same, and You have given all Your Love to me. I must return it, for I want it mine in full awareness, blazing in my mind, and keeping it within its kindly light, inviolate—beloved, with fear behind and only peace ahead. How still the way Your loving Son is led along to You!

² Brother, we find that stillness now. The way is open. Now we follow it in peace together. You have reached your hand to me, and I will never leave you. We are one, and it is but this oneness that we seek as we accomplish these few final steps which end a journey that was not begun.

Urantia: 149:6.7 "You have been taught that you should `fear God and keep his commandments, for that is the whole duty of man.' But I have come to give you a new and higher commandment. I would teach you to `love God and learn to do his will, for that is the highest privilege of the liberated sons of God.' Your fathers were taught to `fear God—the Almighty King.' I teach you, `Love God—the all-merciful Father.'

131:1.7 "In your lives overthrow error and overcome evil by the love of the living truth. In all your relations with men do good for evil. The Lord God is merciful and loving; he is forgiving. Let us love God, for he first loved us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others.

Lesson 226

My home awaits me. I will hasten there.

¹ If I so choose, I can depart this world entirely. It is not death which makes this possible, but it is change of mind about the purpose of the world. If I believe it has a value as I see it now, so will it still remain for me. But if I see no value in the world as I behold it, nothing that I want to keep as mine or search for as a goal, it will depart from me. For I have not sought for illusions to replace the truth.

² Father, my home awaits my glad return. Your arms are open, and I hear Your Voice. What need have I to linger in a place of vain desires and of broken dreams when Heaven can so easily be mine?

Today's lesson: "If I so choose, I can depart this world entirely" as in fusing with our adjuster? Sounds radical but if all goes well it will be a common occurrence on planet earth in the future. Somebody has to lead the way.

Urantia: 55:2.1 Natural, physical death is not a mortal inevitability. The majority of advanced evolutionary beings, citizens on worlds existing in the final era of light and life, do not die; they are translated directly from the life in the flesh to the morontia existence.

Urantia: 55:2.2 This experience of translation from the material life to the morontia state—fusion of the immortal soul with the indwelling Adjuster—increases in frequency commensurate with the evolutionary progress of the planet. At first only a few mortals in each age attain translation levels of spiritual progress, but with the onset of the successive ages of the Teacher Sons, more and more Adjuster fusions occur before the termination of the lengthening lives of these progressing mortals; and by the time of the terminal mission of the Teacher Sons, approximately one quarter of these superb mortals are exempt from natural death.

Lesson 227

This is my holy instant of release.

¹ Father, it is today that I am free because my will is Yours. I thought to make another will. Yet nothing that I thought apart from You exists. And I am free because I was mistaken and did not affect my own reality at all by my illusions. Now I give them up and lay them down before the feet of truth, to be removed forever from my mind. This is my holy instant of release. Father, I know my will is one with Yours.

² And so today we find our glad return to Heaven, which we never really left. The Son of God this day lays down his dreams. The Son of God this day comes home again, released from sin and clad in holiness, with his right mind restored to him at last.

Urantia: 131:4.7 "God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God.

Lesson 228

God has condemned me not. No more do I.

¹ My Father knows my holiness. Shall I deny His knowledge and believe in what His knowledge makes impossible? Shall I accept as true what He proclaims as false? Or shall I take His Word for what I am since He is my Creator and the One Who knows the true condition of His Son?

² Father, I was mistaken in myself because I failed to realize the Source from Which I came. I have not left that Source to enter in a body and to die. My holiness remains a part of me, as I am part of You. And my mistakes about myself are dreams. I let them go today. And I stand ready to receive Your Word alone for what I really am.

Urantia: 100:6.6 One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."

Lesson 229

Love, Which created me, is what I am.

¹ I seek my own identity and find it in these words: "Love, Which created me, is what I am." Now need I seek no more. Love has prevailed. So still it waited for my coming home that I will turn away no longer from the holy face of Christ. And what I look upon attests the truth of the identity I sought to lose, but which my Father has kept safe for me.

² Father, my thanks to You for what I am; for keeping my identity untouched and sinless in the midst of all the thoughts of sin my foolish mind made up. And thanks to You for saving me from them. Amen.

This lesson sounds like identity transfer. Urantia: 112:2.20 The material self, the ego-entirety of human IDENTITY, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name life. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the IDENTITY of the evolving personality from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia IDENTIFICATION is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.

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Lesson 230

Now will I seek and find the peace of God.

¹ In peace I was created. And in peace do I remain. It is not given me to change my Self. How merciful is God my Father, that when He created me He gave me peace forever. Now I ask but to be what I am. And can this be denied me, when it is forever so?

² Father, I seek the peace You gave as mine in my creation. What was given then must be here now, for my creation was apart from time and still remains beyond all change. The peace in which Your Son was born into Your Mind is shining there unchanged. I am as You created me. I need but call on You to find the peace You gave. It is Your Will that gave it to Your Son.

Urantia: 181:1.8 A certain amount of both stoicism and optimism are serviceable in living a life on earth, but neither has aught to do with that superb peace which the Son of God bestows upon his brethren in the flesh. The peace which Michael gives his children on earth is that very peace which filled his own soul when he himself lived the mortal life in the flesh and on this very world. The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh. The peace of Jesus' mind was founded on an absolute human faith in the actuality of the divine Father's wise and sympathetic overcare. Jesus had trouble on earth, he has even been falsely called the "man of sorrows," but in and through all of these experiences he enjoyed the comfort of that confidence which ever empowered him to proceed with his life purpose in the full assurance that he was achieving the Father's will.

what is salvation?

¹Salvation is a promise made by God that you would find your way to Him at last. It cannot not be kept. It guarantees that time will have an end, and all the thoughts that have been born in time will end as well. God's Word is given every mind which thinks that it has separate thoughts and will replace these thoughts of conflict with the Thought of peace.

² The Thought of peace was given to God's Son the instant that his mind had thought of war. There was no need for such a Thought before, for peace was given without opposite and merely was. But when the mind is split, there is a need of healing. So the Thought which has the power to heal the split became a part of every fragment of the mind that still was one but failed to recognize its oneness. Now it did not know itself and thought its own identity was lost.

³ Salvation is undoing in the sense that it does nothing, failing to support the world of dreams and malice. Thus it lets illusions go. By not supporting them, it merely lets them quietly go down to dust. And what they hid is now revealed—an altar to the holy Name of God whereon His Word is written, with the gifts of your forgiveness laid before it and the memory of God not far behind.

⁴ Let us come daily to this holy place and spend a while together. Here we share our final dream. It is a dream in which there is no sorrow, for it holds a hint of all the glory given us by God. The grass is pushing through the soil, the trees are budding now, and birds have come to live within their branches. Earth is being born again in new perception. Night has gone, and we have come together in the light.

Urantia: 101:6.8 The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:

1. Salvation from material fetters in the personal realization of sonship with God, who is spirit.
2. Salvation from intellectual bondage: man shall know the truth, and the truth shall set him free.
3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the morontian awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.
4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of Havona and the perfection of Paradise.
5. Salvation from self, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.
6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.
7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate on the postfinaliter levels of the absonite.

<p>⁵ From here we give salvation to the world, for it is here salvation was received. The song of our rejoicing is the call to all the world that freedom is returned, that time is almost over, and God's Son has but an instant more to wait until his Father is remembered, dreams are done, eternity has shined away the world, and only Heaven now exists at all.</p>	
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<p>Lesson 231 Father, I will but to remember You.</p> <p>¹ What can I seek for, Father, but Your Love? Perhaps I think I seek for something else—a something I have called by many names. Yet is Your Love the only thing I seek or ever sought. For there is nothing else that I could ever really want to find. Let me remember You. What else could I desire but the truth about myself?</p> <p>² This is your will, my brother. And you share this will with me, and with the One as well Who is our Father. To remember Him is Heaven. This we seek. And only this is what it will be given us to find.</p>	<p>Urantia: 2:5.9 The Father's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters.</p>
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Lesson 232

Be in my mind, my Father, through the day.

¹ Be in my mind, my Father, when I wake and shine on me throughout the day today. Let every minute be a time in which I dwell with You. And let me not forget my hourly thanksgiving that You have remained with me and always will be there to hear my call to You and answer me. As evening comes, let all my thoughts be still of You and of Your Love, and let me sleep sure of my safety, certain of Your care, and happily aware I am Your Son.

² This is as every day should be. Today practice the end of fear. Have faith in Him Who is your Father. Trust all things to Him. Let Him reveal all things to you, and be you undismayed because you are His Son.

Urantia: 110:1.1 And indirectly and unrecognized the Adjuster is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness

Lesson 233

I give my life to God to run today.

¹ Father, I give You all my thoughts today. I would have none of mine. In place of them, give me Your own. I give You all my acts as well that I may do Your Will instead of seeking goals which cannot be obtained and wasting time in vain imaginings. Today I come to You. I will step back and merely follow You. Be You the Guide and I the follower who questions not the wisdom of the Infinite nor Love Whose tenderness I cannot comprehend but which is yet Your perfect gift to me.

² Today we have one Guide to lead us on. And as we walk together, we will give this day to Him with no reserve at all. This is His day. And so it is a day of countless gifts and mercies unto us.

Urantia: 111:5.5 Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father.

111:5.6 This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will—"Not my will but yours be done"—as it consists in the creature's positive affirmation: "It is my will that your will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression—the birth of another eternal partnership of the will of man and the will of God.

Lesson 234

Father, today I am Your Son again.

¹ Today we will anticipate the time when dreams of sin and guilt are gone and we have reached again the holy place we never left. Merely a tiny instant has elapsed between eternity and timelessness. So brief the interval, there was no lapse in continuity nor break in thoughts which are forever unified as one. Nothing has ever happened to disturb the peace of God the Father and the Son. This we accept as wholly true today.

² We thank You, Father, that we cannot lose the memory of You and of Your Love. We recognize our safety and give thanks for all the gifts You have bestowed on us, for all the loving help we have received, for Your eternal patience, and the Word which You have given us that we are saved.

Today's lesson: We thank You, Father, that we cannot lose the memory of You and of Your Love.

Urantia: 112:7.1 Thought Adjuster fusion imparts eternal actualities to personality which were previously only potential. Among these new endowments may be mentioned: fixation of divinity quality, PAST-ETERNITY EXPERIENCE AND **MEMORY**, **immortality**, and a phase of qualified potential absoluteness.

Urantia: (63.1) 5:1.3 Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self.

Lesson 235

God in His mercy wills that I be saved.

¹ I need but look upon all things that seem to hurt me and with perfect certainty assure myself, "God wills that I be saved from this," and merely watch them disappear. I need but keep in mind my Father's Will for me is only happiness to find that only happiness has come to me. And I need but remember that His Love surrounds His Son and keeps his sinlessness forever perfect to be sure that I am saved and safe forever in His arms. I am the Son He loves. And I am saved because God in His mercy wills it so.

² Father, Your holiness is mine. Your Love created me and made my sinlessness forever part of You. I have no guilt nor sin in me, for there is none in You.

Urantia: ^{2:4.1} Mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of finite creatures. "Our God is full of compassion, gracious, long-suffering, and plenteous in mercy." Therefore "whosoever calls upon the Lord shall be saved," "for he will abundantly pardon." "The mercy of the Lord is from everlasting to everlasting"; yes, "his mercy endures forever." "I am the Lord who executes loving-kindness, judgment, and righteousness in the earth, for in these things I delight." "I do not afflict willingly nor grieve the children of men," for I am "the Father of mercies and the God of all comfort."

Lesson 236

I rule my mind, which I alone must rule.

¹ I have a kingdom I must rule. At times, it does not seem I am its king at all. It seems to triumph over me and tell me what to think and what to do and feel. And yet it has been given me to serve whatever purpose I perceive in it. My mind can only serve. Today I give its service to the Holy Spirit to employ as He sees fit. I thus direct my mind, which I alone can rule. And thus I set it free to do the Will of God.

² Father, my mind is open to Your Thoughts and closed today to every thought but Yours. I rule my mind and offer it to You. Accept my gift, for it is Yours to me.

Urantia: 146:2.13 12. All believers in this gospel should pray sincerely for the extension of the kingdom of heaven. Of all the prayers of the Hebrew scriptures he commented most approvingly on the petition of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me. Purge me from secret sins and keep back your servant from presumptuous transgression." Jesus commented at great length on the relation of prayer to careless and offending speech, quoting: "Set a watch, O Lord, before my mouth; keep the door of my lips." "The human tongue," said Jesus, "is a member which few men can tame, but the spirit within can transform this unruly member into a kindly voice of tolerance and an inspiring minister of mercy."

<p>Lesson 237 Now would I be as God created me.</p> <p>¹ Today I will accept the truth about myself. I will arise in glory and allow the light in me to shine upon the world throughout the day. I bring the world the tidings of salvation that I hear as God my Father speaks to me. And I behold the world that Christ would have me see, aware it ends the bitter dream of death, aware it is my Father's call to me.</p> <p>² Christ is my eyes today, and His the ears which listen to the Voice of God today. Father, I come to You through Him Who is Your Son and my true Self as well. Amen.</p>	<p>JCIM lesson: “And I behold the world that Christ would have me see, aware it ends the BITTER DREAM OF DEATH”</p> <p>Urantia: 55:2.2 This experience of TRANSLATION FROM THE MATERIAL LIFE TO THE MORONTIA STATE—FUSION of the immortal soul with the indwelling Adjuster—increases in frequency commensurate with the evolutionary progress of the planet. At first only a few mortals in each age attain translation levels of spiritual progress, but with the onset of the successive ages of the Teacher Sons, more and more Adjuster fusions occur before the termination of the lengthening lives of these progressing mortals; and by the time of the terminal mission of the Teacher Sons, approximately one quarter of these superb mortals are exempt from natural death.</p>
<p>Lesson 238 On my decision all salvation rests.</p> <p>¹ Father, Your trust in me has been so great I must be worthy. You created me and know me as I am. And yet You placed Your Son's salvation in my hands and let it rest on my decision. I must be beloved of You indeed. And I must be steadfast in holiness as well, that You would give Your Son to me in certainty that He is safe Who still is part of You and yet is mine because He is my Self.</p> <p>² And so again today we pause to think how much our Father loves us. And how dear His Son, created by His Love, remains to Him Whose Love is made complete in him.</p>	<p>No one ascender will find the supreme alone. We are all an integral part of the completion of the supreme. It will wait an eternity for us unless we choose not to participate in it. In this sense salvation does depend on me.</p> <p>Urantia: 117:6.21 But no single ascender will ever find the Supreme until all ascenders have reached that maximum universe maturity which qualifies them simultaneously to participate in this discovery.</p>
<p>Lesson 239 The glory of my Father is my own. 1 Let not the truth about ourselves today be hidden by a false humility. Let us instead be thankful for the gifts our Father gave us. Can</p>	<p>Urantia: 137:8.16 “This kingdom is an everlasting dominion. Those who enter the kingdom shall ascend to my Father; they will certainly attain the right hand of his glory in Paradise. And all who enter the kingdom of</p>

<p>we see in those with whom He shares His glory any trace of sin and guilt? And can it be that we are not among them when He loves His Son forever and with perfect constancy, knowing he is as He created him?</p> <p>2 We thank You, Father, for the light that shines forever in us. And we honor it because You share it with us. We are one, united in this light, and one with You, at peace with all creation and ourselves.</p>	<p>heaven shall become the sons of God, and in the age to come so shall they ascend to the Father. And I have not come to call the would-be righteous but sinners and all who hunger and thirst for the righteousness of divine perfection.</p>
<p>L e s s o n 240</p> <p>Fear is not justified in any form.</p> <p>1 Fear is deception. It attests that you have seen yourself as you could never be and therefore look upon a world which is impossible. Not one thing in this world is true. It does not matter what the form in which it may appear. It witnesses but to your own illusions of yourself. Let us not be deceived today. We are the Son of God. There is no fear in us, for we are each a part of Love Itself.</p> <p>2 How foolish are our fears! Would You allow Your Son to suffer? Give us faith today to recognize Your Son and set him free. Let us forgive him in Your Name, that we may understand his holiness and feel the love for him that is Your own as well.</p>	<p>^{34:6.13} The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, “for the <u>fruits of the spirit</u> are love, joy, <u>peace</u>, long-suffering, gentleness, <u>goodness</u>, faith, meekness, and temperance.” Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of <u>eternal life</u> as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, “The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.” And throughout every trial and in the presence of every hardship, SPIRIT-BORN SOULS ARE SUSTAINED BY THAT HOPE WHICH TRANSCENDS ALL FEAR because the love of God is shed abroad in all hearts by the presence of the divine Spirit.</p>

what is the world?

ST241:1¹ The world is false perception. It is born of error, and it has not left its source. It will remain no longer than the thought which gave it birth is cherished. When the thought of separation has been changed to one of true forgiveness will the world be seen in quite another light, and one which leads to truth, where all the world must disappear and all its errors vanish. Now its source has gone, and its effects are gone as well.

² The world was made as an attack on God. It symbolizes fear. And what is fear except love's absence? Thus the world was meant to be a place where God could enter not and where His Son could be apart from Him. Here was perception born, for knowledge could not cause such insane thoughts. But eyes deceive, and ears hear falsely. Now mistakes become quite possible, for certainty has gone.

³ The mechanisms of illusion have been born instead. And now they go to find what has been given them to seek. Their aim is to fulfil the purpose which the world was made to witness and make real. They see in its illusions but a solid base where truth exists, upheld apart from lies. Yet everything that they report is but illusion, which is kept apart from truth.

⁴ As sight was made to lead away from truth, it can be redirected. Sounds become the call of God. And all perception can be given a new purpose by the one Whom God appointed savior to the world. Follow His light and see the world as He beholds it. Hear His Voice alone in all that speaks to you. And let Him give you peace and certainty, which you have thrown away but Heaven has preserved for you in Him.

⁵ Let us not rest content until the world has joined our changed perception. Let us not be satisfied until forgiveness has been made complete. And let us not attempt to change our function. We must save the world. For we who made it must behold it through the eyes of Christ, that what was made to die can be restored to Everlasting Life.

Lesson 241

This holy instant is salvation come.

¹ What joy there is today! It is a time of special celebration. For today holds out the instant to the darkened world where its release is set. The day has come when sorrows pass away and pain is gone. The glory of salvation dawns today upon a world set free. This is the time of hope for countless millions. They will be united now as you forgive them all. For I will be forgiven by you today.

² We have forgiven one another now, and so we come at last to You again. Father, Your Son, who never left, returns to Heaven and his home. How glad are we to have our sanity restored to us, and to remember that we all are one.

^{190:5.4} As they walked along, Jesus said to them: "How slow you are to comprehend the truth! When you tell me that it is about the teachings and work of this man that you have your discussions, then may I enlighten you since I am more than familiar with these teachings. Do you not remember that this Jesus always taught that his kingdom was not of this world, and that all men, being the sons of God, should find liberty and freedom in the spiritual joy of the fellowship of the brotherhood of loving service in this new kingdom of the truth of the heavenly Father's love? Do you not recall how this Son of Man proclaimed the salvation of God for all men, ministering to the sick and afflicted and setting free those who were bound by fear and enslaved by evil? Do you not know that this man of Nazareth told his disciples that he must go to Jerusalem, be delivered up to his enemies, who would put him to death, and that he would arise on the third day? Have you not been told all this? And have you never read in the Scriptures concerning this day of salvation for Jew and gentile, where it says that in him shall all the families of the earth be blessed; that he will hear the cry of the needy and save the souls of the poor who seek him; that all nations shall call him blessed? That such a Deliverer shall be as the shadow of a great rock in a weary land. That he will feed the flock like a true shepherd, gathering the lambs in his arms and tenderly carrying them in his bosom. That he will open the eyes of the spiritually blind and bring the prisoners of despair out into full liberty and light; that all who sit in darkness shall see the great light of eternal salvation. That he will bind up the brokenhearted, proclaim liberty to the captives of sin, and open up the prison to those who are enslaved by fear and bound by evil. That he will comfort those who mourn and bestow upon them the joy of salvation in the place of sorrow and heaviness. That he shall be the desire of all nations and the everlasting joy of those who seek righteousness. That this Son of truth and righteousness shall rise upon the world with healing light and saving power; even that he will save his people from their sins; that he will really seek and save those who are lost. That he will not destroy the weak but minister salvation to all who hunger and thirst for righteousness. That those who believe in him shall have eternal life. That he will pour out his

	spirit upon all flesh, and that this Spirit of Truth shall be in each believer a well of water, springing up into everlasting life. Did you not understand how great was the gospel of the kingdom which this man delivered to you? Do you not perceive how great a salvation has come upon you?"
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<p>Lesson 242</p> <p>This day is God's. It is my gift to Him.</p> <p>¹ I will not lead my life alone today. I do not understand the world. And so to try to lead my life alone must be but foolishness. For there is One Who knows all that is best for me. And He is glad to make no choices for me but the ones that lead to God. This day I give to Him, for I would not delay my coming home, and it is He Who knows the way to Him.</p> <p>² And so we give today to You. We come with wholly open minds. We do not ask for anything that we may think we want. Give us what You would have received by us. You know all our desires and our needs. And You will give us everything we want and that will help us find the way to You.</p>	<p>Urantia: 1:1.2 The Universal Father never imposes any form of arbitrary recognition, formal worship, or slavish service upon the intelligent will creatures of the universes.</p> <p>The evolutionary inhabitants of the worlds of time and space must of themselves—in their own hearts—recognize, love, and voluntarily worship him. The Creator refuses to coerce or compel the submission of the spiritual free wills of his material creatures. THE AFFECTIONATE DEDICATION OF THE HUMAN WILL TO THE DOING OF THE FATHER'S WILL IS MAN'S CHOICEST GIFT TO GOD; in fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. In God, man lives, moves, and has his being; there is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father.</p>
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Lesson 243

Today I will judge nothing that occurs.

¹ I will be honest with myself today. I will not think that I already know what must remain beyond my present grasp. I will not think I understand the whole from bits of my perception, which are all that I can see. Today I recognize that this is so. And so I am relieved of judgment which I cannot make. Thus do I free myself and what I look upon, to be in peace as God created us.

² Father, today I leave creation free to be itself. I honor all its parts, in which I am included. We are one because each part contains Your memory, and truth must shine in all of us as one.

Urantia: 140:3.17 (1571.4) "You are commissioned to save men, not to judge them. At the end of your earth life you will all expect mercy; therefore do I require of you during your mortal life that you show mercy to all of your brethren in the flesh. Make not the mistake of trying to pluck a mote out of your brother's eye when there is a beam in your own eye. Having first cast the beam out of your own eye, you can the better see to cast the mote out of your brother's eye.

Lesson 244

I am in danger nowhere in the world.

¹ Your Son is safe wherever he may be, for You are there with him. He need but call upon Your Name, and he will recollect his safety and Your Love, for they are one. How can he fear or doubt or fail to know he cannot suffer, be endangered, or experience unhappiness when he belongs to You, beloved and loving, in the safety of Your Fatherly embrace?

² And there we are in truth. No storms can come into the hallowed haven of our home. In God are we secure. For what can come to threaten God Himself or make afraid what will forever be a part of Him?

100:2.7 Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

Lesson 245

Your peace is with me, Father. I am safe.

¹ Your peace surrounds me, Father. Where I go, Your peace goes there with me. It sheds its light on everyone I meet. I bring it to the desolate and lonely and afraid. I give Your peace to those who suffer pain or grieve for loss or think they are bereft of hope and happiness. Send them to me, my Father. Let me bring Your peace with me. For I would save Your Son as is Your Will that I may come to recognize my Self.

² And so we go in peace. To all the world we give the message that we have received. And thus we come to hear the Voice of God, Who speaks to us as we relate His Word, Whose Love we recognize because we share the Word that He has given unto us.

Urantia: 181:1.10 The peace of Jesus is, then, the peace and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving, and all-powerful spirit Father. And this is, indeed, a peace which passes the understanding of mortal mind, but which can be enjoyed to the full by the believing human heart.

Lesson 246

To love my Father is to love His Son.

¹ Let me not think that I can find the way to God if I have hatred in my heart. Let me not try to hurt God's Son and think that I can know his Father or my Self. Let me not fail to recognize myself and still believe that my awareness can contain my Father, or my mind conceive of all the love my Father has for me and all the love which I return to Him.

² I will accept the way You choose for me to come to You, my Father. For in that will I succeed because it is Your Will. And I would recognize that what You will is what I will as well and only that. And so I choose to love Your Son. Amen.

Urantia: 182:1.6 “And now, my Father, I would pray not only for these eleven men but also for all others who now believe, or who may hereafter believe the **gospel** of the kingdom through the word of their future ministry. I want them all to be one, even as you and I are one. You are in me and I am in you, and I desire that these believers likewise be in us; that both of our spirits indwell them. If my children are one as we are one, and if they **love one another** as I have loved them, all men will then believe that I came forth from you and be willing to receive the **revelation** of truth and glory which I have made. The glory which you gave me I have revealed to these believers. As you have lived with me in spirit, so have I lived with them in the flesh. As you have been one with me, so have I been one with them, and so will the new teacher ever be one with them and in them. And all this have I done that my brethren in the flesh may know that the Father loves them even as does the Son, and that you love them even as you love me. Father, work with me to save these believers that they may presently come to be with me in glory and then go on to join you in the **Paradise** embrace. Those who serve with me in humiliation, I would have with me in glory so that they may see all you have given into my hands as the eternal harvest of the seed sowing of time in the likeness of mortal flesh. I long to show my earthly brethren the glory I had with you before the founding of this world. This world knows very little of you, righteous Father, but I know you, and I have made you known to these believers, and they will make known your name to other generations. And now I promise them that you will be with them in the world even as you have been with me—even so.”

Lesson 247

Without forgiveness I will still be blind.

¹ Sin is the symbol of attack. Behold it anywhere, and I will suffer. For forgiveness is the only means whereby Christ's vision comes to me. Let me accept what His sight shows me as the simple truth and I am healed completely. Brother, come and let me look on you. Your loveliness reflects my own. Your sinlessness is mine. You stand forgiven, and I stand with you.

² So would I look on everyone today. My brothers are Your Sons. Your Fatherhood created them and gave them all to me as part of You and my own Self as well. Today I honor You through them, and thus I hope this day to recognize my Self.

Lesson 248

Whatever suffers is not part of me.

¹ I have disowned the truth. Now let me be as faithful in disowning falsity. Whatever suffers is not part of me. What grieves is not myself. What is in pain is but illusion in my mind. What dies was never living in reality and did but mock the truth about myself. Now I disown self-concepts and deceits and lies about the holy Son of God. Now am I ready to accept him back as God created him and as he is.

² Father, my ancient love for You returns and lets me love Your Son again as well. Father, I am as You created me. Now is Your Love remembered and my own. Now do I understand that they are one.

Lesson 249

Forgiveness ends all suffering and loss.

¹ Forgiveness paints a picture of a world where suffering is over, loss becomes impossible, and anger makes no sense. Attack is gone, and madness has an end. What suffering is now conceivable? What loss can be sustained? The world becomes a place of joy, abundance, charity, and endless giving. It is now so like to Heaven that it quickly is transformed into the Light that it reflects. And so the journey which the Son of God began has ended in the Light from Which he came.

² Father, we would return our minds to You. We have betrayed them, held them in a vise of bitterness, and frightened them with thoughts of violence and death. Now would we rest again in You, as You created us.

Lesson 250

Let me not see myself as limited.

¹ Let me behold the Son of God today and witness to his glory. Let me not try to obscure the holy light in him and see his strength diminished and reduced to frailty nor perceive the lacks in him with which I would attack his sovereignty.

² He is Your Son, my Father. And today I would behold his gentleness instead of my illusions. He is what I am, and as I see him, so I see myself. Today I would see truly that this day I may at last identify with him.

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