

The Thinking True Initiative – Reality’s Realm

The immersive experience of intimacy by God’s divine nature



Summary of Tier 1; Level 2 — Second Level of the Beginner’s Stage

Course Title: “I” [Reasoning] IS Divine Intelligence

Course Theme: The Paradox Limitation IS

Duration: One Session — 39 Weeks

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

*I tell you, this man went down to his house justified rather than the other: **for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.***

Goal:

Having been introduced to the **Universe of Intelligence**, we now move into its **main Exosphere**, the region where **Human Esteem begins**. This session seeks to understand **what makes the Human, human**—not the physical structure the Human appears to be, but the **experience** that makes him so full of himself: **“me”-sufficiency**.

It is *“me”-sufficiency* that compels the Human to accord to himself qualities that are, in truth, God’s—**limitlessness, righteousness, and reasoning**. These qualities only *appear* to belong to the Human because of the powerful **force of gravity** that holds Human Reasoning within itself. Paradoxically, this same force is the **limitation** that binds the Human to what he merely *seems* to be.

The central aim of this session is to understand this **paradox**, to gather its pieces carefully, and to recognize how **only the humbling process carried out by Original Righteousness (God)** can break “me” free from its sufficiency.

As with all that is taught here, the procedure of this course is **not for mere understanding**, but for **experience (spirit) and action (life)**—for this is what **Thinking True** offers.

Module — Cycle 1: Coming Properly into the Universe of Intelligence: Beyond the Planet (System) of Awareness (Tangibility)

Module — Cycle 2: TIME/Eternity — the Actual Universe of Intelligence: Reasoning

Module — Cycle 3: The operation of TIME/Eternity – the operation of Limitlessness

Module — Cycle 2: TIME/Eternity — the Actual Universe of Intelligence: Reasoning

Module Objective

This cycle starts by sensitizing the Ward to the purpose of his/her enrolment at the AI-RR: **vulnerability to the humbling process of the Father (God), and what this process achieves.** The Ward also begins to recognize more firmly what was learnt in the last session—that the intangible is the actual value-system which gives value to the tangible.

Through experiential reorientation rather than conceptual instruction, the Ward gets to recognize TIME, not as what the clock reads nor as a tangible given moment, but as the actual Eternal capacity of the Father. At the climax of this cycle is the assertion of what original Righteousness is: **God’s Eternal capacity.**

Lesson 1: The Third Piece — The Current/Present Capacity (Moment): “Me” (Pages 5 – 12)

Lesson 2: TIME – God’s Capacity – the Actuality Reasoning IS (Pages 14 – 19)

Lesson 3: The First Piece — The Two Dimensions of TIME — Eternity (Pages 21 – 26)



Lesson 1: The Third Piece — The Current/Present Capacity (Moment): “Me”

The Second piece: “Its” true nature, further proving the limitation that “Me” is — the goal of the Father’s humbling process

The first piece to the puzzle we have been considering gives us a clear understanding of **why “Me” is limited**. The second piece, which we are now about to consider, belongs to the Divine. It asks a question Human Esteem—even proto-Divine Esteem—cannot sincerely ask: **“What is it, then, if what I see is not truly what it IS?”**

The Human, including the proto-Divine, remains intimate with the logical system of tangibility (awareness) that compels attachment to what is seen and comprehended. This is why Intelligence is so vital to Human Esteem. It is only through the **Righteousness of the Father—God’s humbling process** that the Divine comes to care about what a thing truly IS, as such person comes to realize the second piece of the puzzle of Limitation as follows: **“‘Me’ is too limited to realize what it IS, because what it IS further proves the limitation that ‘Me’ IS.”**

The process of God’s humbling process imparts into Experience (“Me”) a form of Righteousness that relates more accurately to things as they are, *through* the recognition of the limitation that “Me” IS. In other words, the Father’s eternal humbling process enables the individual to recognize the limitation that “Me” IS accurately, and through that recognition, to begin relating to things for what they truly are.

Second piece to the puzzle of Limitation:

“‘Me’ is too limited to realize what it IS, because what it IS further proves the limitation that ‘Me’ IS—resulting in the continued innovation of Experience (‘Me’).”

This brings us to the purpose you are here for: to be made vulnerable to this humbling process, which the Father alone draws the individual through. This core course, whose foundation is Jesus’ central teachings, alongside our variety sessions, plays its important role as you engage in all that you do. You ought to be filled with a kind of curiosity and humility which no social system can offer—this is how one becomes engaged in the proof of the limitation that “Me” IS.

“No man can come to me, except the Father which hath sent me draw him.”

Even after you are done at this Academy, you should have been imbibed with a mindset that recognizes challenges not as something external, but as internal—the Experience (limitation) that “Me” IS. I will restate that the Father’s humbling process has a central aim: to impart into Experience a form of Righteousness that realizes,

“I do not see the table itself; what I see is only the reflection that ‘Me’ IS, for the table is far more than what ‘Me’ can presently realize.”

This is what distinguishes the one who merely says, “God is more than what people say” (especially when inspired by miracles that affect “Me” – the individual), from the Divine who is being immersed into the humbling process by the Father. The former remains intimate with shared perceptions of God; the latter is living in the actual Experience of how God is indeed far more than what people say. This is what Jesus described as worship in spirit and in truth.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”

The intangibility that it IS — TIME, and the fraction that “Me” is

Recall from the previous session that value-system is intangible, and that it is the intangible that gives value to the tangible. What we have consistently been pointing to is **TIME**—the intangible process (system/operation) that gives value to all tangibility. TIME is not what a clock measures, nor the appearance of day and night. **TIME is the capacity of God behind all things.** Nothing truly exists outside TIME except the Creator.

Before we can understand TIME for what it truly IS, rather than what Human Esteem can relate with, we must assemble the **third piece of the puzzle**. The third piece states: **“What is seen, comprehended, or related with is the reflection of limitation—‘Me’—the capacity behind tangibility.”**

This third piece is also inspired only by the humbling process of the Father, and it is a furtherance of the first piece of this puzzle, asserting “Me” (not the tangible body-form) as the capacity behind all tangibility and Experience.

Let us use the analogy of a mirror. If the mirror were placed under the analysis of this current discussion, we could consider how it can only recognize itself through the tangibility of the image it produces, rather than through the intangibility of its operations. This means that the mirror’s awareness would collapse into its reflected images, rather than into the operation which reflects these images—it would be oblivious to this. I understand this may seem fussy, and that is understandable; I simply want to plant this at the back of your mind.

TIME represents the **total capacity** that a thing IS. From the analysis of the mirror, TIME is the operation that is the object standing in front of the mirror. The mistake

we may make is thinking of the operation of **TIME** as separate from the operation of the mirror, but this is not so. The operation of the mirror is actually a **fraction** of the total capacity that **TIME IS**, and **this fraction is the intangibility of Experience**—what “Me” actually is—and not what is experienced as “Me,” such as the body-structure. The body is merely the reflected (standardized) image.

The example of colour-blindness illustrates this clearly. It often seems that what we see—the reflected image—is the totality of what a thing is. This is the first piece of the puzzle of limitation. In reality, what a thing seems to be is only the fraction that can be seen of that thing: the capacity of operation which reflects what is experienced. While colour-blindness is considered a defect relative to what others see, what the colour-blind individual sees is still part of what a thing can be—the operation of the totality of **TIME** reflected through a particular form of operation (intangible Experience), which then produces the tangibility that the colour-blind individual experiences, as shown in figure 2.3.



Figure 2.3

What is the actuality of the landscape? **TIME** (do not worry—you will understand this better as we go on). What determines the tangibility of the landscape? The particular fraction of **TIME**—“Me,” intangible (operation) Experience—which is personal to the individual.

In furtherance of understanding the actual intangibility that “Me” (Experience) is, I need you to consider how we judge things by what they visually seem (the first piece of this puzzle). This happens because Experience is operated mostly through the capacity for sight—**visible tangibility**— than through the other dimensions of sensing a thing. Operating predominantly under sight makes it seem as though what is seen is what a thing truly is, with other derivatives—feeling, smell, taste, and touch—being treated as dimensions of what is seen. Thus, “I am touching it” subtly becomes, “I am touching what I see.”

If this were truly the case, however, then a blind person would not be able to relate with anything, since he or she cannot see these things—would that not follow? You will likely not agree with this, because you, whose capacity for sight is very functional, can hardly overcome the powerful impression of sight, which is almost always at work except during sleep. As a result, you may find it difficult to resonate with what a forty-year-old person who has been blind since birth actually experiences.

This reiterates why it is very hard to relate with what is beyond “Me”—the capacity or operation behind tangibility, especially sight, which is most frequently used. For this reason, a blind person, particularly one who has been blind for a long time, may be better able to relate to the fact that it is not what is visible that is ultimate, but the pure system and capacity of TIME underlying all experience. What is seen, heard, felt, smelt, tasted, and thought are all dimensions of the intangible capacity that TIME actually IS.

In other words, just as a table has its right, left, and other dimensions, so also does the capacity of TIME have its most relatable five dimensions, into which every person (“Me” as intangible capacity/operation) is locked. Thoughts fall under the audible and visible dimensions. We are therefore aware of our thought processes mostly by “hearing” thoughts “in our head” (audible), or through visual imaginations and

dreams. Interestingly, this awareness of one’s thought process further demonstrates that Experience is attached more to intangible capacity than to what is tangible.

Third piece to the puzzle of the limitation that “Me” IS:

“‘Me’ is the current capacity/system—the fraction of TIME (actual capacity/system) which compels the individual to relate only with what is tangible. ‘Me’ is not really tangible, but the current capacity behind tangibility, and what is realized is a reflection of this capacity.”

“Me”; the intangible Experience and current field of operation

If “Me” were simply this tangible body, then that should be all there is to “Me.” Yet we observe that the first piece of the limitation that “Me” IS, is also at play in self-identity: the portion of “Me” that we identify with most becomes what “Me” IS, while what “Me” actually is does not seem to matter.

To recall what was learned in the last session, even the body itself is not the simplistic picture we easily relate with, but a very complex system of operations. The operation that “Me” actually IS, is intangible, and this operation can be imagined as a **field of operation**, whose central reflection is the body-system—most easily identified as “Me.”

However, many other things are also operated within this field of capacity: food, water, and air are crucial operations, not merely external tangibility. Other components include one’s family, career, culture, faith, relationships, and many others.

For example, the fact that I am currently using my laptop to type these very words makes this laptop part of the operation of the intangible Experience that “Me” actually

is. This intangibility is responsible for the standardizing process (recall the role of intangibility in standardization), ensuring that I strike the correct keys and that what I type corresponds accurately with what I see on the screen. The same intangible operation that governs my physical system is also at work in this typing process; the difference lies in the degree of cruciality—greater for the body-system, lesser for the laptop.

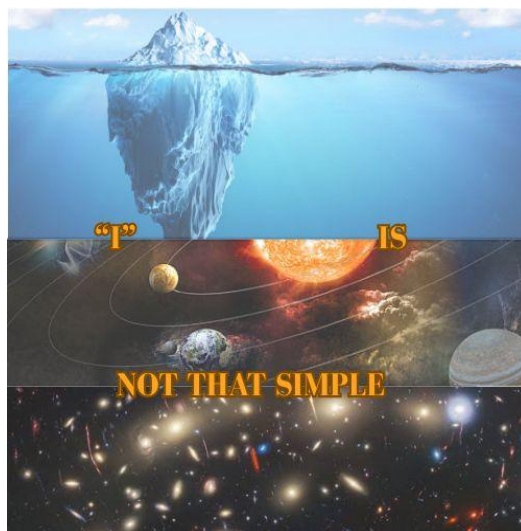
Thus, everything related to “Me” (for any individual) is part of the intangible Experience that “Me” actually IS. This is reflected in how we describe things as “my.” The intensity of ownership—my body, my clothes, my job, my friend, my money—is determined by how intimately these things are related within the intangible field of Experience. The more crucial and intimate the relationship, the more assured is the proof that such is a core part of the intangible operation/system of “Me,” beginning with the body-system. When someone becomes intensely irritated because another person steps on his shoes, it reveals how those shoes have become a core part of the intangible (Experience) system of “Me.”

The third puzzle therefore points to the fact that this intangible field of Experience is only a **fraction—indeed, a minuscule fraction—of the actuality that TIME is**. The second puzzle already hinted that the further expansion of this intangible field within TIME reveals that there is far more to be. By “reveals,” we mean that the humbling process of the Father becomes the energy by which this intangibility reaches for more.

We must now turn to the actual system of TIME in order to recognize the true **Standard (Reasoning)** of all things.

This lesson’s most significant points

1. Vulnerability to God’s humbling process involves the practical living-out of many of Jesus’ core teachings and the realization that actual challenges occur **within**, rather than merely without.
2. Delving into the true nature of things requires the form of Righteousness that only the Father imparts—one that continually proves the limitation that “Me” is. This enables the individual to connect (worship) more deeply with God’s capacity and to further recognize the limitation that “Me” is, thereby becoming more vulnerable to the Father’s humbling process. The Human spirit (Experience) cannot come into this.
3. “Me” is the intangible capacity responsible for what is realized and experienced, while what is realized is the reflection of this capacity rather than the true nature of the thing itself. “Me” is the current capacity reflecting the present/tangible moment.
4. The body-system (capacity) is the central (intangible) operation of “Me,” much like Abuja is the central operation or capacity of Nigeria. The tangible body is therefore the core reflection of this operation. Other things one finds relatable also play their roles according to degree and depth. Once again, the core Human spirit relates more with social provisions such as relationships and career; the innovative Human spirit relates more with mental faculties for innovation; **the Divine spirit relates more with the eternal life the Father provides through an ever-ending humbling process.**



“‘I’ IS not as simple as ‘me.’

In fact, nothing is that simple except the self-sufficient Human Mind (‘me’), which cannot help but think things simple. Therefore, ‘I’ must keep unfolding—the most distinct creation by Original Righteousness/Intelligence, God, the mysterious Father.”



Lesson 2: TIME – God’s Capacity – the Actuality Reasoning IS

3,000,000 km away from the Planet of Awareness, and beyond

The tail end of the last lesson consists of the impression that one begins to operate under, having gone through the entry phase of the humbling process of God—especially through Jesus’ most critical teachings. The Experience that “Me” (SELF) is begins to come into more concrete recognition, rather than being reduced to the reflection or tangible result of this limitation.

Such an individual, having been reoriented about “Limitation” (which we would grasp fully toward the end of this session), begins to do what the Human spirit fails to do: **pick up his cross daily**. In other words, such a person becomes compelled by the motivation to challenge the self regularly. Over time, this leads to the realization of Reasoning—not as what happens in the brain (as the Human Grade of Esteem assumes), but as the actuality of God’s capacity.

“Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”

It is only well into the Universe of Intelligence, and by being motivated by the virtue of Selfless Faith, that one begins to recognize the distinction between **Reasoning** (as God’s prerogative) and **Experience** (as the relatable fraction of Reasoning).

This is what brings clarity to the many things Jesus said that confounded the people of His time—and why the Pharisees hated Him so intensely. Jesus was speaking from a

Place (Grade) very far beyond 3,000,000 km from what they could grasp. In truth, it remains ungraspable today, because the following requirement has not been satisfied:

“If any man will come to ME (Experience—not physical coming), let him deny himself (escape social motivations and influences), and take up HIS CROSS daily (one must own the initiative of self-challenge rather than this being sponsored by social or mental influences), and follow me (once one is attached to his cross, followership into the Experience Jesus had becomes automatic).”

As far as **Thinking True** is concerned, this stands as the **second most crucial exposition from Jesus**, and it is required that you keep it firmly in mind.

The exposition you’ll encounter going forward is one that is **only available for Experience 3,000,000 km beyond the System (Planet) of Tangibility (Awareness)**. It is necessary to give you a glimpse, so that you recognize what you are being groomed toward.

The Shared Perception of TIME

When the Human hears the word **TIME**, the clock immediately comes to mind: *14:25 – 21st of December 2025*. This, however, is not what **TIME** is, but merely what is measured about the **current moment**.

This distinction is obvious in one sense—Time’s measurement is not **TIME** itself—but what is not obvious, due to the immense influence of “Me”-sufficiency, is that the **moment** is a valueless tangibility. It is what is always related with, because “Me” (the intangible Experience that gives rise to tangibility) is itself a **fraction of TIME**, and therefore the **current capacity** of **TIME**’s total operation.

TIME, in its actuality, is the **Standardizing Process of Reasoning**—God’s capacity.

Referring to a given moment as “Time” is exactly the same as referring to a perceived dimension of a thing as what it truly is—the **first piece of the puzzle of Limitation**. This cannot be taught directly. It can only be recognized gradually by a mind that is being humbled, able to perceive the distinction between the always-present moment (which now reads *14:29*) and the actuality of TIME itself.

This recognition comes solely through the **humbling process of God’s capacity—TIME**.

A Range of Moment Can Be Calculated Due to the Sophistication of Intangible Experience (SELF)

A car traveling at 100 km/hr would cover a 500 km journey in five hours, all things being equal. It is common—and correct—to say that *five hours* is the time used for the trip. This is acceptable because such language serves **shared perception**, not actuality.

The measurement of time is therefore a function of shared perception. Meetings, schedules, and durations depend on agreed-upon markers.

By overcoming “Me”-sufficiency through God’s humbling process, one begins to recognize that *five hours* is merely the **measurement of a range of moments** within which the trip occurred. This calculation is only possible due to the **sophistication of Human Experience**.

This sophistication marks the distinction between the Human and Animal Grades of Esteem. Animals move in alignment with Time’s progression, but Humans experience and track this progression far more extensively—a point that should be discussed in class.

The clock and calendar are therefore **products** of Human Experience, not prerequisites for it. It is not that Humans experience Time because clocks exist; clocks exist because Human Experience is already deeply attuned to TIME.

TIME as Capacity

The actuality of TIME, in relation to the five-hour journey, is the **consonance of systems** that made the journey possible:

- the driver,
- the vehicle,
- the road,
- gravity,
- atmospheric conditions,
- fuel, engine, and physical laws.

Without this consonance, there would be no journey—let alone a measurable duration.

TIME, in this context, is the **pure intangible system** by which all these units functioned as one.

Humans can observe this system only because Experience is already deeply intimate with Reasoning—the Universe of Intelligence. This intimacy enabled innovators like **Henry Ford** to *experience* how systems functioned before reflecting them into tangibility.

To define TIME properly is to recognize it as **God’s mysterious capacity through which all creation and exhibition occur**—from typing these words, to rivers flowing, to atomic motion, to stellar events. Nothing occurs outside TIME, except the One who rules it: **God**.

Very Significant Point

TIME is **Capacity**, not seconds, days, or years.

The declaration “*There is time for everything*” actually means: **“There is capacity for everything.”**

Capacity must be imbibed before engagement is possible. The capacity is the TIME.

The celebration of a “new year” vividly demonstrates how social forces reinforce “Me”-sufficiency by equating moments with meaning.

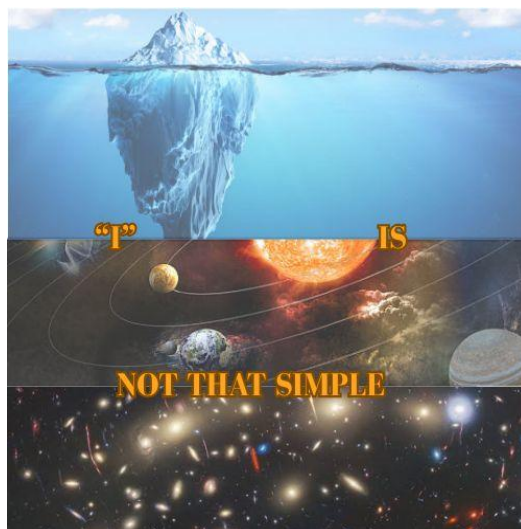
Dedicated Task

Reflect deeply and write your thoughts on the following:

1. It is not TIME that is wasted; what is wasted is the **intimate capacity of Experience (“Me”)**.
 2. “This is not the time for romance, but for self-discovery” means the current capacity is oriented toward self-discovery, not relationship.
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This Lesson’s Most Significant Points

1. After entering the humbling process by the Father, taking up one’s cross becomes a lifestyle—an inward passion for self-challenge that makes following Jesus automatic.
2. TIME must be distinguished across three levels:
 - clock/calendar (shared perception),
 - the moment (“Me” – Experience, as current capacity),
 - TIME itself (God’s capacity—Reasoning).
3. TIME governs all events, visible and invisible. Human Experience can track these events because it is already intimate with Reasoning.
4. TIME is the intangible system that standardizes everything from quantum activity to universal motion.



“‘I’ IS not as simple as ‘me.’

In fact, nothing is that simple except the self-sufficient Human Mind (‘me’), which cannot help but think things simple. Therefore, ‘I’ must keep unfolding—the most distinct creation by Original Righteousness/Intelligence, God, the mysterious Father.”



Lesson 3: The Two Dimensions of TIME — Eternity

To begin this properly, we must first remind ourselves that “*dimensions*” do not mean literal differences. The humbling process by God, which leads the one being humbled to discover the third piece of the puzzle of Limitation (“Me”), enables one to understand more clearly how seeming differences are only reflections of the limitation that “Me” IS—just as a table is one object, yet appears to have different dimensions due to the limited capacity through which it is viewed.

Before we come into the dimensions of what TIME actually IS, we must first put a name to this actuality of TIME.

The actual nature of TIME is what is known as **Eternity**.

The scope of Eternity is something humanity has always been cognizant of from prehistoric times. Archaeological findings reveal that before the rise of the great civilizations, prehistoric humans already held notions of Eternity and eternal life—most clearly expressed in the way they buried their dead. We are not going into detailed analysis here, but only pointing out that humanity, whose experiential capacity is deeply intimate with TIME, has always *felt* the true nature of TIME as Eternal—in other words, felt God’s capacity as Eternal.

However, this same intimacy with TIME’s true nature is also what leads humanity to misconstrue Eternity as *duration*—as something that simply lasts forever and ever. The humbling process by God, which releases one from “Me”-sufficiency, reveals something different. This is where the two dimensions of TIME (God’s capacity) come into view.

1) The Singular Dimension of God’s Capacity (Reasoning)

This dimension affirms that there is no other capacity besides God’s. God’s capacity is the only capacity that exists, without the possibility of another. We say *possibility* deliberately, because if we merely state that “God’s capacity is the only one,” the imaginative tendency of Human Esteem may compel us to visualize something—perhaps a solitary entity existing in empty space. But intimacy with God’s humbling process moves us beyond imagination entirely.

Deeper intimacy enables one to resonate with the truth that there is absolutely nothing apart from God’s capacity, **to the extent that this capacity is unchanging**. God’s capacity cannot become anything else, because there is nothing else to become. These are qualities that many religions articulate conceptually, but it takes the humbling process by God to realize them beyond understanding. Experience—not comprehension—is required here.

It is within this realization that one comes into the assurance of Righteousness as original to God’s capacity. In other words, the individual entering the Divine Grade of Intelligence does not merely *say* that Righteousness belongs to God, but experiences it as such—an experience that only becomes possible beyond approximately 3,000,000 km from the Planet (system) of Awareness (tangibility).

“But seek ye first the kingdom of God, and HIS righteousness.”

2) The Limitless Dimension of God’s Capacity

This second dimension is not different from the first. Repetition here is intentional.

However, from the perspective of one undergoing the humbling process, this dimension expresses how God’s singular capacity manifests the **possibility** of differences through Experience. To aid conceptualization, we return to the analogy of the table.

The table’s singular structure—seeing the whole table at once—represents its original reality, which is visually impossible to experience. The visual perspectives we relate with are determined by where we stand. The table remains one; the differences arise from the experiential limitation of “Me” (third piece to the puzzle “Me” IS).

The limitless dimension of God’s capacity refers to the singular capacity expressing the *possibility of differences through a singular experience, yet without division*. This experiential dimension is **SELF (“Me”)**. It explains why the experience of Time is known to you alone. Experience allows the possibility of differences according to Grade—specifically the Human Grade of Experience, which we have often referred to as the Human spirit.

God’s eternal capacity contains no differences. Eternity is singular. But experience—which enables analysis, perception, and conceptualization—makes differences appear possible, just as the table appears to have different dimensions. If it were possible to step outside Experience itself, the singular nature of Eternity would be evident—**but this is impossible**. SELF (“Me”) is the actuality of experience; one cannot unbecome experience.

All of this is stated not to create confusion, but to clarify that the dimensions of Eternity are not truly different.

The intangible nature of Experience (“Me”), being Human in Grade, reflects every tangible thing—beginning with the body and extending to everything one experiences. This brings us to Jesus’ most critical exposition in Thinking True:

“The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

This reveals that God’s singular capacity (Eternity—actual Reasoning) is expressed through the intangibility of Experience. Everything you see, hear, smell, feel, taste, and even think (visions, imaginations, inner speech) is experienced by you alone—the reflection of “Me.”

A common question arises: *If experience is individual, why do people agree they are seeing the same thing?*

This question arises from “Me”-sufficiency, which mistakenly identifies “Me” with the tangible body. The tangible body is only a reflection of the intangible system of Experience, which is more real than the body itself.

Furthermore, the Human Grade which is operated by the huge influence of “Me”-sufficiency is responsible for a strong sense of individuality so that you are adequately distinguished from “other” Humans—this is not as active in animals. The intangible system and operation is the same for everyone, but what is tangibly experienced, beginning with a person’s body and all other forms of tangibility occurs within a unique/singular field of Experience. It is the absence of this intangible operation of Experience that results in death, as the dead/valueless substance of such person is left behind – I hope you remember we briefly considered this phenomenon last session.

The same applies to animals. Their functioning arises from intangible Experience, even though they do not visually experience their bodies as we do. This further confirms that the body is not the actuality of Experience, but its reflection.

Let us state this clearly: **Experience is intangible.**

It is a “cut” or fraction of the limitless dimension of God’s eternal capacity. What is seen, heard, touched, smelled, tasted, emotionally felt, imagined, or thought is the **tangible reflection of Experience—not Experience itself.**

Human Esteem is locked more into tangibility; Divine Esteem is locked more into the intangibility of Experience. This transition begins gradually at the Proto-Divine Grade.

Dedicated Task

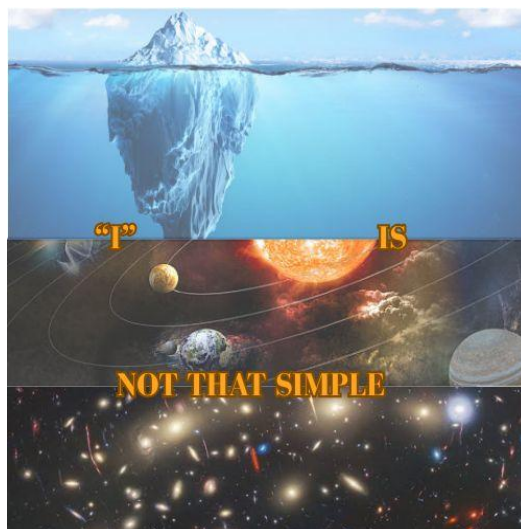
Jesus’ teachings often distinguish between *the Kingdom of God* and *the Kingdom of Heaven*. The first frequently points to God’s singular capacity; the second to the limitless expression of that capacity.

- Find **three teachings** that support this distinction and explain how they do so.
- Find **one teaching** that appears not to support this distinction and explain why.

Sir Albert Einstein’s theory of General Relativity demonstrates that the experience of time is individual. Having gone through this lesson, analyse individual time-experience through this framework. You must first understand General Relativity; you may consult Artificial Intelligence for understanding, but keep your analysis original.

This Lesson’s Most Significant Points

1. Eternity is the true nature of TIME—God’s capacity. It is not defined by duration, but understood through two dimensions.
2. The first dimension affirms that nothing exists outside God’s capacity. This singularity cannot be analysed; it can only be encountered through God’s humbling process.
3. The second dimension expresses the limitless nature of this capacity through Experience (“Me”). This does not divide Eternity, but reflects it. Experience is intangible; the experienced is valueless tangibility. This becomes clearer as “Me”-sufficiency is suspended—something we will deepen next cycle through animal awareness.



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