

LESSON 100—April 10

“My part is essential to God’s plan for salvation.”

PRACTICE SUMMARY

Purpose: To try to understand that happiness is your function, for your happiness shows the world how much God loves His Son. To not let yourself be sad today, for that leaves your part in God’s plan unfulfilled and deprives all the world of joy.

Longer: Every hour on the hour, for five minutes.

- Repeat idea.
- Then realize your part is to be happy. Realize this means that God’s plan asks no sacrifice or loss, only gain.
- Now try to find that happiness. Look deep within; go to meet the Christ in you. He will be there. Pass by the clouds of little thoughts and foolish goals undisturbed, for they have no power to hold you back. You came to find the joy of your Self. You can find it today. This is what you really want. And this is what He wants, too, for you are His messenger.

Shorter: In between hourly practice periods.

Repeat the idea. Do not forget, for your Self calls to you today. Every time you repeat idea you answer Him.

COMMENTARY

God does not have “a plan for my life.” He has His plan, and I am a part of it. There are not billions of separate plans for billions of separate individuals. There is the one Will of God, and each of us has an essential part in It. Part of what is being undone by salvation is “the mad belief in separate thoughts and separate bodies, which lead separate lives and go their separate ways” (1:2). Every one of us has the same purpose, the same function, and in that we are united.

Part of the healing of my own mind is the recognition that the other person does indeed share the same purpose with me, and in his reality, wants the same thing. If I look at his ego, I see separate interests—and that may be all that he or she is seeing. But when I give up my interpretation and allow the Holy Spirit to interpret for me, I see that the other person’s fear, which is manifesting as attack, is really a call for love and is really a witness to the belief in love within their mind. The result of this is that I see the other person does not need to change to be one with me; they already are one with me! I have a hidden ally in their mind. I have their own secret agreement with me on a common goal.

The part God has “saved for me” in His plan is designed to restore me to happiness, because happiness is His Will for me (2:1). There is something in us—the ego, of course!—that tells us it is wrong to want perfect happiness. But if perfect happiness is God’s Will, then to think I don’t deserve it is to oppose God’s

Will!

For God's Will to be complete, my joy must be complete, for His Will is perfect joy for everyone! If everyone I meet encounters a face shining with joy, they will hear God calling to them in my happy laughter (2:6).

I am essential to God's plan; my joy is essential to His plan (3:1). So, today, let me choose the joy of God instead of pain. "Without your smile, the world cannot be saved....all laughter can but echo yours" (3:3-4).

So my job today, and every day, is to be happy. I cannot be happy if I attack, or judge, or blame, or condemn. I cannot be happy unless I accept; unless I forgive as the Course teaches, looking past all the ego's illusions to see the happy truth in everyone: they want love just as I do.

We teach through our happiness. We call all minds to let their sorrows go by our "joy on earth" (4:2). This is plainly speaking about a manifest joy, one visible on our face through a smile and happy laughter. "God's messengers are joyous, and their joy heals sorrow and despair" (4:3).

A good affirmation for the day would be, "My joy heals."

The part we all have in God's plan is to demonstrate, by our perfect happiness, that God wills perfect happiness for all who will accept it as a gift from Him.

Sadness is a choice, a decision to "play another part, instead of what has been assigned to you by God" (5:3). It is the ego's mad desire to be independent of any power except its own. When I clamp down on my happiness I fail to show the world what God wills for us all, and thus I fail to recognize the happiness that is already, always mine.

"Today we (I) will attempt to understand joy is our (my) function here" (6:1). Nothing has to change to make this possible. I can be perfectly happy right now, because happiness does not depend on anything outside of my mind. Getting upset with anything or anyone does not change it; only happiness heals. Only happiness brings lasting change.

We mistakenly think at times that our happiness somehow enables the error and sin of others. If someone is being cruel and I continue to be happy, it seems to condone cruelty. However, to be upset at cruelty does not heal it; it makes it real. It is far more joyous, and far more healing, to see in the cruelty a groundless fear that masks an appeal for help, that shows by its very obscurity that within that person is a longing she or he shares with me; a longing for God, a longing for His gift of happiness. My happiness in the face of cruelty teaches that the grounds for the cruelty do not exist. It does not attack the symptom of cruelty; it undoes cruelty's source. To be happy is not to lose out, to sacrifice, or to die (7:7). It is to live forever.

It is our little thoughts and foolish goals that hold us back from happiness (9:3-5). Our mind has chosen to make something more important than happiness, and

what that means in deep, metaphysical terms, is that we have made something more important than Christ or God. If we look, He is in us. “He will be there”; that thought is repeated twice (9:1; 10:1). The Christ is in me, waiting to be acknowledged as myself. That is the only true source of happiness, and we all have Him already.

My job today is to be His messenger, and to “find what He would have you give” (10:4). To find happiness in myself and give my happiness to others: that is the reason I am here, that is why this day exists for me. I am essential to God’s plan for the salvation of the world. Without my smile, the world cannot be saved (3:3).

LESSON 101—April 11

“God’s Will for me is perfect happiness.”

PRACTICE SUMMARY

Purpose: To learn that sin is not real and you are not sinful. To escape the heavy load you lay on yourself by believing you will be punished for your sins. To speed along freedom’s road, away from madness to the goal of peace.

Longer: Every hour on the hour, for five minutes.

- Say: “God’s Will for me is perfect happiness. There is no sin; it has no consequence.”
- Then try again to find the happiness in you, the joy these thoughts will bring to your mind. Turn to God’s Will in the confidence it will free you from all the imagined consequences of sin.

Shorter: As often as you can.

Repeat: “God’s Will for me is perfect happiness. This is the truth, because there is no sin.”

COMMENTARY

When ACIM speaks of “salvation” it means being happy. How starkly this contrasts with the common view of salvation, which seems to mean some painful purgation of our sins. If we are honest with ourselves we will find the idea of “paying for our sins” deeply imbedded in our consciousness, appearing in obvious and not-so-obvious ways. One of the most subtle, but easiest to detect if you are looking for it, is our guilt over being happy.

Haven’t you ever noticed that? Somehow it just does not feel right or safe to be “too” happy, or to be happy “too much.” We have this weird feeling that if we are “overly” happy something really bad will happen to us. The common saying, “This is too good to last,” is just one obvious example of the syndrome. Sondra Ray’s Loving Relationships Training used to ask the question, “How good can you stand it?” Interesting question.

Or, we may feel guilty about being happy when a friend is sad or upset for some

reason; we feel obligated to join them in their misery. And the idea that we could be happy *all* the time just seems too ridiculous to consider. We think misery is a natural part of being alive. Maybe we even thought, with Carly Simon, that “Suffering was the only thing made me feel I was alive.” (Listen to her song, “I Haven’t Got Time for the Pain,” with ACIM ears. Wow!) We thought we needed it. We never realize that all of these ideas are directly traceable to our belief in sin and punishment. We don’t realize that we are actively choosing our unhappiness.

There is no need for penance. There is no price to pay for sin, because there is no sin. Some of us, reading this, will at once think that these ideas are dangerous; if there is no price to pay for sin, then sinners will go wild. Punishment is necessary to control evil, we think. Within the world in which the illusion of bodies seems real, control is sometimes necessary, although perhaps far less often than we think. But debate over how to apply these ideas to social misbehavior (i.e. crime) could distract us for months; this is not the real issue here. We believe it is God Who demands payment for the wrongs we have done to Him. What if we have not done Him any wrong? What if our “sins” are no more to Him than a gnat biting an elephant, affecting Him not at all?

How can I be happy if I believe God is angry at me? How can I be attracted to a salvation that comes through pain, killing me slowly, draining the life from me until I am skin and bones (metaphorically speaking)? Hell is not salvation! It is not a God of love Who would demand such things of us. God is not angry; His Will for me is perfect happiness. If sin is real, punishment is real, and if punishment is real I have every reason to flee from God. That is exactly why the ego promotes such a view of God. “There is no sin,” says the lesson, and it urges us to “practice with this thought as often as we can today” (5:4–5).

What about justice? “Joy is just” (6:2). That is what justice is: joy!

When I think on these ideas I often come down to a very simple application, one that comes up for me almost every day. Whenever I do something I don’t approve of, or fail to do something I think I should have done, or find myself thinking judgmental thoughts about someone, I often catch myself thinking that I have to go through a decent period of remorse before I can be happy again. Just because I’ve realized my mistake and decided to change my mind can’t possibly be enough to merit being happy again, can it? Don’t I have to “pay for my sin” somehow? Maybe, at the least, spend ten minutes in meditation? What utter nonsense!

And yet, the idea keeps coming up. It shows me that I have not rid my mind of this sin-and-punishment idea, that I still think that somehow I have to even the account with God before I can be happy again. What God wants, what God *wills* for me in that instant and in every instant, is happiness. “Obey God” means “be happy.” It means let go of my self-important penitence and rejoice in the love of

God. It means accepting the Atonement for myself. What better way to “renounce sin” than to stop letting it drag me down into snivelling self-abasement, to refuse to acknowledge its power to keep me from happiness?

May I, today, refuse to lay the load of guilt on myself. May I lift up my head, smile, and give God glory by the simple act of being happy. The greatest gift I can give to those around me is my happiness.

God’s Will for me is perfect happiness. This is the truth, because there is no sin (7:6–7).

LESSON 102—April 12

“I share God’s Will for happiness for me.”

PRACTICE SUMMARY

Purpose: To further loosen the hold of your belief that pain buys you something. To realize pain has no benefit, no purpose, no cause and no existence. To be free to join the happy Will of God.

Longer: Every hour on the hour, for five minutes.

- Accept God’s Will for you by saying: “I share God’s Will for happiness for me, and I accept it as my function now.”
- Then seek the happy function that God’s Will has placed inside you. This is your home, your safety, your peace and your rest. It waits for you. You will find it when you learn it is your choice, when you learn you share God’s Will.

Remarks: We will continue for several days to practice seeking the happiness that is God’s Will in you.

Shorter: Frequent.

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

COMMENTARY

“I share God’s Will for happiness for me.”

How nice that the Workbook is going to spend several days devoted to “exercises planned to help you reach the happiness God’s Will has placed in you” (3:1). I notice that I’m not trying to “make myself happy” but rather trying to reach a preexistent happiness. An American guru (who went at one time by the name Da Free John, now often called Adi Da) once said, “You are always already happy.” That phrase stuck in my mind, and it is consonant with what the Course is saying about happiness.

The Self within me is always happy. It was created happy by God; God’s Will “placed” happiness within me. I am not trying to create happiness; I am merely attempting to locate it within myself, to discover it there.

Happiness is contrasted with our belief in the merit of suffering. The lesson isn't expecting us to be at the point of total freedom from this belief: "Yet this belief is surely shaken by now, at least enough to let you question it, and to suspect it really makes no sense" (1:3). This belief is what has been superimposed on our native happiness, obscuring it and causing us to experience pain and suffering. Our happiness is hidden under layers of pain only because we believe there is value in the pain. And I know that I do at least *question* this belief. I don't want to suffer; of course I don't. Yet if I do suffer, I have chosen it, not because I want the pain but because I want what I think the pain will get me. The message of the lesson in this regard is: "Pain is purposeless, without a cause and with no power to accomplish anything" (2:1). Not only so, but everything that I think the pain will bring me is equally lacking in existence. The whole thing is a deceptive mirage conjured up by the ego to keep us from our eternal satisfaction in God.

So today we declare that we share God's Will for happiness for ourselves. We declare that we will to be happy. Simple *being* what God created is our function. "Be happy, for your only function here is happiness" (5:1). The next line (5:2) speaks of our being less loving to our brothers than God is, and says there is no need for it. Unhappiness is our "excuse" for being less loving than God. How can I open my heart to you in love when I am unhappy? By choosing to be happy I am enabling myself to be wholly loving. The Course always seems to be making these interesting connections between things that would never occur to me, but which seem obvious when it points them out.

LESSON 103—April 13

"God, being Love, is also happiness."

PRACTICE SUMMARY

Longer: Every hour on the hour, for five minutes.

- Say: "God, being Love, is also happiness. To fear Him is to be afraid of joy."
- Then welcome the happiness this brings. Expect happiness to replace pain as the truth of God's Love replaces the falsehood of fearing Him. Happiness will be given you, because God is Love.

Shorter: Frequent.

Reinforce your expectation of joy by saying: "God, being Love, is also happiness. And it is happiness I seek today. I cannot fail, because I seek the truth."

Response To Temptation: Quiet all your fears with this: "God, being Love, is also happiness. And it is happiness I seek today. I cannot fail, because I seek the truth."

COMMENTARY

"God, being Love, is also happiness." There's one I never heard in church! "God is happiness." (Well, the Westminster Catechism of the Presbyterian Church did say

that man's chief end is to love God and to *enjoy* Him forever. But you didn't hear "enjoying God" talked about very often.) Yet the way the lesson logically presents it, the idea is obvious and inescapable. Without love, no one could be happy. If love was absent, happiness would be absent also. That seems so simple to understand. Happiness must be an attribute of love; they go or come together.

God is Love. "Love has no limits, being everywhere" (2:4). Because that is true, happiness or joy must also be everywhere, just as God is. So God is happiness, as well as love.

The denial of happiness, then, is the denial of God. As a matter of fact the Text says something very much like that in Chapter 10, when it says that depression is blasphemy (T-10.V.12:3,4). Careful, though; the point of saying this is not to make us guilty about being sad or depressed. The Course's point is to undo guilt, not to create it. It is pointing out the cause of our sadness and depression to us. It is saying, "You're hurting because you are turning your back on God, on love, on Happiness Itself. It isn't something outside of you, out of your control, that is doing this to you. You have the power to change this, to choose again and lift that depression."

We are sad and depressed because we think that what we have made is real (2:1). We think there are "gaps in love," that it is not everywhere and always. We are sad because we believe we are, to some degree at least, outside of God's love, beyond its "limits." And we are not; we cannot be outside of His Love. If we knew that in the core of our being, we could never be unhappy.

Because I believe love has limits, I have come to be afraid of it: afraid it will be withdrawn, afraid of its conditions, afraid that what seems to be love is only a tease, a tantalizing promise that threatens to disappear if I misbehave. That fear, that constant anxiety over love's potential for disappearance is the source of my lack of joy. How can I be joyful, even when things are "good," if love may be withdrawn at any moment? This is the error of our minds we are practicing to uncover, bring to the light, and let go of.

Right now, this moment, I am encircled by His embrace. Right now, without a single thing changing, the Love of God radiates to me without limit and without reservation or question. To know this is happiness, and it is this I seek today.

Just a note of interest: There is a poetic meter called *iambic pentameter*, which consists of lines of ten syllables, with alternating soft and hard emphasis: da-DAH da-DAH da-DAH da-DAH da-DAH. You should be able to detect that, after the title and first line, most (but not quite all) of today's lesson is written in that meter.

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...

Tomorrow's lesson begins the first full lesson in iambic pentameter, and the entire rest of

the Workbook, with only minor exceptions, follows suit.

LESSON 104—April 14

“I seek but what belongs to me in truth.”

PRACTICE SUMMARY

Purpose: To clear a place in your mind where God’s gifts of joy and peace are welcome.

Longer: Every hour on the hour, for five minutes.

- Begin with: “I seek but what belongs to me in truth. And joy and peace are my inheritance.”
- Then clear a holy place in your mind before God’s altar where His gifts can be accepted. First, lay aside all the gifts you placed on the altar, as substitutes for His, gifts that are just conflicts made of illusions. Then, seek God’s gifts of joy and peace. These are the gifts that have always been yours, will always be yours, and are yours now. Have confidence you can receive them today. Wish for nothing else.

Shorter: As often as you can.

Remind yourself: “I seek but what belongs to me in truth. God’s gifts of peace and joy are all I want.”

COMMENTARY

Today I set aside the complex and focus on two very simple things: joy, and peace of mind. For today I will not concern myself with profound metaphysical truths, nor the invisible reality of my Self. Today I simply seek to know the peace and joy that are mine by right of what I am. I forget about the urgency of my self-made goals, the self-imposed importance of everything I think that I must do. I ignore the man-made standards by which I so often judge myself or let others judge me. Today I center on the only things that are truly important: joy, and peace of mind.

What could be of more value than these? If I lived in a palace, had unlimited wealth, and the partnership of the most perfect mate in the world, and had not peace of mind and joy, I would still be poor. If I lived in a hovel with peace of mind and joy, I would be rich.

And I can have these things; they are my right because of what I am. Joy is my divine right. Peace is my divine right. They are within reach of everyone, regardless of background, regardless of education, regardless of income. Today, in the times I pause to remember, this is what I want to remember. I open myself with gratitude to God Who gave me these gifts; I honor Him by enjoying them. I honor Him by being joyful and peaceful in these five minute periods, and I will not forget in between.

I recall a seminar I did years ago in which we engaged in deep self-searching, attempting to ferret out some of the lies we had been telling ourselves, the negative, self-depreciating thoughts that dragged down our lives. We then distilled these down into what seemed, for each individual, the fundamental lie we were telling ourselves about ourselves. Next, we were asked to take that lie and reverse it, turn it into an affirmation. And finally, we walked about the room, introducing ourselves to one another, and stating our “eternal truth.”

I will never forget one woman, although I forget her name so I will simply call her Carol. She walked up to me, looked me directly in the eyes, and smiled a radiant smile. “Hi!” she said. “I’m Carol, and my joy heals.”

And you know what? It did. Right in that instant. Something clicked within my mind, and I have never forgotten her, never forgotten her joy. She had discovered a truth about herself. Joy heals! When I am joyful, those around me are healed. Haven’t you ever noticed that about other people who are joyful, truly joyful? Their joy heals you. What could be of more value than joy such as that?

Peace heals, too. One peaceful person in a room full of agitated individuals can bring calm to everyone. I choose to be that person today, because it is my right. I settle down in each practice time and “clear a place within [my] mind before His altar” (4:2). I clear that place to receive the eternal gifts, the joy and peace God wants to give me. “Nothing else belongs to us in truth” (4:4). None of the other things I think I want belong to me in the way that joy and peace belong to me. These are “possessions” that bless the world, instead of taking from it. No one loses because I have joy and peace; everyone gains.

I already have these gifts! “I seek but what belongs to me in truth.” Joy belongs to me; peace belongs to me. Thank You, God. Thank You.

LESSON 105—April 15

“God’s peace and joy are mine.”

PRACTICE SUMMARY

Purpose: To accept God’s peace and joy and understand that in doing so you give to God and He will be grateful. For God’s peace and joy increase as you accept them.

Longer: Every hour on the hour, for five minutes.

- Think of those to whom you denied God’s peace and joy, for thus you denied them to yourself. Tell each one as he occurs to you: “My brother, peace and joy I offer you, that I may have God’s peace and joy as mine.” By giving God’s gifts where you withheld them you remove the blocks to receiving them yourself.
- Close eyes and say: “God’s peace and joy are mine.” Then let God’s Voice

assure you the words are true. Experience the joy and peace that belong to you.

Remarks: If you do the first phase properly, you must succeed. Be determined to succeed. Spend the five minutes whenever you can. If you cannot, whatever time you can give is valuable. At least do the alternate.

Alternate: Hourly.

Repeat the idea.

Response To Temptation: If you are tempted to deny God's gift to someone, see it as a chance to receive those gifts. Bless him thankfully, saying: "My brother, peace and joy I offer you, that I may have God's peace and joy as mine."

COMMENTARY

Today's lesson adds to yesterday's emphasis on peace and joy. It reiterates much of what was in that lesson, but adds the thought that we receive these gifts by giving them.

"A major learning goal this course has set is to reverse your view of giving, so you can receive" (3:1). This idea, that we receive by giving, runs all through the Course, and is given considerable importance, but this is the only place I know of that learning this lesson is specifically identified as "a major learning goal" of the Course.

We noted yesterday that peace and joy are gifts that increase by being shared. To share my peace with you increases it rather than diminishes it. This lesson makes the rather startling assertion that when I receive peace and joy from God, God's joy grows (4:1). By accepting peace and joy as mine, I am allowing God to "complete Himself as He defines completion" (5:1). Through my experience of this, I learn what my own completion must be (5:3). Even the psalmist of the Old Testament knew something of this when he wrote:

What shall I render to the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord (Psalm 116:12-13, KJV).

What gift can I give to God to thank Him for His blessing? I can give Him the gift of receiving His salvation and calling on His love. I take the gifts of joy and peace, and "He will thank [me] for [my] gift to Him" (5:6).

We have all experienced this in some small way, at least. We know the joy of giving. We know that when we give love, and it is received, our love is strengthened, not weakened. Shared love is a great joy. Love received is far richer than love unacknowledged. Even receiving the joy of a child over a new toy or a new pet visibly adds to the child's joy. These are small reflections of how God's giving works, and we are meant to be part of it. This kind of giving, the giving of things that increase by being given away, is how we create ("True giving is creation" (4:2)) and how we complete ourselves.

The exercises today prepare us to receive peace and joy. The preparation consists of consciously giving away peace and joy to those to whom we have denied them in the past: our “enemies.” The people who, in our eyes, have not *deserved* to have peace and joy. We did not realize that in denying the gift to them, we were denying it to ourselves in equal measure. If what we give increases in us, then if we withhold it we are withholding from ourselves as well.

To truly say, and to experience, that “God’s peace and joy are mine,” we must open our hearts to share peace and joy with the world. It begins with that person to whom my heart has been closed. “My brother, peace and joy I offer you.” If I will open my heart to allow love to flow out, it will also flow in. As I open my heart, allowing peace, joy and love to flow out to those around me, what I am doing is “letting what cannot contain itself fulfill its aim of giving everything it has away, securing it forever for itself” (4:5). What is it that “cannot contain itself”? My Self, my own Being.

This irrepressible Giver is me.

LESSON 106—April 16

“Let me be still and listen to the truth.”

PRACTICE SUMMARY

Purpose: To not listen to the ego’s voice. To instead still your mind and listen to your Father’s Voice, and offer Him your voice to speak to those who have not heard His Word.

Longer: Every hour on the hour, for five minutes.

Say: “I will be still and listen to the truth. What does it mean to give and to receive?” Expect an answer, for the answer has waited long to come to you. It will begin your ministry.

Remarks: Because you received the truth it will be given to other minds. Each five minutes you practice a thousand minds will be opened to hear the truth you hear. Thus will you teach the world what giving really means, that giving is not loss but salvation. This will ready the world to give and so receive.

Shorter: As often as possible.

Say: “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.”

COMMENTARY

At first today’s lesson does not seem to follow yesterday’s theme on giving and receiving, but midway through it switches back to that theme. It seems like an abrupt switch, perhaps. The first part of the lesson, speaking of stilling our minds to listen to God’s Voice, doesn’t seem to lead naturally into thoughts of giving and receiving.

Yet this is what we are listening for; this is what we hear. We are learning of our true nature. This is the message of salvation: “When everything is yours and everything is given away, it will remain with you forever” (7:1).

What am I in this world for? According to this lesson, it is to hear the Voice for God telling me of God’s eternal gift to me, the gift of Christ, the gift of my Self—God’s “dear Son, whose other name is you” (4:7). And it is to extend that same message to the world. This is “the ministry for which you came, and which will free the world from thinking giving is a way to lose” (8:3).

Hearing God’s Voice and *speaking* for it are as inextricably linked in this lesson as are giving and receiving. If I truly hear the Voice, I will give Him my voice to speak through me. If I receive the Word, I will share it, because the message *is* sharing. God’s Word to me is that I am a savior, a healer, and a bringer of truth. I am His Son, His offspring, like Him, extending healing, offering peace and joy to everyone, letting them know they are His offspring as well.

Sometimes I think we take the Course too seriously and need to lighten up. At other times I think we take it too lightly, and need to take it more seriously. For instance, this lesson tells me that every time I pause for five minutes to be still and listen to the truth, *one thousand minds* are opened to the truth (9:2). Suppose I took that seriously? Suppose I paused every hour, as instructed. In the course of the day, fifteen thousand minds would open to the truth. Suppose everyone reading these comments did that (about 600 people)? Then nine million minds would open to the truth!

I don’t take this kind of thing seriously enough. I shrug it off, thinking that if I only practice once or twice during the day, it’s enough. Recently, the old Charlton Heston movie, “The Ten Commandments,” played on TV. I watched a few minutes of it, enough to remember a line from it that always impressed me. Moses, suffering setbacks in the early days of trying to get Pharaoh to release the Hebrews, prays to God, saying, “Lord, forgive me for my weak use of Thy great power.” When I read today’s lesson I thought about that line. I thought about how I treat these practice times, many days, as if they don’t really matter. I imagine myself as of little consequence in His plan, at least most of the time. But if I take this lesson seriously, I could be instrumental today in bringing light into fifteen thousand minds!

I’m not trying to lay guilt on anyone, least of all myself. I am trying to raise my own consciousness concerning the power God has placed into my hands—or, more properly, into my mind. Each of us who connects with the truth in our minds today, listening to the truth, is contributing to the elevation of consciousness on...I was going to say, “on this planet,” but it is far more than that, it is the arousal of Christ-consciousness in the whole universe. That little five minutes, in which, perhaps, nothing seems to happen; in which you may be fighting a wandering mind; or

which seems at times to be interminable as your ego prods you to “get back to work” or whatever you are doing—that little five minutes is a very significant contribution to the salvation of the world.

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 (10:3–4).