

TRIANGLES AND MOTA

[* indicates a teacher; TRs are Jonathan, Gloria, and Michael.]

LOVE TRIANGLE: TRUTH, BEAUTY, GOODNESS

April 14, 1996

* Rantarason: I would comment further on alignment from the perspective of relationship and in light of your conversations about truth and your previous lessons from Malvantra on beauty and goodness as well.

The significance of understanding truth is in the relationship you have. Beauty is easiest to understand as a relationship. Goodness is equally understood through relationship. Service is the highest good and requires a receiving party and a giving party. Truth is also a relationship. It is in your alignment with the Father, with our Michael Son, that you experience the dynamics of truth. The combination of all three factors of truth, beauty, and goodness brings about the highest relationship, that being love. Yet this perspective is more appropriately viewed first as love which then becomes manifested as truth and beauty and goodness through relationship, through attuning yourself to the source of love, through committing yourself to the reality of love.

All your experiences are an accumulation that results in a history and directs your current course, yet it is the movement itself that infuses all experiences with a sense of purpose, with significance, directive motion. Again, it is the relationship of the experiences one to another which increases the significance of each experience. So it is forever true that it is in the love of God and your love for God and your love for your fellows that the highest good, the greatest beauty, may be expressed. Love is the all in all. That is all.

TRUTH, BEAUTY, AND GOODNESS

Nov. 5, 1995

* Malvantra: I have comments to continue on the subject of love. They are around the point of divine affection. Last week I made comment that love is more than an emotion. Today I would like to illustrate what I mean.

You have been instructed that the recognition of the divine is made through the triad of beauty, goodness, and truth and is experienced through the loving ministry of a merciful God. When you are encouraged to love, not only with a brotherly affection, but with a fatherly affection, it is an affection that promotes these elements, these triads. Affection implies almost always to your order of being the physical gestures. I would encourage you to perceive the word affection from the standpoint of affect. To express the love of the Father means to affect your fellows with truth, with goodness, and beauty, to have a ministering effect. Here is a love that is broader than feeling.

TRUTH TRIANGLE: INSIGHT, INTUITION, and INTELLIGENCE

March 17, 1996

* Malvantra: I have an exercise for you for this week to practice and in so doing become more sensitive to the discernment of truth and appreciative of its function in your life. Picture for yourself a triangle of which each corner has a specific function of your mind,

one being intuition, another intelligence, and the third insight. From whichever corner you are in you can perceive the other two, balancing each one. The breadth of your perspective is enlarged as you apply each of these three factors simultaneously. This application is wisdom. Wisdom is less of an acquirement than it is the application of acquirements such as intelligence, insight, and intuitive perspective. During your week apply all three elements by first recognizing one element that you are engaged in, for instance, intuition, and incorporate the other two. Attempt to discern the increase in your sense of wisdom, and make the effort to recognize that this is within your life the function of truth.

I would be intrigued to hear your responses following this interval of exercise. I am Malvantra. Thank you.

Evelyn: I'm not clear on the difference between insight and intuition.

Mary: Ditto!

* Malvantra: Intuition is a broad grasp, holistic. Intelligence is a collective of specifics, the ability to grapple with many elements and reason. Insight is depth oriented. Where intuition grasps the whole, and intelligence juggles the many, insight penetrates any particular as deeply as you are capable. Is this sufficient?

Evelyn: I'll have to apply some insight and penetrate that single concept!

Mary: To me it seems that they basically are the same in one way, but they differ in their application. It's like trying to grasp something that you don't know intellectually, but when you call it intuition you are speaking of grasping a whole concept, a whole picture. Insight is a deeper understanding, a light bulb going on about one specific.

* Malvantra: Yes, and realize also that this is a triangle requiring the three to complete itself. Insight results. Intuition grasps. Intuition reaches toward the attainment; insight follows the attainment in deeper application, even in different fields. Intuition spiritually can bring insight physically. As I spoke about sitting at one corner of your triangle you can perceive the other two, when in any one of them, utilize the other two to complete and enhance your sensitivity to truth as it is bearing upon your being. Intuition is the drawing into you; insight is the projection of what you have upon an event. Does this help?

Mary: I think I'm getting a better working feeling for the distinction between the two.

* Malvantra: I will also remind you all that you have a week. (some laughs)

Mary: I thought you were going to say that from whatever corner of the triangle you are in to realize that that corner is built on the other two. For example insights are built upon both your intellectual and your intuitive grasp of a situation. Then intuition would be built upon both your intellectual grasp and your insight into.... I could almost see that. But when I got to your intellect being built on your insight and intuition, well, that doesn't really work.

* Malvantra: Yes, and may I clarify that intelligence is somewhat different from intellect; intellect being your logical functions, intelligence being your abilities to deal with information, correlate. Understand that though involving logic and reason does require insight and intuition to better perceive, intelligence is not the accumulation of knowledge. It is the skill you have to work with any knowledge, be

it small or great. Each of these three is not divorced from the others. In reality all three make up your mindedness.

Ginny: How can we apply our insight, our intelligence, and our intuition to practical matters? Like where we are going to live, how much money to make, and what are we going to do for a living? How do we apply this to making better physical decisions?

* Malvantra: You have unveiled the purpose of my assignment. When encountering a difficulty such as income gathering you are involved in discernment. Pause to ask yourself what corner of this triangle you are in. As you approach the difficulty deliberately bring the other two angles into function. Then you will receive the wisdom that is required to decide and act according to truth. It is my effort here to encourage the utilization of all of these simultaneously. When this becomes natural this lesson will be long forgotten and your perplexities, problems will be more easily handled as you spontaneously undertake the resolution of difficulties and the initiation of new activities. It is best that you practice this, and then we can take a deeper look at the benefits it may bring in the future.

March 24, 1996

* Elyon: I would offer you a visual image of your lesson to attempt greater insight on your part. Picture, if you would, an airplane with intelligence being one wing, intuition the other, with insight being the prop, and your will the rudder. Without any one element there is no flight, no progress, no growth spiritually speaking. Understanding the relationship of each factor results in greater potential for attainment in your life of soul qualities, of character traits that you wish to acquire. This exercise is meant to help you become skilled at both perceiving the integratedness of the whole and the interrelatedness of each element to the end that you may realize greater power in acting and choosing.

There are two extremes in what could be called the spectrum of intuition: The gut level, the quick response, snap decision, and the other end being soul reflective, spirit receiving. One (is) linked more closely to physical orientation of mind, the other the spiritual orientation of mind. The spectrum of intuition is similar in pattern to the use of your intellect with minimal or great amounts of knowledge to work with. By this I hope to illustrate that as you develop abilities to reason, to refine your techniques, you also develop your powers of intuition. Intuition does grow. The more you use it and experience it, the higher you can push your ceiling of intuitive experience and broaden the spectrum of intuitive perception. Comments?

Dahl: On the physical level in my work with a building medium, I do well with that; I can work without thinking about how I am going to do a thing. In my spiritual life at first I was in the process of gaining knowledge. Now I have a comfortable understanding of the spirit world and how it works in our lives. Is this intuition?

* Elyon: Yes, from the perspective that you have experienced the confirmation of internal sensitivities which are intuitively derived through the acquirement of knowledge and understanding. In the acquirement of knowledge and understanding, you have broadened your intuitive abilities, creating the possibility for you to know further about things which you have yet to experience. Many of you already sense the reality of spirit presence, of God, before you had any great understanding of the way of the universe and the purposes of God. Now

with your greater understanding, your intuitive appreciation expands to incorporate many facets of universe reality that before (were) intuitively and simply a sense that God is. Now you sense that "God is" is multidimensional.

Intuition and the acquirement of knowledge and reason are similar to two balls tied on a rope and tossed, each catapulting over the other and hurtling the one behind in front. Both complement and augment the function of the other. Intuition is never hampered by knowledge nor is logic ever distorted by intuition, much like the need for two wings on an airplane. Other comments?

Evelyn: Some of the things you have used to describe intuition sound a lot like faith. What distinguishes intuition from faith?

* Elyon: Intuition perceives; faith acts upon; faith is the resultant use of intuitive grasp. To intuitively sense the reality of God is the beginning; to live your life upon this interior sense is faith. Does this help?

Evelyn: Yes. So faith involves will.

* Elyon: Correct.

Dahl: Insight can apply to any area of our lives, physical, mindal, or spiritual. It seems like insight is directly tied into intellectual.... [inaudible]

* Elyon: Yes. Where in your own occupation you more greatly appreciate the process of welding because your knowledge of molecular transactions has deepened your insight. Even though the knowledge is scientific and mathematically bound, it is, in your insight, artistically beautiful as you perceive the process underway, realizing the many elements and events transpiring that your gained knowledge has allowed you. Insight is more of an application than an investigation, where the acquirement of knowledge intellectually or intuitively is an investigation. Insight when applied is the outworking of wisdom much as intuition when applied is the outworking of faith.

I would point out to you that the seven mind spirits begin with the spirit of intuition and end with the spirit of wisdom.

I am pleased with all your efforts to wrestle with these ideas to clarify them in your minds. We are not so bent toward you having precise understanding from what we convey but that you have more tools in your pocket to work with when your life situations become perplexing. The grasp of these concepts on their own is not an end in itself but rather preparatory to usefulness in the dynamics of your days. Therefore be at ease when you are not quite clear about the relationships of these ideas; for in working through the problems of your lives, the use of these ideas will bring about greater clarification.

[balancing insight, intuition, and intelligence]

March 31, 1996

* Elyon: You all have experienced each aspect of the triangle we have been speaking of; you all are aware of these distinctly different zones. You may have in your life come to think of them in your own terms, to call them by your own names, but you are all familiar with each one of these aspects. We all have experienced the feelings of intuition where, through an innate sense we are almost unaware of, we have possession of a strong feeling regarding a given situation. We sometimes refer to this as "how does this feel to us, this situation".

Likewise we are all familiar with the more cerebral sorting out and defining of information much as a computer would categorize, sort, and define basic facts, stack them side by side, and determine rela-

tive values. We are familiar with functioning in this realm of intellect and are familiar with this capacity we each have.

Likewise, we all have experienced the phenomenon of a deep seated understanding of a given circumstance or situation, the "ah ha" we sometimes say regarding sudden acknowledgement and understanding of the many aspects of a situation culminating in its understanding and true comprehension. We all have experienced all three of these different forms of experience.

The lesson is simply designed to acknowledge that at any given time we reside or function primarily in one corner of this triangle. It is very helpful to, at this time, acknowledge the two remaining corners of the triangle and to attempt to project yourself to that point and perceive the same situation from these different points. The more you are successful in your attempts to draw in your experience from these three different points, the more complete picture you will have of the given situation and the more pieces you will have to form wisdom with which to interpret the situation.

As I have stated, we are all familiar with these different aspects; we simply need to agree on their identification and to attempt to coordinate with these different aspects to form a more complete picture. These exercises are simple guidelines for you to use to recognize the various aspects, to attempt to interplay with these aspects. When you are given opportunity it will be of great benefit for you to reflect upon these different aspects and to consciously attempt to incorporate the missing legs of the triangle in your experience. We love to see your wheels turning, your interest levels piqued.

This is an ongoing lesson, not one to have completed by a certain date. This is one of those basic building blocks with which we can lay strong foundations for future lessons and which is required for the understanding of more advanced material.

I am grateful you all take the assignment seriously, however, I would like to see you have as much fun as possible and play with the lesson as much as you are able. As I say, much of this you are already familiar with; you simply need awareness and conscious inclusion to gain the fullness out of the lesson.

* David: I would like to give you an example to further what Elyon has spoken of, that you can take a problem that you may have had in the past, or something that you react to in the same way daily, or a problem that you had earlier in the day when you were busy and couldn't stop to look at the aspects of the triangle, for it would take a while to do it in a spontaneous fashion. When you have quiet time, pull this problem in and ask your Thought Adjuster to work with you, to guide and direct you to each point on the triangle. Put the problem in the middle, work with your Thought Adjuster, and do a guided tour of each aspect of the triangle, so you can get in touch with how each one feels differently, individually. Then combine all three together to work simultaneously along side of each other. You will be aware of them working individually and together.

Your Thought Adjusters are just dying to get in there and work with you on this. They can work with you much easier than we can on this direction. We can direct you from the outside and tell you how we think it could be for you, but the Thought Adjuster can get in there with you and take you through the process and around the triangle in a way that we cannot. Please take advantage of this. As Elyon said, make a game out of it; you will find that you will want to do

this more and more.

If you are in situation when you feel you don't have the time, you might want to take a deep breath and say, "Hey, I have all the time in the world to do this because my time is important, and this is what I want to learn." Call on your Thought Adjuster and say, "We are going to work on this right now." This would be truly hands-on, for you would be experiencing it as it is happening rather than pulling it in later.

As you go back through your day in your evening quiet time, you can indeed pull in the problems that you had. This does not mean to rehash the past. Going back over just means you can use that particular thing as a tool because it is fresh in your mind, and use this process in order to really get in touch with what is being taught to you.

[an earlier lesson on intuition, insight, intelligence (or logic)]
Nov. 27, 1994

* Evanson: I will speak on the topic of intuition. It is a mysterious term for many and one that is considered with some confusion. Much of the grasp of the nature of intuition for the most part has been aligned with your instinct and has been often considered only worthy of use in crises or when instant decision making is necessary. Often much reliance is placed upon logic, and useful as logical thinking is, there is great value in utilizing intuitive functions on daily and ordinary bases.

Intuition is not merely the opposite of logic. By this I mean that in your contemporary (usage) logic is left brain, intuition right hemisphere, one seeming to be at the other pole from the other. Intuition is quite similar to love in that your conceptions of love range from desire through and up to the synergistically transcendent value that embraces all of your dimensionality; these dimensions being what you know as truth, goodness, and beauty, incorporating your physical, mindal, and spiritual aspects. Love on this total level borders on the divine in its supremacy. Likewise, high levels of intuition are attained when one incorporates the manifold elements of one's selfhood to grasp intuitive insight, the meaning of the moment.

Those elements that amplify intuition and raise it above instinctual reflex include: reasonable logic, memory, faith, aspiration, altruism, sense of cosmic duty, an awareness of self worth, and the ability to let your higher conscious and spirit elements filter into your awareness without selective judgement or exclusion; where logic cuts, divides, and includes only what fills the bill, driving toward its conclusion which stands separate from other apparently unreasonable conclusions. Intuition is inclusive of all elements valuable as well as insignificant, creating a sense of panorama wherein one can sensibly discern import, in reality, value.

The complication of applying insight through intuition arises from distrust of non-linear awareness, the suspension of action subsequent to this comprehension that intuition reveals. So much of a mortal's training revolves around sequential reasoning and selective evaluation with a win and lose attitude. The mind is used to defend oneself, support a cause distinct from irrelevant otherness. When one is inclined to function intuitively, often doubt - the uncertainty and distrust of this sense that you have - contributes to the annulment of its perspective.

Learn to apply your whole being to events in your life. This is

where intuition functions impressively. Picture your logical...

Evelyn: Evanson, I have to interrupt you for a moment; some folk have arrived. (Short break)

* Evanson: I extend my greetings to the four arrivals. I will continue my thought.

Logic is patterned in your mind along the lines of your understanding of time. Time is sequential, one moment precedes another and is followed by the next. Time one hundred years down the road is not as valuable as the moment immediately preceding now in your awareness. One million years in the past has little significance. Yet, the entire lineup of moments creates a process that you understand as history.

Your skill in reasoning has similar elements of relevant issues that play in the immediate process of thinking. Some factors have minimal bearing, others entirely unassociated considerations, whereas intuition is patterned similar to your grasp of space. Space, location, expanse, are not so dependent on time for significance, the anywhere at anywhen. The mountain stands no matter whether battles took place ages past or homesteads existed or fires traipsed over it. It is your intuitive process that embraces your extensive reservoir of experience, unconcerned by the degree of age this experience has. Your intuition embraces aspects of yourself that are not readily perceivable in your ordinary consciousness, much as distant objects in space appear out of view when so far away and yet are associated with your location. Intuition is all embracing, all encompassing, holistic.

To become more skilled at utilizing this aspect of your mind, practice incorporating your multidimensional aspects into each point of decision. As you reason, also faith-grasp. As you analyze, also receive, embrace every impress upon you. It is not as important to delineate the origin of the impression, for instance whether it is emotional or from one's soul, for intuitive skill incorporates any one and all of these dimensions simultaneously. Where logic is strictly a mental function, intuition is one of the talents you as an entire being have.

You might visualize intuition as a sphere with its center located within you mind but extending around your physical vehicle, your soul, your spirit presence, your life history, and your future hopes. All play upon intuitive understanding. To utilize your intuition apply the sensibility of embrace, incorporation, totality, wholeness, collectivity. These and similar words will help you to experience this function of intuition more readily in your life, especially for those inclined to sequential thought. One is not the antithesis of the other, but rather helpful aids for each other in higher comprehension.

Evelyn: You talk about intuition. Is that the adjutant mind spirit, the spirit of intuition that we share with animals? Or is it something beyond that?

* Evanson: This spirit of intuition functions more closely to the levels of instinct and quick perception and is the seed for the development of the higher dimensions of intuition incorporating spiritual and morontial elements of your being. This intuition that you speak of is a gift for your initial development of the higher phases, without which you would experience relatively little episodes. It is a factor within the concept I speak of today, as well as the adjutant of knowledge, as well as the adjutant of counsel. Each cir-

cuit is another aspect of this totality.

THE WORSHIP TRIANGLE: FAITH, FEELING, FOCUS

March 31, 1996

* Malvantra: The structure I have presented to you is not a rigid framework but is a way of wringing out for yourselves a deeper perception and for gaining an appreciation of the significance of all factors in your life.

I would treat you to a second framework. This is the function of beauty as it applies to the realm of worship. Your triangle is composed of three factors: faith, feelings, and focus. The interplay of these three, when exalted and applied to the Father, yields the highest beauty known to living creatures, the experience of worship. I would let you work on these in light of our previous perspective on truth.

SERVICE TRIANGLE: SERVICE OF GOD, OF OTHERS, OF SELF

April 7, 1996

* Malvantra: Service in its highest function is part of goodness. Your triangle image of the greater function of service incorporates self consciousness, consciousness of others, consciousness of your Creator. Balanced development in these areas heightens your serviceability, which then increases the manifestation of supreme goodness in your life.

VOLITION TRIANGLE: WILL OF GOD, DECISIONS, INTENT

April 28, 1996

* Malvantra: I have but a short expression for you. We could, due to the triune pattern of all things, continue indefinitely with triangles. I would share two. Your own makeup of body, mind, and spirit: One body, the wholeness of your spirit being, the multiplicity of consciousness. Yet another in the realm of volition: Your personal intent, your many decisions, and the will of the Father. I stress that these are not to be interpreted so strictly as to create formulas, but rather utilized flexibly as leverages for growth, applications wherein you may increase your ability to function in the high ideals you hold. This is all.

USING TRIANGLES

May 5, 1996

Evelyn: How would you suggest we play with some of these triangle concepts, this whole-many-one? What are some ways that we could suggest to others? Besides pondering them, how does one work with them?

* Coronas: It has been given to you an exercise of placing yourself in each corner as you work upon some idea or goal. This exercise was internal to a single individual. I suggest another method that is group oriented. Let yourselves choose one role that is one of these corners and each in your group select one. Then trade ideas through this. For instance, you may elect to be the one of insight, and another intuition, and another intelligence. You can compound this with other triangles so far presented, utilizing all simultaneously. Play with a concept, an idea. You would enjoy the discovery of where it leads as you blend together in common discernment.

Perhaps more spontaneous would be for you to acknowledge when one of you makes a statement that falls into one of these corners, and

then for others to assume the other angles and play with the insights that may follow.

In your meetings here you offer great support to one another and have expressed personal difficulties at times in your life struggles. These expressions are charged with feelings. When an individual expresses these feelings, you can as a group seek to discern what the faith component is that embraces these feelings and gives them spiritual anchor and context. The answer to these feelings of discomfort when illuminated by faith is brought about through focus. Faith will clarify the feelings, and focus will initiate the result. You can move from one triangle to another in this way and derive great benefit.

I am hopeful and most certain that you will undertake this process. I would allow you to return to your conversation at this time. I express to you my love, and knowing full well the love that is God within you that you are as equipped to love all as even our master son did at such difficult times as even facing betrayal and death. Love overlays all reality, penetrates all your triangles. It is simple but forever true: love is the answer.

CIRCLES INSTEAD OF TRIANGLES

May 19, 1996

* Machiventa: You know me as one who wore the circles. I would expand your lessons of triangles utilizing the imagery of circles.

You seek to serve, to spread truth. If you view truth as a circle, and encircle that circle with beauty, you make the truth presentable. As you minister encircle these with goodness and your task will be complete.

Likewise you may work from an outer circle inward. You may take your sphere of feelings, concentrate them into focus, and condense that into faith. With your geometric image of the triangle you have the stability of three points. With the concentricity of circles, you have a relationship of within and surround, of telescoping, magnifying.

I share this that you may utilize this in your efforts at greater understanding.

[These next two sessions refer to our reading and discussion of The Cosmic Mind pp. 191-192 in the UB, the three reality responses of causation, duty, and worship. These reflect our reactions of dealing with physical realities, honoring social obligations, and providing loving service.]

January 21, 1995

* Machiventa: I offer an exercise. You have read of the three levels of mind response to experiential life. This week note - and I mean so by inscribing this note on paper - the times when you do react with the sense of knowing the reality response and observe the three departments wherein this reflex takes place, be it in the realm of the valuable, the realm of the meaningful, or the realm of the factual. In recognizing this you will better equip yourselves to deal with the recognition of truth, knowledge, and the influence of the ministry of God in your lives.

Feb. 12, 1995

* Elyon: Love and unity. You have an understanding that love is

the supreme unification of beauty and goodness and truth. Each of these elements in their own realm is a unification of divergent or contrasting or multitudinous factors in your life experience. Truth is derived by the integration of manifold meanings, goodness in the compilation of universe values, and beauty in the alignment of the multiplicity of life around you and its coordinate integration.

The Father has revealed these three reality manifestations because He loves you. It is the love that generated his bestowal in time where these three factors that you comprehend in experience as truth, beauty and goodness. Likewise your current project involving the recognition of response to reality in a three-fold manner is a manifestation of this same pattern. Integrating these three responses into your experience brings unity that is compiled in soul attributes where you understand these responses in your mind and react therefrom. On the super reality level of your soul growth you have the experiential realm of unifying all three reactions of mind into one experience, quite parallel to the unification of beauty and goodness and truth in a love experience. The value of recognizing the three aspects separately and distinctly is realized in the overall harmony of unity. I am pleased to note your active sense toward determining how your mind functions in this manner.

Now, without your ceasing to continue this discernment exercise, I will apply one additional element so well expressed in your discussion, that being: elevate your insight of these responses by initiating a response from each level of mind function. Creatively instigate action to complete the three-fold function. This factor crosses over from the realm of personal insight into universe ministry. It is the two-fold function of gaining awareness and undergoing action. When you realize a response in one dimension, personally create the conditions to respond through the other two. Your recognition and response will bring greater unity to your life experience. Over time every aspect of your life will contain the integration of all other aspects, and the struggle to harmonize apparently opposing factors will be displaced in the experience of the vital importance of each level of your function in life, be it in your material and physical sense, in the level of mind and its reach for understanding, or on the high level of spirit experience and relationship with God.

I am through with my lesson and would like your input at this time.

Dahl: In the lesson you just gave, if I understand right, you would like us to initiate a reality response by consciously doing some act to make us aware of these things and maybe give us an area where we can cause something to happen and do our moral duty and by choices extend it more on to a spiritual plane by a worshipful act. Can you elaborate on that to help me gain a better understanding?

* Elyon: Yes, it is quite important to initiate activity at each level, and I encourage you to fill in when you are responding on one level with action on the other two. For instance, in your time of spiritual embrace with the Father, seek to express this to your fellows. Create an experience wherein they will recognize the reality of the presence. If you respond on the level of ethics, the domain of cosmic law, make effort to enact in the realm of causation in concrete and specific actions which demonstrate the reality in your physical realm.

So, to clarify, in your efforts to discern these reactions, one level or the other, now proceed to add the other level as you experi-

ence one of them. In this process you are not only passively acknowledging these responses, but actively initiating, creatively expressing them, and completing in an entirety the unity of all three.

Dahl: I think of the Last Supper and the act of Jesus washing the apostles' feet. Is that a correct analogy?

* Elyon: You have discerned quite clearly. Each level was quite well demonstrated by the Master. It was one of his few living demonstrations that went beyond parable. It is to parable what the act of a play is to the script. Love was revealed, the righteousness of honoring one another, of doing good for another, was revealed, all in the simple material fact of cleansing.

[goals, values, and will (decisions?)]

Dec. 3, '95

* unidentified: In the comings and goings of your life, as you analyze, judge, and establish goals and procedures for the accomplishment of goals, there inevitably is a factor of chance and unexpected occurrence that always alters the course set upon. Here is your opportunity to demonstrate your abilities and your practiced and developed response mechanisms employing your mind endowments and developments along with the value system that you have evolved to at any particular point. Where the deviation from projected courses requires adaptation, it is at these moments that come into play the foundation that you have established for yourself in regards to your own techniques of accomplishing the necessary goals that you have set for yourself. You can decide on attributes that you find attractive and appealing, effective and worthwhile. You can develop values and concepts based upon the experience that you have had and the element of will.

But it is in the practice of these attributes that you desire that they actually become functional in those moments of altered direction. It is at these moments when you have the ability to perceive your response mechanisms in action. It is at these moments that you have the ability to choose the application of intellectual, spiritual, and material techniques to assist you in your direction decisions. So, it is to a certain degree your option, your choice of response to unexpected developments. Your choices will be determined by the past accumulation of experience with value and mind development.

My advice to you is to become alert to changes of routine, elements of change, and use these moments as an opportunity to assess your value system and pull from that resource center the highest tool that you can apply in those moments of uncertainty. Develop as a habit the assessment of any situation from a perspective of the highest spiritual value that is reasonable to be effective and productive of our master's gospel. Your habits will establish the foundation that your values rest upon. Your desires coupled with actions will determine your habits.

TRUTH, BEAUTY, GOODNESS AS PART OF YOUR SOUL

Nov. 6, 1994

* Elyon: I have some comments for you today which make up my lesson, and it I title "Principles and Particulars". It has to do again with your continuing grasp of the meanings of morontia mota. These are comparisons which allow for greater insight, insight not of the mind but rather from the soul, the depths of which are far greater

than what the mind itself is in capacity.

You are in understanding regarding your pre-morontia existence, how your physical life is the womb of your soul. You are aware of the importance of proper care in providing nourishment and safeguarding what is to become your new mind and new vehicle for expression beyond the earth. We have presented to you the principles of truth, beauty, and goodness, and these are reasonably understandable to you in the arena of your mind. I endeavor, however, to stretch your comprehension by suggesting that these principles are not merely concepts but in reality actual dimensions of your soul makeup. Crude though it may be, they are as distinct in the composition of your soul as your body and your mind are distinct from your personality in your current identity.

In living, where you wish to bring the morontia awareness into application, you can approach with this method. For example: should you be in a dilemma regarding what you consider to be right or wrong, know this is a dilemma of particulars. The morontia reality is truth, and truth incorporates both right and wrongness in order for it to manifest as particulars.

Likewise, harmony and discord are the particulars that make up the beautiful. It, beauty, is to your soul as emotional feelings are to your body.

Likewise does goodness stand as the principle that embodies the application of human will when confronted with the point of decision as to how to proceed in universe ascension or in the realities of social fairness and ethics. Whether you are seeking goodness within your own being or within the circumstances of your own life, realize much ease in coming to a conclusion of how to act is to be had through knowing that the particulars are not equivalent to the principle. You can then relax with the awareness that as you decide, you are acting out of goodness. And if, through your decision, a change of course is for your better welfare, a subsequent decision is also out of goodness, even if prior decisions were not as correct.

I do not wish to risk promoting reckless behavior, only is my intent to alleviate the stress that comes from uncertainty. When you recognize the importance of choosing, you can decide rightly and even wrongly. The safeguard for your own being is found in applying your soul awareness to the import of the moment, selecting and proceeding and then receiving further guidance to refine your course of action. By doing so you will increasingly be free of the impasse of indecision or the fear of mistake. In this manner of applying the morontia dimension you will develop a resume of past decisions and experiences that will increase your grasp of the reality of which I speak, bringing principles to play that hover over all the elemental particulars.

VISUALIZING MOTA

August 25, 1996

* Elyon: Mota is like a triangle. At the apex is the universal viewpoint. In the two corners below are the dual aspects of life that create the tensions for decision-making and life progress. Difficulty arises in life struggling with the two apparently opposing attitudes or conditions, such as love and hate. When you can observe from spirit and complete the triangle, you are able to encompass the two dualities into an overriding and transcendent love, a love which provides and a love which withholds, not loving now and hating at another time.

I have in times past utilized the perspective of railroad tracks. concurrent parallelling dimensions; this is nota. One track is not sufficient to ascend in Nèbadon. And so I have made efforts to get you thinking about the vortex of spirit above you. I am having a good time with imagery! Picture a trolley car with both wheels on the tracks. Your understanding and ignorance are the tracks. Above is the electrical connector which provides the power to move forward. You know where you have come from; you do not know where you are going....

These are not logical conclusions; these are overriding perspectives. When they become habitual attitudes you will find yourself very much like the master as you live here on earth.

Suggested reading:

Urantia Book pp. 191: The Cosmic Mind
646-648: Truth, Beauty, and Goodness
554 #4: Morontia Counselors
2093: The Supremacy of Religion

For transcripts or disks of sessions please contact:

RICK & BAREARA GILES

1005 STINER AVE. COEUR D'ALENE ID 83814

(208) 667-3739

DMNB87A@PRCDIGY.com