

"THE SEARCH FOR PEACE"
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OPENING PRAYER

Oh Thou Spirit of Infinite Peace - Thou Spirit of tranquility and of stillness, we would bring Thy children unto Thee that they may rest for a while in the sense of Thy Peace, and resting in the stillness of that power may relinquish all the fears and torments of anxiety which have possessed the mind from time to time, and have left thereon the impress of their restlessness.

We would bring them unto Thee that this impress may be vanquished by the mighty currents of Thy Peace and of Thy Love, and that Thy children each one may be restored in body, and in mind, and in soul, unto the original purity and harmony from which they firstly sprang; so that in that Peace and harmony they may live during the term of earthly experience in such understanding that nothing of the earth may disturb the peace of the mind, and no tumult may arise within the emotion to blur the reflection of the spiritual life as it is to be seen through the whole personality of their being.

Therefore unto Thee do we bring them - and unto Thee would we lift them - upon the wings of thought, and upon the wings of prayer, high and clear, and away from the preoccupations of the earthly things into the great radiance and stillness of Thy Power. For we know that Thy children would worship Thee - we know that Thy children would find Thee - we know that they search for Thee, and long for Thee, and searching along the varying pathways of earthly thought and desire, yet do they not know how to come unto Thee in rest, in silence and in power, by relinquishing their will unto Thy will, by resting their spirit in Thy Spirit, by giving unto Thee the whole desire of their personality.

And so in the stillness and in the peace of Thy Power we would lay them down

each one, that they may be, as it were, fish within the water resting silently - that they may be, as it were, blossoms opened in the sunlight, resting in stillness and in peace - that they may be, as it were, the light within the flame, the joy within the bird, and radiance within the living thing. That they may come to identify themselves with Thee so strongly and so perfectly, that all shadows, and all darkness, all imperfection, must vanish and fade away - for when they are one with Thee there is peace and there is harmony, and there is perfect life.

And so into the radiant stillness of perfection, and into the radiant peace of that Spirit we bring you each and every one; and sign and seal you with the sign and the seal of the Spirit, that you may each one be sanctified unto the realisation and unto the understanding of the highness of your destiny as the knowledgeable children of the Most High Father/Mother God.

PEACE, PEACE AND PEACE BE TO YOU.

Oh beloved brothers and sisters, we come for a while to converse with you upon this which is known upon your earth as the search for peace; for is it not that the children of the earth incarnate within their bodies do pray constantly unto the creative spirit, and do cry unto us who desire to serve them, that there may be peace upon the earth, and that there may be peace within their hearts - that there may indeed come the cessation of war and the cessation of suffering.

But consider a while, oh beloved ones, upon this matter of peace; of what nature is this peace which you desire? Is it the peace which is a cessation of movement? Is it the peace which is the peace of inertia? Is it the peace of the great rock as it rests heavily on its bed of clay? Of what nature is this peace you are seeking? Surely it is not that you, the divine living soul, will desire the peace of inertia - for is it not that the life currents flow freely through you each and every one, so that you must, being created as you are, you must live and love - you must indeed joy and sorrow, live and learn, and move and work, for such is the nature of man. Therefore, it cannot be that the peace that you seek is the peace of inertia; that peace may only come unto the physical body when the spirit has released its hold upon it and left it in the inertia of death.

Surely it is, this peace which you are desiring comes rather not from the cessation of movement and of experience, but rather in the harmonising of the component parts which compose the individual. If there is peace created in your world and you will say unto us " here in this silent room there came to me such a realisation of stillness and of power " yet it is not, as you analyse your realisation of stillness and of power, that it was because brother and sister who were with you in that same room had ceased to breathe, nor yet had ceased to think - it was not that the stillness and the peace which came to you was there because all was silent - rather it was because there had come into being in that room a harmonisation between the different personalities who were there - there had come about a knitting together of the threads of thought, and perchance a breathing in one universal notion of realisation.

The peace which you realised came to you because you had become one with the whole being of the persons who were there, and you had become emotionally attuned unto the vibration of thought with which the atmosphere was charged. Therefore, we would say to you that the peace was not a thing of the absence of personality - it was not a thing of the absence of movement - rather the peace came about through the harmonising of the component parts of of the whole room and the persons who were there.

And just so, oh blessed ones, when it is that in some still moment of prayer peace comes deeply into the being, and you realise that around you is peace and quietude, then it is good that you shall pause for a while and say " from whence has this peace come? " And you will discover that your realisation of peace has come into being because the tumult of thought has died away, and the tossing waves of the emotions of fear and of hatred have been laid to rest, and the body itself has attained unto a restfulness because mind and emotion are resting stilly and quietly, and because there has come about this harmony between mind and body and emotion, so does there come unto you peace.

Your Master Christ said unto those whom he taught " I give unto you a peace which passeth all understanding ". From whence could He so give peace unto those to whom he spoke except it be that they learned to live in accordance with the law which He gave unto them? When it is that you learn the law of love; when it is that you learn to live fully according to the law of the Christ; then indeed there may

come the deep inward harmonising of the component parts of the being.

For truly, beloved ones, when there is true love within the heart, there is no fear - there is no tumult of jealousy or anger. When there is love within the heart the threshing birds of doubt and of fear fall into rest - for love itself is the great harmonising force, it is the central harmonising power by which minds and emotions are brought into harmony, and through that harmonisation rest comes unto the nerves, and life comes unto the cells of the physical body, so that harmony arises within all the being.

The ones unto whom your Master Christ spoke - he said unto them "peace which passeth all understanding". How say He then, except he spoke of peace which surpasses the understanding of the mind? Those who pray for peace, and those who cry unto us for peace, they visualise only the peace which they desire through the study of the intellectual mind. They will say to each other - "if there is peace upon earth then there shall be no war. There shall be a plentitude of corn for those who are hungry, and there shall be much food for those who desire it; and those who pray for peace think only of the safety of their own worldly good and family affections. They do not understand the peace which passeth the understanding of the mind because it springeth from the heart.

Therefore we would say unto you - if you desire to bring peace into manifestation upon your earth - if you desire to bring peace into your homes and unto those whom you meet day by day - pray not that it may come from some external centre, but pray rather that love shall grow and increase within your own heart, and that in the understanding of that love forces you to learn to relinquish the greed, the desire, the jealousy, the possessiveness of the human personality unto the great law of love which says "I live only to give" - for this is the law of the Christ.

It should be, oh beloved ones, that you rest at the end of your day's journey before the spirit leaves the body in its sleep, it should be then you may review the activity of the day and say "how much have I given unto the world according to the law of love?" It may be that from your heart love has streamed forth in prayer for those who are suffering. It may be that small gifts have streamed from your hands in blessing unto those who come near to you. It may be that your words have been winged with the wings of loving wisdom; and this is the treasure of the spirit that always your thought as you pass into the time of slumber should be "Have I given

much unto the world about me, or have I lived only to receive? " For truly it is that the measure of love is in its ability to give and to forgive, and the measure of your Christly realisation comes in the measure of your understanding of the law of Love, and with the deeper realisation of this love law, so must there come unto you peace in ever increasing measure; peace which is deeper than the thought of the mind - higher than the circling of thought. Peace which is the deep rest of the soul who has discovered once more its source, who lives according to the law of the spirit.

And so with the thought of peace and love, we would bless you and leave you to your further studies.

I would also say to you, beloved ones, that your fear concerning the coming of the atomic bomb, and your fear concerning the coming of war upon your earth, should not be within the mind at all. For is it not that if you are seeking for peace, and is it not that if you are seeking to conform yourself to the law of love, that fear must indeed vanish away? If it were that your Master Christ were still upon the earth, and were seated here within this room and looking upon you with the tender love which emanated from his eyes - would it be that you could hold within your mind one thought of fear concerning the future, or one thought of fear concerning the past? Would it not rather be that the joy of the personality blending with yours - the wonder of the realisation of the love which emanated from this Master - the joy of beholding and realising his presence with you - would this not cleanse the mind of all fear and of all suffering?

Remember, oh beloved ones, the times in which you have been with a well-beloved - how swiftly the moments have flown - how deep has been the joy within the heart - how distant have been the sounds of revelry or the sound of tears. How far away from you has seemed, in the joy of that moment with the well-beloved - how far away from you has seemed at that time all the sorrow, all the pain, all the experience of the past; does it not fall away and vanish in the joy of the wonder and realisation of your love with the well-beloved of your heart?

This realisation of your joy with your own well-beloved, this is but a symbol, of the joy which should be yours if you could but attain to the full and perfect realisation of your link with the love force of the Christ.

We would say to you - dwell in thought from time to time upon the true meaning of this Christly love. Do sometimes a meditation in which you are, as it were, in thought sitting in the same room with your beloved Master, that love may be from his heart to your heart, and that realisation joy may be yours.

Think well, oh beloved ones, when fear torments the mind, and when doubt is as it were a tossing river of darkness - think well, oh beloved ones, when tears from the inner places of the heart and sorrow clouds your day - think to yourself "if this has come into being then it must indeed be a symbol that I have lost my realisation of unity with the great love force of the Master Creator, and with the great love force of the Christ ". For truly in the realisation of this love force must come the harmonisation of yourself and your harmonisation with those who are near to you.

When this great love so fills your heart, then it will be easy for you to attain unto a unity of understanding with those who come to you seeking for the healing touch. For love itself is the healing force, and love itself is the harmonising force; and as the great love of the spirit holds your heart in perfect peace, so shall it be that you shall convey unto those who are tormented by sickness and by suffering, that you convey unto them the harmony and the peace which wells from your heart in streams of love and power.

Oh beloveds, love each other; oh beloveds, think upon the meaning of love; oh beloveds, love much and pray often, and thus shall you live within the law of Christ, and thus shall you come to understand the meaning of peace.

We bathe you in the radiance of that love; we enfold you in the depth of that peace; we would draw away from you all that would harm or hinder the realisation of that perfect power; we would pray that you may dwell in peace, and that you may dwell in love.

OH THOU MASTER - THOU MASTER OF LOVE - THOU REVEALER OF THE

WAYS OF PEACE - THY CHILDREN LIFT THEIR HEARTS THAT THEY MAY
REST FOR A TIME AGAINST THY HEART, AND FEELING THE THROB AND
THE GLOW AND THE MOVEMENT OF THY GREAT LOVE FORCE, THEIR
HEARTS TOO MAY COME TO THROB AND TO MOVE WITH THY LOVE
GLOW; THAT PEACE - THY PEACE - MAY BE WITH THEM AND WITH ALL
WHO ARE UPON THE EARTH.

PEACE - PEACE - AND PEACE BE HERE.