THE HEART OF MYSTICISM

Other Writings of JOEL S. GOLDSMITH

Living by the Word

The Spiritual Power of Truth

Living the Illumined Life

The Thunder of Silence

Seek Ye First

Awakening Mystical Consciousness

Spiritual Discernment

Realization of Oneness

A Message for the Ages

A Parenthesis In Eternity

The Art of Spiritual Living

Living Between Two Worlds

God Formed Us for His Glory

Rising In Consciousness

The Art of Spiritual Living

Consciousness In Transition

The Journey Back to the Father's House

Our Spiritual Resources

Showing Forth the Presence of God

Living the Infinite Way

The Only Freedom

The Master Speaks

The Infinite Way

Beyond Words and Thoughts

Practicing the Presence

Leave Your Nets

The World Is New

Consciousness Unfolding

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Man Was Not Born to Cry

The Early Years

Living Now

1954 Infinite Way Letters

Consciousness Is What I Am

1955 Infinite Way Letters

Gift of Love

1956 Infinite Way Letters

The Art of Meditation

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The Altitude of Prayer

1958 Infinite Way Letters

The Contemplative Life

1959 Infinite Way Letters

Conscious Union with God

The Heart of Mysticism:1955-1959

The Art of Spiritual Healing

The Mystical I

THE HEART OF MYSTICISM

THE INFINITE WAY LETTERS
1955 - 1959

Joel S. Goldsmith

Acropolis Books, Inc.
Longboat Key, Florida

The Heart of Mysticism
The Infinite Way Letters 1955-1959

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Acropolis Books, Inc.

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“Except the Lord build the house, they labor in vain that build it.”

(Ps. 127.)

"Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of Soul; therefore, we know liberty without license; we are a united universe without physical limits, a divine service to God without ceremony or creed. The illumined walk without fear - by Grace."

PREFACE

Those on the spiritual path usually recognize a mystic as an individual who has attained some measure of conscious awareness of God, one who lives a greater and greater portion of his or her experience in the Presence of this Oneness and is prepared to be an instrument of expression or fulfillment for God's purpose.

Joel Goldsmith is considered by many to be one of the great Western mystics of the twentieth century. He felt strongly that those who were inwardly directed to enhance their capacity to experience this conscious awareness of the Presence of God could accelerate their progress toward this goal through the active study and practice of specific spiritual principles. When this was coupled with the practice of meditation, he had the conviction this would inevitably lead to the mystical experience.

Beginning in 1954, Joel wrote a monthly letter as a specific teaching tool for his students and felt this was his way of remaining in touch with those who sought his guidance in all parts of the world. He could not emphasize the importance of these Letters enough and stated in one of his final classes that:

"The books of the Infinite Way Letters 1954, '55, '56, '57, '58, '59 and then *Our Spiritual Resources* created from the Letters of 1960 and *The Contemplative Life* created from the Letters of 1961 are as important as any books we have, if not more so, because here you get in every chapter certain principles and their application so that you can always go to those books and find a working tool."

Although all of Joel's monthly Letters after 1959 were eventually published as individual books with specific titles, those considered among the most valuable (The 1955 through 1959 Letters) were not. Unfortunately, they have been out of print for several years; however Acropolis Books is now pleased to present *The Heart of Mysticism* as a reintroduction and compilation of these sixty monthly letters. We have completed this work as a part of our continuing commitment to ensure that all of Joel Goldsmith's writings remain available and accessible for those that are interested.

Acropolis Books, 2007

The Mission of Acropolis Books: Our Gratitude and Our Appreciation

In 1993, Acropolis Books was inwardly directed and guided to ensure the preservation and perpetuation of the work of Joel S. Goldsmith for those interested in his message.

During his active ministry from 1946 through 1964 Joel brought through the message presented by Jesus Christ 2000 years ago. Joel's message was called The Infinite Way and reintroduced, with contemporary clarity, a message of immense value to those who are prepared for it and are equally dedicated to studying and working with it. The deepening level of individual consciousness that results is a testimony to the legitimacy and value of Goldsmith's timeless work.

Although several hundred thousand of Joel Goldsmith's books have been sold over the years, some of the original publishers of these books were allowing them to go out of print, thus depriving the world of one of the most special spiritual gifts ever received. Acropolis Books made a commitment in 1993 to ensure all of Joel Goldsmith's books would continue to be available. Acropolis also introduced eleven new books never before professionally published. These activities were possible only through the tireless and faithful dedication of many Infinite Way students, to whom Acropolis Books expresses its eternal gratitude.

Technological evolution has now brought forth e-publishing and e-books, allowing greater simplicity in production and distribution for publishers and providing improved economy and flexibility for readers. Acropolis realized the importance and advantage of making Joel's books available in the new e-formats. In 2012 Acropolis entered into an agreement with the estate of Joel S. Goldsmith to become the exclusive worldwide publisher of the entire library of Joel's books as e-books. We wish to express our sincere appreciation to the estate for their ongoing confidence in the ability of Acropolis to carry out this most sacred undertaking.

Acropolis Books took on this conversion process with the clear intent to not only preserve and perpetuate the availability of Joel's books but to additionally ensure that the integrity and consciousness of the printed books were maintained in the e-books. We trust you will find these e-books deliver the same quality and beauty in their presentation as their printed counterparts. Acropolis also reconstructed its website (www.acropolisbooks.com) to provide a single web location where truth seekers can now find the complete library of Joel Goldsmith's published books in both print and e-formats, including extensive information about each book and about the message of The Infinite Way. Once again, Grace raised up dedicated Infinite Way students to assist in this e-book conversion process and website reconstruction and Acropolis remains so very, very grateful to these individuals.

Thank you once again to each and every one of those dedicated individuals who have allowed Acropolis Books the special privilege of perfecting the original mission given to us. We trust those who find themselves guided to Joel Goldsmith's books will share with us in acknowledging the special contributions these individuals have made in the perpetuation of this work.

Michael Krupp
President
Acropolis Books

THE INFINITE WAY LETTERS
1955

1. JANUARY THE IMPORTANCE OF MEDITATION: Father, Pray – My Peace – Prayer – The Power of Secrecy – Daily Inspiration

2. FEBRUARY GRACE: True Humility – There Are No Added Things

3. MARCH PROTECTION: Spiritual Reliance – An Important Point in Spiritual Practice – Punishment – Why?

4. APRIL IMMORTALITY: The Price of Truth – The Prayer – I Have Overcome the World

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6. JUNE HIGHER VIEWS OF GOD, PRAYER AND THE SELF: Rising to Grace – Conscious Union with God – The Eternal You – Another Name – Across the Desk – Wisdom of The Infinite Way

7. JULY MEDITATION FOR BEGINNERS: Contemplation – Love is the Fulfilling of Law

8. AUGUST ESSENTIAL POINTS IN INFINITE WAY PRACTICE: Self-Completeness in God – The Divine Author – Freedom, by Grace

9. SEPTEMBER THE DEEP POOL OF YOUR BEING: Consciousness Expresses Itself – Effective Prayer – The Ninth Commandment – Across the Desk

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11. NOVEMBER SUGGESTIONS FOR HEALING WORK: Ask, Seek, Knock, Parts 1 and 2 – Excerpts from "The Infinite Way" – Realization of God – Thanksgiving

12. DECEMBER CHRISTMAS 1955: The Christ on Earth – The Lamplighters – The True Source of All Good – A Beholder – The New Dimension, Christ

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1. JANUARY WITHINNESS: The Ninth Commandment – Treatment – Note to Practitioners and Advanced Students – The Spiritual Path

2. FEBRUARY GOD IS THE SOUL OF MAN: Spiritual Preparation – Spiritual Guidance – Holiday in Africa

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7. JULY TRANSITION FROM LAW TO GRACE: Receptivity – The Infinite Way Lesson for Children: The Universality of Truth – The True Basis of Religion

8. AUGUST CONTEMPLATIVE MEDITATION: The Middle Path – Be Taught of God – What is Religion?

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10. OCTOBER THE DEMONSTRATION OF GOD: The Fifteenth Chapter of John – Spiritual Power

11. NOVEMBER SCRIPTURAL PRINCIPLES: The 147th Psalm – The 46th Psalm – Love – A Prayer – Spiritual Attainment – Across the Desk

12. DECEMBER THE CHRIST: The Monastic Life – The Bridge Over Which

We Travel

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2. FEBRUARY MAJOR PRINCIPLES OF THE INFINITE WAY: The Nature of God – The Nature of Prayer – Our Relationship to God – Cast Your Bread – The Healing Principle Christ – Consciousness – The Mystical Teaching of the Master – Travelogue

3. MARCH UNDERSTANDING THE BODY: We See Our Concept of Body – Rightful Place of Body – Flesh as Spiritual Identity – Flesh as Concept – Across the Desk

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7. JULY SUPPLY: Our Consciousness of God Is Our Supply – Abundance Is the Law of the Universe – Supply Becomes Tangible as Form – Supply Becomes Tangible as Healing – Realize the Christ-Peace – Acknowledge "I Have" – Joel Goldsmith's New Book – Travelogue

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9. SEPTEMBER THE PRAYER OF MYSTICISM: Only One Demonstration Is Necessary – Die Daily to Humanhood – God's Grace Is Our Sufficiency – Spiritual Living – Across the Desk

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5. MAY THE OBJECT OF OUR SEARCH: Righteousness Spiritually Interpreted – The End of the Search – Spiritual Fulfillment – Greetings, Teenagers – Note to Parents – Travelogue

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8. AUGUST THE FATHER-CONSCIOUSNESS: Humanhood Is a State of Separation from the Father – Returning to the Father – Consciousness – The Son of God Is the Word Made Flesh – Consciousness Unfolding – Travelogue

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INFINITE WAY LETTERS 1955

Introduction

MANY attempts have been made to teach the Infinite Way through a mail course, or series of lessons, but none have succeeded.

In our particular work success has come through the personal relationship which naturally exists between Teacher and student, *if* the student has been spiritually led to the Teacher, and also if the Teacher does not humanly seek students. My great joy is the relationship I enjoy with students and it has naturally followed that those with whom I could not be personally present, must be inspired by means of correspondence.

Study well my original book *The Letters*, and *Infinite Way Letters* of 1954 and 1955, together with the Writings, and you will quickly see how the bond thus established between student and Teacher results in definite inspiration and inner unfoldment. It must become clear to all students that the greatest inspiration and spiritual progress will come to those who are spiritually guided to their Teacher and teaching. Pray, pray, pray—for spiritual Light and direction until YOUR Teacher is revealed to you. Then follow diligently, sacredly and secretly in the inspiration that unfolds to you, and one day your spiritual progress will be shouted from the housetops.

For those on the Infinite Way, the Monthly Letter is the point of contact between Teacher and student, and through them every bit of fresh inspiration which comes in our daily work is shared with students instantly, all over the globe.

At present these Letters go into over three thousand homes in the United States and Canada, and about seven hundred in England. Some travel to the continent of Europe, of Asia, Africa and Australia; thus students are united in study and meditation and naturally benefit by "two or more" being in one Consciousness—of one Spiritual Household.

Do you see now that these Letters constitute a bond between you and me, and between you and every student seriously studying and living The Infinite Way? Do you realize that you can travel through many lands, near and far, and find a welcome from those accompanying us on the Infinite Way of Life? "We are no more strangers"—we are one in the fellowship of the Spirit.

You will be greatly helped in your spiritual life if you will spend a few minutes each day in meditation to realize the Presence of God, and then to "feel" that this One-ness with God constitutes your one-ness with all spiritual being. This Divine Union brings the entire spiritual universe into your individual experience.

Aloha greetings,

P.O. Box 5041, Pawaa Station,
Honolulu 14,
Hawaii, U.S.A.

CHAPTER ONE: JANUARY

The Importance of Meditation

OUR work is to live in God; to dwell in the secret place of the most high; to keep thought stayed on Him; to pray without ceasing. Throughout all ages, the scriptures of the world have given us this same truth: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

No part of the Message of the Infinite Way is more important than meditation, for it is only through meditation that we are enabled to find God. There is no other way. The act of meditation is solely for the purpose of quieting us into a state of peace and serenity, in which we become receptive to the Word of God unfolding and revealing Itself in and as our consciousness.

Each of us has many moments during the day and night in which to abide in the Word of God, to meditate upon Truth, be it only a momentary pause during our work, before meals, while walking, driving or resting. If wakeful during the night, we can spend that time with God and find rest in His peace. While we are dwelling in God no sense of evil can come nigh our dwelling place.

God is the all-knowing Mind, so take the attitude that He knows our needs better than we do, and turn within only for the impartation of His Word. We may be meditating because of a lack of health, or supply, or companionship, but it is not necessary to enlighten God. Just turn to Him with the expectancy of an impartation from within, and the Word of God will be made flesh—it will appear outwardly in human experience, and therefore let us not be concerned as to what form it shall take.

There may be times when no thoughts come, but be grateful: thoughts are not necessary. "My peace I give unto you. . . ." Be satisfied with the sense of peace that is beyond words and thoughts and knowledge, and relax in it. Thank you, Father, I rest in Thy peace. Thy Grace is my sufficiency. I am happy, peaceful, joyous in Thy peace. The kingdom of God—the Allness of God is within me.

In this meditation we do not think of ourselves, we do not ask God for anything, we have no hopes, no wishes, no ambitions. We rest in the Spirit, in God's Presence, His promises and assurances, and in this consciousness awaken to the realization we have

been desiring. “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

“Man shall not live by bread alone”—not by the truths we think or declare or read, “but by every word that proceedeth out of the mouth of God,” and the only way to hear that Word is to listen. Seek, ask, knock, but do not acquaint God with the nature of the problem. Leave your problems outside the door, and enter into the sacred place to hear the still, small Voice, with the attitude that you are seeking only the kingdom of God.

Should any difficulty arise, become still and quiet inside. At such times as it may appear that you have some need or human requirement on the outer plane, no matter what the claim, let your answer be: “I have meat to eat that ye know not of.” Refute all temptation to yield to the claim of lack with the Word of God, which is your meat, your wine, your water, your home eternal in the heavens.

In this understanding you can be reborn. You can undergo a change of consciousness wherein are needs you long to have fulfilled, to a consciousness that faces every claim with “I have meat to eat that ye know not of.” In this consciousness you are aware of the Word of God—the invisible substance of all form, the essence of which every demonstration is made. In this consciousness you have the bread of life, the wine of inspiration, the invisible source of supply, the fount of all good; and as you turn within and feel Its Presence, It manifests outwardly as demonstration.

While this new consciousness is forming, you may, for a while, be faced with some sense of limitation or delay which may cause you to doubt the Presence of the Christ, and it is then you need to remember: “I will never leave thee nor forsake thee. . . .” It is in quietness and *in confidence* that you rest in assurance. If you have even a grain of faith, the Christ will see you through. Your good can appear outwardly only in proportion to the development of spiritual consciousness within. Disaster results from accepting appearances and feeling that perhaps you do not deserve God’s blessings, and that He is not paying attention to your needs. If you will learn to sing in prison, and never to fear, even in the valley of the shadow of death, you are acknowledging that “I *have* meat”—the Word of God—and that will bring you through all forms of discord.

Many times we may feel that error is responsible for our inharmonies, and in so doing we violate the first commandment. All power is in God. The darkness of discord may be a step to bring us to God, for God works in mysterious ways to give us the lessons and, thereby, the blessings we need.

Father, Pray

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

(Rom. 8:26.)

This may seem a startling statement, but *you do not know how to pray*, and if you are obedient to the Voice of the Spirit you never will know how to pray! The further

along the Spiritual Path you travel, the nearer you come to the place where you let God do the praying, and it is then you let the Spirit pray in you, bear witness, make intercession for you. God knows far more about prayer and what to pray for, what you need and how to present it than you do. You know not what to pray for; you know not how to go out or how to come in; you know not what your need will be tomorrow. Therefore, the only way you have of praying is: "Father, pray. Reveal Thyself, the activity of Thy Being in me and through me. Let the Spirit make intercession for me."

In one of my recent writings, I made much of the fact that the "I" is a devil. The personal "I" which calls itself Joel, or Mary, or Bill, is really a devil, because it takes unto itself powers it does not possess. The word "I", wrongly used, can interfere with your demonstration, and even the thought that "I can give a treatment", or "I can pray", can be a hindrance. Much better results follow when you have learned to make your statements of Truth merely for the sake of raising yourself in consciousness. When you come to that period of quiet, of listening, of peace, say: "Father, I know not how to pray, nor what to pray for. I know not how to pray to become free of disease or discord." *Then let the Father pray!* Let the Father reveal the activity of *His* thoughts. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Therefore, listen to the Lord's thoughts, and let the Lord have His way in you.

You come to a very high state of spiritual illumination as you realize that you do not know how to pray, and that all you can do is to learn to listen and let the Father reveal Himself within you. All power is in God, so let us be receptive and responsive to that Power and Presence of God, and It will do all things through us—even pray! It will not answer *our* prayers; It will not fulfill *our* desires; *but It will fulfill Its own desires in us*!

My Peace

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

(John 14:27.)

I would like you to meditate upon this statement for many days to come—a week, or two or three—until the Father within reveals to you what the Master meant when He said, "*My* peace" . . . not as the world giveth. . . ." The world has the power to give you only a human sense of peace. You might call it an absence of war and animality, an absence of hate and revenge. But that is not "*My* peace." "*My* peace" is a very spiritual thing. It is something that can better be understood through the word "Grace." It is a state of peace that has in it no thought of humanhood or human values—it is a state of divine being.

You can bring this state of divine being into your experience. You can, through pondering and meditating upon this statement, ultimately achieve an awareness of its inner meaning, and find within yourself this state of Grace descending. In scripture, this state of Grace is called the descent of the Holy Ghost. It is a release from humanhood—from human standards and values, and even from human good. It is something higher

than human good—it is something divine; it is something not of this world; it is something straight from God.

Prayer

Prayer, in The Infinite Way acceptance of the word, is totally unlike the accepted dictionary meaning of petitioning, supplicating, beseeching.

While pondering words and all their varieties of meanings, my thought turned to how these words came into being: how feeling had first become caged in the form of words, and so became generally accepted to have much the same meaning the world over. In thinking of the feelings embodied in certain words, I was then in a state of meditative prayer.

In this quiet, contemplative state my thought turned to the Psalms of David, and how his Psalms were prayers. Many times he poured forth his personal sense of anguish, remorse, doubt, but always he came back to the understanding of his true relationship to God. Then his prayer became a song of praise and thanksgiving, and awareness of his relationship to God.

Prayer then can be a cleansing agent, a clearance of old beliefs, a "cleansing of the temple," and sometimes this cleansing can take the form of a whip—a lash to drive out the belief that our bodies can be other than "the temple of the living God."

Only the Christ performs this type of prayer, because only the Christ knows when the temple is being desecrated. The natural man can give many good reasons why the money-changers should be in the temple. So, then, an important function of prayer is listening for the Christ—silently, expectantly listening for Its interpretation, and then following through by obedience.

Only those of pioneer dispositions or with an adventurous spirit within can get the utmost from prayer. The word itself, having a supplicatory association, would disguise this fact, but anyone having explored the path of prayer for any period of time can tell you it is a glorious new adventure in living—the opening up of an heretofore unexplored realm. The dropping away of horizons is perhaps the first step; then old concepts slough off, one by one, and you begin to find you have never known your "Self."

Try it, and through the gateway of prayer, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."

(A Student.)

The Power of Secrecy

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye

have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have the glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

(Matt. 6:1-6.)

Secrecy is one of the profound and powerful principles of harmonious and joyous living, and only those who have discovered the world of secrecy can realize its beauty, peace and Grace.

Rightly understood, The Infinite Way reveals that we do not pray, but rather that God utters His Word—and it is done. We do not pray: we *hear* the "still, small Voice" declaring His Truth within us, *and this is prayer*. Only in Silence, and "in the secret place of the most High" can we become aware of the Divine Presence, and thereby be in prayer. And this prayer is openly fulfilled in the harmonies, joys and peace of our daily experience.

" . . . do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, *that they may have the glory of men . . . they have their reward.*" Indeed, to give alms, to give assistance and to share, brings a reward in the regard of men. But to do these secretly is to gain the Grace of God, the recognition of Love, and thereby God's bounty is openly received. The reward for praying in public is in the regard received from men, but only those who have learned to pray "in secret" may experience the Grace of God *in answering prayer*.

To give, or to pray, where others may witness and possibly praise, is to glorify self, and this is a violation of Christ's Law. The law of self is eliminated when the gift and the prayer are secret. God is the only Giver, and so praise of the self, or glory drawn to the self, leaves one outside the realm or benefit of the Law. Giving in secret is the recognition of God as the real Giver, and thereby the glory rightly belongs and goes to the Father.

When fasting from the indulgences of the senses, we are not to make evident to the world that we are refraining from the world's standards: instead, let us appear outwardly as men, while living inwardly as Saints. Hereby Spiritual Law is fulfilled.

It is possible to observe this principle or its violation in our own experience. For a few days take heed, and mark how much of self is praised, thanked and recognized in the acts of giving and praying. Then for a while, give and pray in secret where no one can know the source of the benefits received, and notice now how self, self-benefit and self-glory have been absent and, naturally, how all recognition and praise is given to the Divine Source of all Good. It is in this deflation of self that the Christ is fulfilled.

The Master teaches much of praying for our enemies; for those who despitefully use us and persecute us; for those who do evil. This manner of prayer is but the recognition of God as the Father, the Life and the Law unto *all* men; the awareness that

God's Love to His Children is evidenced in much forgiveness; the realization that Christ holds no man in bondage to his sins, but graciously utters, "Neither do I condemn thee . . . Thy sins are forgiven."

How but in secret and in silence can we receive such wisdom from the Father, and feel such love for mankind—even those who hate us? If we voice such sentiments aloud, is it not merely that we may be praised for *our* great spirit of love and forgiveness, whereas actually we are but the instruments through which *God's love and God's forgiveness* reaches the world?

Since "the earth is the Lord's and the fullness thereof . . ." actually we have nothing to give to anyone, that is, nothing that belongs to us, except by His Grace. Is it not fitting then that our giving be in secret that only the Father may receive thanks, praise and glory? Thus the elimination of the self is the fulfilling of Love's Law.

We are admonished: "Thou shalt not bear false witness against thy neighbor." Spiritually, we understand this to mean that we are not to judge man by appearances, but consciously to know and understand the spiritual nature of his being; to recognize Spirit as the law and source and activity of individual being. To look upon man as he appears to be—mortal, material, finite, sick, well, rich, poor—is to bear false witness against him. To recognize and realize Christ as the true identity of everyone, and to understand Love as man's true nature, is to pray for him.

Each day it is our privilege and duty to retire into our secret chamber of consciousness, and pray this prayer of realization for those of our household, our business, our community, our nation, and this *giving* of our understanding, of our time and our devotion will be rewarded in His Grace literally appearing as our sufficiency in all things.

Daily Inspiration

In order that we may fill ourselves with the Spirit of God, which is the wine of inspiration, the living water that is to spring into newness of life, we must empty ourselves of whatever thoughts, beliefs and opinions that act to separate us from the Presence and the Power of God. Before this inspiration can flow, and before we can receive the assurance of God's Presence and Power, we must empty ourselves of our conceits, our egotisms, and our beliefs that we, of ourselves, are sufficient to live this life. To bring this about—this emptying of ourselves—we turn to scripture: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Never has prayer gone unanswered. Never has anyone prayed and not received an answer and a blessing. We may doubt this because we earnestly believed that we have prayed. Many times we believed that we have lived constantly in prayer, but now we learn that we have prayed amiss unless we have gone to God with an understanding of the nature of God and the nature of prayer.

When we declare that we are to lean not unto our own understanding, but that we are to acknowledge *God* in all our ways, we must know how this is to be done. And so we

turn to the Master, and seek from Him guidance in the understanding of the nature of God and prayer. In the 12th Chapter of Luke, we read: “And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body more than raiment. . . . For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock: for it is your Father’s good pleasure to give you the kingdom.”

Here we see that we are not to ask God for the things of the world, because He *knoweth* we have need of these things. Perhaps it is in this way that we have failed in our understanding of prayer, because if we have asked God for safety, security, peace, supply or employment we have prayed amiss. God is the all-understanding Mind, the all-wise Father, the Divine Intelligence of the universe, and it is absurd to tell Him of our needs.

We also see that God is Divine Love, because it is His good pleasure to *give* us the kingdom. It is not God’s will that we want or lack for any good, nor is it God’s will that we petition and beseech for our good. Just as it is our great pleasure to give to our children, much more so is it the pleasure of the Father to give *us* all that is necessary for our good.

Now that we know something of the nature of God and something of the nature of prayer, we can relax. Be still, be silent, and from the depths of this inner Silence comes the Spirit which appears as our cloud by day and our pillar of fire by night. From the depths of this inner Silence comes forth the healing water that brings everlasting life. From the depths of this Silence comes the Peace of God, and once this peace has descended there is nothing to fear: the prayer is complete—“Fear not, little flock.”

All prayer or communion with God is for only one purpose—to achieve this sense of peace within; to achieve the realization that “. . . lo, I am with you alway.” Let us have that sense of Divine Presence *now* and we will have answered prayer. Let us fail to achieve this sense of peace and the prayer is not a prayer. The feeling of the Presence is in itself a prayer.

Let us understand this: our problem is at an end, not when we think *we* have found a solution, but when we have *felt this inner peace*. In “My Presence” the fires do not burn, the waters do not drown, the storms do not rage. The power of Christ is the answer to every form of discord.

Above all, let us remember that *God* is the all-knowing Mind, the ever-loving Father who knows our every need, even before we do, and that it is His good pleasure to *give* us the kingdom. And as we ponder the revelation of the Master, we will hear it said within our own being: “I will never leave you nor forsake you.” “My Presence” goes before you. Lean not unto your own understanding—*acknowledge this Presence*!

CHAPTER TWO: FEBRUARY

Grace

THERE is an area of consciousness through which you are instantly one with God, and with all spiritual being and creation, and through which you find instantly available all forms of good. This has been described as a Sea of Spirit, and it is as well the universal or divine Soul. In achieving conscious contact with this Sea of Spirit (or the Father within) you find divine Love pouring Itself into expression, so that you no longer live by personal effort alone, but by Grace. Rather than to seek your good from persons or things, tap this universal Soul and become a beholder as It pours forth as ideas, manifest as the human forms of good so necessary to your present experience. It is only as you learn to look to this Infinite Invisible that you begin to understand the nature of Grace.

Instead of seeking or desiring something already existing as form or effect, learn to turn within and let your good unfold from this divine Source, the Infinite Unseen. Let the practitioner and teacher seek activity from this inner source. Let the business and professional man look to the divine within. Let the sick and the sinner seek healing and perfection from within. Be ever alert, expectant of Consciousness unfolding as new and richer and lovelier forms of good, and you will experience the abundance of life—by Grace. To understand that your Soul is the eternal storehouse of all good is permitting the activity of the Christ to function in your experience through Grace.

What is “the Father”? The Father is universal Consciousness; the Substance of all form; divine Mind acting as your mind and manifesting as limitless ideas; immortal Life appearing as the harmonies of individual life. Seek everything in life from the kingdom within. Draw your good from the infinity of your own being. Touch that center, the kingdom within, and let the Father reveal your heritage. *This is to live by Grace*.

Grace is the gift of God. The Children of God live by Grace: we are heirs—“heirs of God, and joint-heirs with Christ.” The Father reveals, “Son, thou art ever with me, and all that I have is thine.” Grace may be summed up as a release from all human desires in the actual understanding and achievement of spiritual realities.

Most men and women have a measure of faith that there is a God, a divine Power. However, to some there comes a conviction (or actual *realization* of God) which is termed an experience of Christ, after which their lives are lived by Grace. This spiritual experience is also known as illumination, or rebirth. In mystical literature it is sometimes spoken of as Cosmic Consciousness or Christ Consciousness. Those who have attained this Light have no further “problems” of existence, since they are fed, clothed and housed from the infinite inner Fountain of Life we call Christ.

The secret of Grace is contact with the Infinite Invisible, the universal center of

being within you. The earnest seeking of the realization of the kingdom of God, through reading and studying inspirational literature and scripture, and through frequent pondering and meditating on God and God's creation (leading to actual communion with the Father within) brings to your consciousness the touch of the Christ. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." This leads to an awareness (sometimes, even a Voice) and some day you will know that ". . . he performeth the thing that is appointed for me," and then Grace will have taken over in your life. This moment of Grace cannot be adequately described, since it appears in different ways to different people, but all who have received this Light understand the experience of the illumined of all the ages.

While the bibles of all peoples contain numerous true stories of the miraculous experiences of the illumined, the activity of the Christ, resulting in living by Grace, is by no means limited to the past. More than ever before, untold numbers of men and women have experienced the Christ, and are now living lives of beauty, health, harmony and joy —by Grace. With Truth now available to all who can read, spiritual illumination is a possibility to every earnest seeker. To live "not by might, nor by power, but by my spirit," it is only necessary to earnestly desire a knowledge of God. "Acquaint now thyself with him, and be at peace." The moment you receive the realization of the Father within, the moment you "feel" the atmosphere of Love, which is an inner awareness of the Presence, that is the beginning of your life by Grace.

True Humility

The advent of the Christ in the consciousness of Jesus of Nazareth was accompanied by the deep humility that forever after made Him deny personal powers, personal virtues and personal honors in His conviction that "I can of mine own self do nothing . . . the Father that dwelleth in me, He doeth the works. . . . My doctrine is not mine, but His that sent me. . . . If I bear witness of myself, my witness is not true." These statements of the Master reveal a deep inner conviction and awareness of something invisible (the Father within) accomplishing the mighty works of healing, redemption, and feeding the multitudes on the outer plane. "My Father worketh hitherto, and I work . . . I and my Father are one . . . my Father is greater than I." Wherever you find one who has been touched by the Hand of the Divine, you will find this same realization of an Infinite Unseen . . . yet all power is expressed in the realm of the visible.

As you come to this place in consciousness, you feel that your life has been taken over and is being lived *for* you, as well as *through* you and *as* you. It is as though the Presence were always going before you to "make the crooked places straight," and the desert "blossom as the rose," and to open doors of opportunity, of service, and of welcome. It is not that you, of yourself, have these powers, but rather that "the Father that dwelleth in me, He doeth the works." As you observe more and more of the activity of the Christ in your consciousness (ever appearing as more beautiful and wonderful thoughts, manifesting as greater and still greater deeds of spiritual power) your trust and faith grows by leaps and bounds.

From the moment you receive this inner conviction, you relax and rest—*and let the invisible do the works*. No longer do you *use* Truth to overcome error, but *let* Truth appear as the activity of your consciousness. As you come to the realization of God as the only power, you learn that neither sin, fear nor disease have any power, and you give up the struggle against every form of discord. To relax the human power, the personal will, the mental or physical might, is to obtain "by my spirit".

Paul achieved a life by Grace as shown by the deep humility expressed in his words, ". . . I live: yet not I, but Christ liveth in me . . . I can do all things through Christ which strengtheneth me." To live by Grace enables you to do greater things, and to achieve better results in all your activities, because of this spiritual impulsion and divine guidance. Concern for your personal welfare (or for that of your families or nations) cannot be dropped, except when this inner Wisdom reveals itself to you; freedom from fear, danger, or lack can only come as the Comforter appears. The Voice of Truth utters Itself within you, and It becomes the "Peace, be still," to every storm in your experience.

Christ Consciousness is "this mind . . . which was also in Christ Jesus," voicing Itself. You must cultivate It. A few people are born into the world with some measure of Christhood, but everyone may develop and cultivate this awareness to the degree of his fidelity to study and meditation. Your receptivity consists in keeping open the passageway of consciousness, so that you may recognize and welcome the Christ as It touches and awakens your Soul into newness of life. In the silence of your being Christ speaks, and you hear: "I will never leave thee, nor forsake thee . . . I am with you alway, even unto the end of the world." This consciousness of God's Presence is developed in quietness and stillness, in patience and perseverance; by abstaining from mental power or physical might, so that "my spirit" may function *as* your life. "Be still, and know that I am God."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . ." By Grace are *you* saved!

There are no Added Things

"I listened, and the Voice told me what to do"—meaning the Voice, still and small, or loud and insistent, that speaks sometimes in moments of meditation. We all know that when we have a problem, a situation in which we do not know how to act, the best and wisest thing is to go into meditation. We know, too, that we must leave the problem outside, as the Orientals leave their shoes outside the door, and very often the solution is there, with our shoes, as we come out. Seldom is the solution in the form of concrete instructions, although sometimes even in that form, but the sense of release, the removal of strain, worry or doubt is a frequently known thing. We know that God is not with humans, that God cannot give advice on matters of health, supply or happiness. Yet God does speak, and in speaking guides our human destiny. To what extent, actually, has the Voice spoken, to what degree of detail has the instruction amounted?

The answer, here, is one that is based purely on interpretation and, indeed, every answer must be based on that. "In what language did God speak to you?" is a question

that has been asked of saints and seers. And the reply to that is that the saint understood God *without* language, and proceeded to translate or interpret that wordless understanding into his own language. And it is on the degree, the quality of the interpretation—both in the interpreter and in the receiver of the interpretation—that the degree of validity must rest.

No message from God is an Absolute one. It cannot be, because there is the translation or interpretation, and the need for communication, to stand in its way. There is the question of how it is to be described or put into words at all. The mystics have grasped, groped and tormented themselves on these lines: they have made denials, they have used parallels from the language of human love, and paradox phrases about dazzling darkness and formless forms. There is the problem of how to choose words that *you* will be able to understand.

The teacher himself, in his capacity of teacher, is an interference, a screen between God and the receiver. Even the idea of any persons involved at all, is an interference. God must speak His own message wordlessly, and to no one. It is picked up, translated, and then delivered from one man to another, and at once there is a concept—a false concept—taking place. This is true even of the Biblical texts that we like to think of as being permanent and absolute. They have been written down, translated from one tongue into many others; they have gathered meanings and interpretations acquired through the centuries. From a spoken word, which was an attempt to convey a wordless thought, they have been passed down into the phrases that we are always trying to see through and beyond.

To pursue this thought to its ultimate is finally to deny validity to all expression, and to retire into a soundless, trance-like state. In the meantime, what are we to do about the present state of affairs, where the translation is all there is, even though we may know that it is never an accurate one? The best we can do is to accept that fact, but, remembering it, to try and train ourselves, our minds and our spirits, to be better translators, to be recipients whose sense of the meaning behind the words is as fine and as high as we can make it. And, especially, never to reach for that interpretation, never to seek it as such, but to listen only for as wordless and intangible an understanding of God as can be made known to us, and never for the message or for the use that the message can bring to us.

This use, this sense of a worldly fulfillment, or a demonstration, not only may seem to happen, it almost always will happen in the earlier stages. The seeker after God, still living in the human world and obsessed by its problems, will find these problems lifted, eased and clarified. Then, as he grows wiser, he will find, with some dismay, that the record of demonstration seems to grow less, and he will begin to wonder what is wrong. We know, now, only too well. “Ye pray amiss.”

As we learn more and more about prayer, we realize more and more how easy it is to pray amiss. There is not one of us now who does not know that one must never pray for things, for persons or for healing; that God cannot change any physical thing; and that matter, as a solid and real entity, will never change under the use of Spirit. That far we have progressed. But there is another danger. We know that we must seek first the kingdom of Heaven, but we also remember that “all these things shall be added unto you.” It is hard to forget that promise. We know that we must not seek these things, that our mind and spirit must be seeking the kingdom of Heaven only—but there is always the

thought that if we find God all these *things* will be added. As has been stated in The Infinite Way Writings of Joel Goldsmith: "*There are no added, things in God*. God is the Thing Itself."

That is true. I quote Mr. Goldsmith again: "When we hear the Master's words: 'I am come that they might have life, and that they might have it more abundantly,' do we not immediately think of a greater sense of human health and wealth?" Yet since human health and wealth are the things we know best, it is not strange if they become the symbols of abundance. But let us, at least, recognize them as symbols, and never as the real thing. When a problem is solved, when the deliverance is showered upon us, let us be careful never to regard that occurrence as the demonstration. Let us not think that God arranged it for us.

This must be true of all the things that the Voice seems to tell us. We must listen, and obey what we think we have heard, but we must never forget that what we have heard is a human interpretation only, and that that is not what we are after. Especially, we must make no effort towards that translation. Too easily we can go wrong, swung and swayed by our human wills and desires. When we know what we have heard, we know it! When we try and guess, try and interpret, we are more than likely to guess wrong.

This is all akin to the razor's edge of dilemma that exists in these matters when we try and understand them from a human plane. On the one hand, there is the absolute willing and seeking after God, a turning to God for nothing but God, with a wish to lose one's sense of self in the realization of one's Self. That is the furthest we can aim for. But in the meantime (and at the same time) one is—or seems to be—a human being living in this world, and one cannot more than momentarily forget that. And when one returns from that forgetting, there will be human needs and crises once again, problems and troubles that stand in the way of peace and clearness of Spirit.

Once, one would have taken these problems to a practitioner, asking for their dispersal as such. Still, if one cannot achieve a clear vision that dispels them, one will ask for help, *for the removal of the troubled spirit, the disturbed or limited consciousness that cannot find peace, that cannot find God*. And when that peace has come, how can one help recognizing the freedom that has occurred as the Word of God made flesh? We have seen the loaves and fishes multiplied, sufficing and more than sufficing. Are we to deny those? Yes, as loaves and fishes. The most that we can let ourselves see and recognize is that all fulfillment is in God, and comes from God, and *is* God, and it matters not at all in what form it is seen. Our gratitude can never be for the loaves and fishes, but that we have been allowed to see and know the fulfillment that is God.

Once, it seemed so easy. In the beginning, there were promises that seemed to be fulfilled, needs that were answered. One thought it would continue in that way, growing better and better. But one cannot expect that the problems will ever vanish totally. As one advances spiritually, they may seem to intensify and to weigh more heavily. Is this a denial of what we were first promised? I think not. If we took that promise as one of an easier road, a road with less and less burdens, we had ignored everything we have ever read of the lives of spiritual men.

If and when we ever achieve the happy ending, with ourselves walking shining and free from chains to a blissful eternity, we shall have lost all sense of ourselves and humanity, and we shall have disappeared from the human scene. But while we live in the human scene, among men of varying degrees of consciousness, we shall find problems

that we can grow free of only by an ever deepening, more intense knowledge of God. They will not be the same problems with which we were formerly faced. A grown-up is no longer troubled by the sicknesses and fears of childhood. The grown-up can do his fractions and his decimals now, but the problems of higher mathematics overtake him as his knowledge increases.

We must not ask nor seek for that human happy ending. More and more we must turn to God for the forgetting of ourselves, for the sake of God only, for the realization of God not as A power, but as Power only; not as the Cause of an effect—not even as Cause *and* effect—but as all there is, with neither Cause nor effect considered. Cause and effect are of the human world, and our reach must be beyond that. We shall be dragged back to this world, to complain of it, or to be grateful for delivery from its troubles. And again and again we must reach forward beyond it.

It is a hard task that is before us, denying us everything we thought essential. No one can say whether the last deliverance will ever be known by any of us. I am in no way sure that it matters whether it will or not. It is the climbing of the mountain that matters, and not the ultimate view from its top. That view is an achievement we will be tempted to think of as having been made by us, or as having been granted by Grace. We should know by now that an achievement, of no matter how rarefied a stature, is never what we are seeking. To believe that a search must have an ending, and that it is useless without one, is to cling still to the material belief of struggle and fulfillment, of winning a final prize, a crown set upon one's head. And then one is back where one started, in the scale of values one was so desperately trying to leave. In the deepest sense of truth, we are already beyond it. We are fulfillment ourselves, and the harmony and security we are seeking are within ourselves. This is what we have always to know, always to remember. No one has ever said that it was easy.

(A Student.)

CHAPTER THREE: MARCH

Protection

IN the material sense of life, the word "protection" brings up the thought of defense or armor, a hiding place from an enemy, or some sense of withdrawal from danger. In the mental sciences, protection refers to some thought or idea, or some form of prayer that would save one from injury or hurt from an outside source. In the use of the word "protection" thought is immediately drawn to the fact that existing somewhere is a destructive or harmful activity or presence or power, and that protection, by word or thought, is a means of finding security from this danger to one's self or one's affairs.

In The Infinite Way we have learned that God is One: therefore, God is one power, and we live in that conscious One-ness. The moment the idea of God as One begins to dawn in consciousness we understand that in all this world there is no power and no presence from which we need protection. You will see this as you dwell on the word "Omnipresence," and realize that in this All-presence of Good you are completely alone with a divine harmony—a harmony which pervades and permeates consciousness, and is in itself the All-ness and the Only-ness of Good.

Ponder this idea and meditate upon it, and note how the revelation and assurance comes to you, within your own being, that this is true: there is but One, and because of the nature of that One there is no outside influence for either good or evil. There is no presence or power to which to pray for any good that does not already exist as Omnipresence, right where you are. In your periods of communion note the assurance that comes with the realization that God alone *is*, and that God's Presence is infinite. There is no other power; there is no other Presence; there is no destructive or harmful influence in any person, place or thing; there is no evil in any condition. God could not be One and yet find an existence separate and apart from that One. God alone is being—think of that, *God alone is Being*. How then can you pray to God in word or thought, or how can you defend yourself, mentally or physically, in the realization of God as being the One and the Only Being?

The Master has told us: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Our studies and meditations have revealed that whatever of discord or inharmony is manifest in our experience today is coming through the activity of *our own thought*. We have accepted the universal belief of a power, a presence and an activity apart from God; we have accepted the belief that some one or some thing, outside of our own being, can be a presence or power for evil in our experience; and the acceptance of this rather universal belief causes much of our discord and inharmony.

As we consciously bring ourselves back, day after day, day after day, to the actual awareness of God as Infinite Being, God manifesting and expressing Itself as our individual being, we understand more fully that all power flows out from us, through us, as a benediction and blessing to the world, but that *no power acts upon us from without our own being*. As students of The Infinite Way, it must become clear to us that there is no power acting upon us from without our own being for either good or evil. Just as we have learned that the stars, the creations of God in the heavens, cannot act upon us in accord with astrological belief, so we have learned that conditions of weather, climate, infection, contagion, or accident likewise cannot act injuriously upon those who have come into some measure, at least, of the understanding of the nature of God and the nature of individual being. We are constantly being reminded to become more and more aware of the nature of God, the nature of prayer, and the nature of individual being, so that we will understand ourselves as the off-spring of God, of whom it is truly said, "Son, thou art ever with me, and all that I have is thine."

All of human existence is made up of the belief of two powers—the good and the evil. All religion in its beginning was nothing more nor less than an attempt to find something to deliver us from external conditions or powers of evil. Even today most religions deal with a concept of God as being some kind of great Power which, if we can only reach It, will protect and save us from these destructive influences which, it is

claimed, exist outside our own being.

Think seriously on this subject of protection or protective work, because each day we are faced with suggestions of impending or threatened dangers. Always some person, some place, or some thing is being presented as a great danger or destructive power which we must fear, or from which we must seek a God to save us. Of course, if there were such dangers, and if there were such a God, the world would have discovered, long before this, some way to reach that God.

God's All-ness makes it utterly impossible for any destructive or evil influence or power to exist anywhere—in heaven, on earth, or in hell—so do not make the mistake of thinking of God as some great power which is able to save you from a destructive person or influence if only you can reach Him. Do not make the common mistake of thinking that The Infinite Way is just another method of finding God, or another manner of praying to bring God's influence into your experience in order to overcome discord, error, evil, sin and disease. No! Rather, understand that this Message is bringing the awareness of God as One; of God as infinite individual being; of God as All-Presence and All-Power.

The universal belief in two powers, good and evil, will continue to operate in our experience until we individually—remember this, you and I individually—reject the belief of two powers. In the tenth chapter of Luke, you will read that the Master sent the seventy disciples out, "two by two, into every city and place, whither he himself would come." When the seventy returned they rejoiced, saying, "Lord, even the devils are subject unto us through thy name." But the Master replied, ". . . rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven."

In this age we need a great deal of protective thought, but the nature of that thought must be the realization that God's All-ness precludes the possibility of there ever existing a source of evil in the world itself, or one able to operate in individual experience. Our protective work, or our prayers for protection, must consist of the realization that nothing exists anywhere, at any time in our experience of the past, present or future, that is of a destructive nature. Through our studies and meditations eventually we will come to that God-contact within us, wherein we receive the divine assurance: "Lo, I am with you alway." This will not come as a protection against evil powers or destructive forces, but as a continuous assurance of One Presence, One Power, One Being, One Life, One Law. It is in this awareness of One-ness that we find our peace.

It would be a wonderful thing if students would take this subject of protection into daily meditation for the next month or two, saying nothing about it to anyone. Do not discuss or mention it, but just keep it a secret subject within yourselves until you arrive at a place in consciousness where you actually can feel that God is One, and that the secret of protection lies not in seeking a God to save or secure you against some outside intrusion, but rather that safety, security and peace are entirely dependent on your remembrance and realization of the truth of God as One—Infinite One.

Do you not see that the world is seeking peace (just as it is seeking safety and security) outside of its own being? Whereas, no peace, no safety and no security will ever be found except in our individual realization of God as One—the Only Being, Presence and Power. We cannot tell the world about peace or safety or security, but we can find it for ourselves and thereby let the world see by our experience that we have found a Way

higher than superstitious belief in some power of good that miraculously saves us from some power of evil. We cannot tell the world that there is no danger from outside sources, influences or powers, but our realization of this truth can make the harmony and completeness and perfection of our lives so evident that others, one by one, will turn to seek that which we have found.

What *have* we found? Have we found a God to whom we can pray, and from whom we can receive special favors that others, less favored, cannot receive? Have we found a God to whom we can pray and receive healing or supply or protection? No! No! We have found no such thing: we have found God as One; *we have found God as our very being*. We have found God to be the Life—not a life subject to sin, disease or death, but the One and Only Life; we have found God to be eternal and immortal Life, our very individual life. We have found God to be the Law—not a law that can be used to offset laws of heredity, infection, contagion or disease, but the One Infinite, Omnipresent Law—maintaining and sustaining the harmony and perfection of Its own creation at all times.

God is One, and beside Him there is no other. Because we know the nature of God as One, we know the nature of prayer as the realization of One-ness.

"Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else."

(Isa. 45:22.)

Spiritual Reliance

Spiritual harmony comes quickly when we have given up the desire or search for physical, or outer harmony. This is the inner meaning of the Master's words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Divine Grace comes in proportion as we turn from all sense of human peace, prosperity or health, and seek the realization of "My Peace," which includes the health or harmony of Spirit.

Paul tells us: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." We must understand that in the first case we are being warned against a faith, confidence, reliance or dependence on the creature—that is, that which appears as effect. However, to "sow to the Spirit," by placing one's reliance and trust and hope in the Infinite Invisible is to reap the things of the Spirit, and in this way we honor the Creator rather than the creature. This is what the prophet Isaiah meant when he warned the Hebrews against their faith in ". . . the work of their own hands, that which their own fingers have made," and a deep principle is revealed in this warning.

At this point of our unfoldment it is necessary to realize that we have left behind the Law of Moses, and that we have stepped out into the Grace of Truth. Surely by now we know that good humans are not rewarded by God, nor are bad humans punished by God. Whatever of reward or punishment comes into human experience comes through

our own belief in such. Too often students complain bitterly about the problems they experience while on their search for God, not realizing how fortunate they are to be in the midst of these problems while seeking the revelation and realization of God, because until one has been divested of every human or material aid one cannot know the experience of a complete reliance on the Infinite Invisible.

We are born into a world where first we learn to rely on parents, later on teachers, husbands or wives, and often we end up dependent upon our children. In between we become dependent upon medicines and dollars, so that at no time in the average person's experience does he ever learn that there is an Infinite Invisible which is far better able to supply his every need, and far more dependable than any one or any thing in the visible realm. For the human, content to go through life in this way, it is naturally pleasurable to find at hand those people and things upon which he can rely, but fortunate is he if he does not come to the end of his rope and find that humans and material resources have failed him.

However, those who have set themselves on the search for God will find their journey shortened by every experience of failure on the part of friends and relatives and things, because then comes the complete reliance on that which has heretofore never been experienced—the Infinite Invisible. And what spiritual treasures we can bring forth through the realization to be gained from: "My grace is sufficient for thee," and "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

An Important Point in Spiritual Practice

Spiritual practice, which embraces all phases of the healing work, is much more than declaring or knowing some truth after a discord has been brought to your attention. Spiritual practice is a constant, conscious realization of God as Omnipresence—of God as the Life, Law, Substance, continuity, activity, the very Soul and intelligence of *all* being.

Suppose at this very moment you were to receive a call asking for help, and you proceed to give a treatment, to pray, or to go into meditation or communion. If, consciously or unconsciously, you have accepted the discord, and expect and hope that harmony is going to be restored through your treatment or prayer your success will be very limited, and your failures will be more numerous than your successes.

"When a call comes announcing some form of discord it is necessary to remember consciously that this is not a discord or maladjustment which, through your effort or even through God, is to be corrected, but rather that this is a specific call to know that as God was in the beginning, so God is *now*, and God ever will be!

Unless you are living the spiritual life in such a manner as keeps you in the realization that the past and the future are *one*—here and now in the present—you will find yourself in distress if a call comes saying, "My friend has just been killed: please help me." You will be in a very embarrassing position indeed, because you will be expected either to raise the dead or to accept death as an actual happening, and merely

give a treatment or meditation for the comfort of the bereft one. This situation must never come to you: you must never be in such a state of consciousness where anyone can announce that someone has been killed or has passed on, and then from that point expect to do something spiritual about it.

In living the true spiritual life you are not waiting for calls of discord and inharmony. You are living in such a state of consciousness that *God alone is the reality*, and your entire experience is one of dwelling in the realization of God ever governing, maintaining and sustaining Its own universe—from the beginning of time until the end of the world.

"Before Abraham was, I am. I am with you alway, even unto the end of the world." This brings that past and the future into the present: if *I am* with you since before Abraham, nothing could have occurred before that call except that which was a part of the demonstration of *I am*—the all-inclusive Love, Presence and Power of God. If *I am* with you until the end of the world, nothing can happen today, tomorrow or next week which is not a part of the all-embracing guidance, direction and protection of the divine principle of this universe.

In ordinary metaphysical practice, consciously or unconsciously you accept the fact that there are those in the world who are suffering from discord and inharmony, and that at any moment someone may telephone or come in person asking for help, and if you are not very, very careful you will be tempted to give it. Unless you are already living in the consciousness of God as the omnipresent Law and Being, the omnipresent Good, the omnipresent direction, guidance, intelligence, wisdom, substance and reality, you will automatically attempt, through spiritual means, to bring about adjustments, healings, harmonies and resurrections, all based on the fact that a sin or disease, accident or death have already occurred.

The Infinite Way is not a practice that begins with a call for help. The Infinite Way is a way of life in which, at all times, we live and move and have our being in the realization of God as Omnipresence, and in that consciousness, whenever an appearance or call of discord reaches us, we are enabled to smile in the true knowledge that no discord or inharmony has ever happened, therefore is not now in need of adjustment.

Here is one of the most important points to be achieved on the Spiritual Path. At one time I was taught that practitioners should consciously and specifically know the truth every day: that all who needed me would find me. It took only twenty-four hours to learn that this was a denial of the Christ. How could I, in one breath, say, "Those who need me will find me," and in the next, when they came to me, say, "God governs you; God is your life; You are perfect now"? Do you not see that it is up to us to know, before anyone comes to us, that perfection *was* the true state of their being, and that perfection *is* the true state of their being in the here and now? Do you really believe that we have anything to do with establishing or bringing about harmony? No! No! Our place in the Spiritual Path is not to be repairers of damage nor resurrectors of life, nor physicians nor protective influences—that is God's function! And not only now, but from the beginning it has been God's function to be the creative principle of this universe, and to be the maintaining and sustaining principle *unto all time*.

If you understand the nature of God you will understand that God is the creative principle of all existence; God is the law unto all creation; God is the substance, the reality and the continuity of all creation. Therefore, all creation is in and of God, subject

to God's government and God's care. It is your function to know this truth. Ye shall know this truth, and this truth will make you free—free of accepting appearances and then trying to do something about them.

Do you see wherein the Message of The Infinite Way, and its practice, differs from the greater part of metaphysical teachings? Living the Infinite Way means living in the constant, conscious realization of God as Infinite, Omnipresent, Eternal Being. It means living always in the consciousness that before Abraham was, *I am* the divine principle, the protective, maintaining and sustaining influence unto this universe. It also means living in the constant, conscious realization of the truth that *I am* with you unto the end of the world, and just as nothing could happen to you yesterday, so nothing could happen to you today or tomorrow, except as a part of God's Grace.

We could live lives of constant miracles if only we would abide in the consciousness of this truth: "My grace is sufficient for thee." Thy Grace is sufficient for every need, but not Thy Grace that is coming tomorrow. Thy Grace, since before Abraham was, is my sufficiency; Thy Grace is my sufficiency unto the end of the world. Thy Grace of the past, present and future *is at this very instant my sufficiency in all things*. Every day there are temptations to believe that we or our families or students are in need of something in the nature of form (it may be food, housing, opportunity, education, employment, rest) but to all those things we can respond: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," because Thy Grace is man's sufficiency in every instance.

From these two scriptural passages you can build such a consciousness of the omnipresence of the Infinite Invisible that forever after you will learn to love and enjoy and appreciate everything in the world of form and everything that exists as effect, yet never have the feeling that you need or require *anything*. Since God's Grace is your sufficiency you do not live by effect alone, but by every Word of Truth that has been embodied in your consciousness, and by every passage of Truth that you have made your own.

Affirming truths and denying errors will not make your demonstration. You must *learn to live by every word of truth*, and make every Word of Truth a part of your consciousness so that it becomes flesh of your flesh, bone of your bone, until the past, present and future are all bound up in the conscious realization of *God's Grace* as your sufficiency. In other words, your consciousness of Truth is the source and substance and activity and law of your daily demonstration of Good.

To those who are accepting the Message of The Infinite Way as a way of life, I would like to sum this up by asking that you go back and bring your past into your present by spending some time during this next month consciously realizing that God's Grace was your sufficiency in what you call your past; and that since before Abraham was, God's government of this universe has been so perfect that nothing of a discordant or inharmonious nature can happen to you or to anyone else, today or tomorrow. And so, should you hear of a sin, a disease, an accident or a death, immediately realize that it could not have happened, since from the beginning of time God has been the only law and reality unto His universe. Then you will know the true meaning of spiritual healing. You will know what Christ-consciousness is; you will know what it means to live and move and have your being in God-consciousness, never accepting appearances, temptations, discords, sins, diseases or accidents as anything other than temptations to

believe in time and space.

If you are able to see that the past must become the present so that you are able to cover it all with the term *I am*, *I am* with you, *I am* with you in the past, *I am* with you in the present, *I am* with you since before Abraham was, *I am is* the law unto you, has been the law unto you, you will be able to take the next step and bring the future right down to the present, so that "unto the end of the world" will be embraced in your consciousness the consciousness of the Omnipresence of *I am*. In this way your whole universe will be embraced in the time and space since before Abraham *was*, unto the end of the world—all of it brought down to the here and now of *I am with you*.

The only time is God's time—*now*. God's time has existed since before Abraham *was*, and will continue to exist until the end of the world. Because *I am* with you since before Abraham was and unto the end of the world, *I am* is the immediate present—*now*. God's Grace *now* is your sufficiency, and the sufficiency unto your family and friends and students—and unto all who can accept God's Grace.

Punishment

Sometimes secrets, so deep and so profound, are revealed to us that we are shaken from head to foot, and when this happens we learn something not only new, but something that must make a drastic change in our lives. Such is the experience when we realize the nature of punishment and the reasons for punishment in our experience.

To understand that God neither rewards nor punishes is an important step in your spiritual development. If you have been at all impressed with this statement, you have pondered and meditated upon it, and somewhere along this line of inner reflection you have come to the realization that all of the religious theories which have been taught on the subject of punishment have been erroneous, and this itself should have made a startling change in your life. If you have the courage to continue your inner cogitation along this line, ultimately you will be led to the truth about punishment and the reason for punishment, and this will give you the opportunity to remold your life.

God is individual being, which means that God is the only Self, and there is no way for any hurt or evil to enter to defile the infinite purity of the Soul of God, nor anything at which evil can strike or attach itself. God is the Self of you, therefore God is the Self of me, and if I were in any way to hurt or offend you, to whom is my offence directed but to myself? This clarifies the Master's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me:" and with this understanding you begin to see that every bit of good done by you at any time in your entire life has been a good done to, for, and within yourself; and you also begin to see that every evil or thought of evil you have ever directed toward another, every He and evasion of truth has been directed toward your own self, and therefore *the punishment is inflicted upon you by you*, because your act or thought of deceit, supposedly directed toward another, was actually directed toward yourself.

When the Master repeated the age-old wisdom: "Wherefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the

prophets;" He was giving us a principle: unless we do unto others as we would have others do unto us, we injure not the others but ourselves. In this present state of human consciousness it is true that the evil thoughts and dishonest acts and thoughtless words that we send out to others do harm them temporarily, but in the end always it will be found that the injury was not nearly so much to them as it was to ourselves.

In the days to come, when men recognize the great truth that God is the Selfhood of each individual, the evil aimed at us from another will never touch us, but will immediately rebound upon the one who sends it. In the degree that we recognize God as our individual being, we also realize that no weapon that is formed against us can prosper, since the only "I", the only "Me", is God, and we will not fear what man can do to us, since the Selfhood of us is God and cannot be harmed, and our realization of this will quickly send back the evil, and much more quickly than has heretofore been the case.

Once the first realization of this truth comes to us we understand that there is no longer any use concerning ourselves with what our neighbor does unto us, but looming large in our consciousness will be the realization that we must watch ourselves—morning, noon and night we must watch our thoughts, our words, our actions, to see that we ourselves do not send out anything of a negative nature which would be bound to have its result within our own being.

Never for a moment believe that this will result in your being good in order to avoid punishment. This revelation goes far deeper than that: it enables you to see that God is your Selfhood, and that anything of an erroneous or negative nature that emanates from any individual is given power only in the degree that you yourself give it power. In your meditation it will result in the revelation of the nature of your true being—of God as the nature of your Life and Soul, and in that realization you will see that this is the truth of *all* men, and that the only way and mode of successful living is to understand your neighbor to be yourself.

And so it is that whatever of good or of evil you do unto others, you do unto the Christ of your own being—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Why?

When help is asked on certain physical or mental conditions, the question is often asked: Why is the so-called spiritual healing only a partial healing, and why sometimes is it never a complete healing? Also, why is it that a person about to undergo surgery asks for help and receives a miraculous healing, although not one that precludes the necessity for surgery? Why is it that the patient undergoing surgery is kept entirely free of infection or after-effect and makes a more rapid recovery than would normally be the case, and yet, if God has anything to do with that much of the healing, why did not God make the surgery unnecessary?

First of all, you must understand that there are no degrees of Truth. Truth is absolute. God is absolute. God is absolute Truth; God is absolute Being; God is infinite, eternal, immortal, omnipresent perfection. *God is all*. Therefore, the all-ness in the

infinity and completeness and perfection of God being established, any measure less than that, experienced by the patient, represents the conditioned state of consciousness which makes it impossible to bring through or realize the completeness of the activity of God.

Here you have two factors: the consciousness of the practitioner and the consciousness of the patient. Let us assume that the consciousness of the practitioner is far higher and deeper than that of the patient, and so the patient comes to the practitioner with a conditioned state of consciousness in which it is not possible for him to open his consciousness completely to the fullness of the activity of God. It may be that there is so much attachment to the body and to the sense of personal health that the patient does not completely let go, and thus receive the full benefit of the infinite completeness and perfection of the activity of God as individual consciousness. Although the practitioner may be an instrument for a complete and perfect healing, the conditioned consciousness of the patient does not always allow this to come through.

On the other hand, the practitioner may not be up to the experience of the miracle of complete healing. To be in the highest state of consciousness, the practitioner has reached that elevation of spiritual awareness in which no effort is ever made to contact God for the purpose of healing. He is abiding in the consciousness of God as individual being, hence in the realization that the individual is already at the standpoint of immortality and eternality, that state of being to which nothing can be added.

The practitioner who is trying to use Truth over error, who is contacting God for the purpose of establishing harmony, or who is still in the third dimension of life, in which body is something separate and apart from spiritual consciousness, will make the mistake of being concerned with health as against disease, or will permit himself to be concerned with what appears to be something less than perfection in the visible scene.

For perfect healing the practitioner must abide in the consciousness of *God as the infinite all*, which means abiding in the fourth dimension of life in which no recognition is given to the pairs of opposites—good and evil, rich and poor, moral and immoral, immortal and mortal. In this fourth dimensional consciousness, or Christ-consciousness, the practitioner is never aware of someone or something to be healed or corrected, but is always aware of the Omnipresence of God's Being.

When the practitioner is able to abide in Christ-consciousness and have always "that mind which was also in Christ Jesus", then the fullness of God's Being freely flows, and regardless of whether it is an acute illness or a chronic one, or whether the illness is at the point of surgery, the practitioner can bring to conscious realization and demonstration the complete healing or unfoldment of divine harmony. When the practitioner's consciousness is at all conditioned, then the healing can only come through in proportion to the degree of conditioning of the practitioner's consciousness. In order to complete the experience of instantaneous or complete healing, the patient also must approach this work without the conditioned thought of believing that the power of God can bring one through illness, even though not able to perform the entire unfoldment of harmony without the aid of surgery. At least, the patient should be able to relax with no preconceived thought or opinion as to what will take place, and *let* the divine consciousness of the practitioner have full sway.

You can readily see that the main responsibility rests with the practitioner. When the practitioner truly rises above the pairs of opposites to that state of consciousness in which all sense of both health and disease are absent, and when any phase of the human

picture does not bring a reaction which has behind it the desire to heal, correct, save, renew or regenerate, then in that spiritually illumined state of consciousness the practitioner will bring through greater works.

As you approach that state of non-reaction to the world of appearances whereby you do not react happily to the good appearances, and certainly do not react fearfully or doubtfully to the evil appearances, you will do far greater healing works, and will be able to impart to those who come to you a greater confidence in the great Truth that *God is*, which means that harmony *is*, perfection *is*, reality *is*—and, in spite of all appearances to the contrary, *good alone is*.

CHAPTER FOUR: APRIL

Immortality

THE most prevalent concept of immortality is an existence of eternal bliss after a point of transition known as death or passing on. Another popular concept of immortality is a Methuselah-plus existence in this world. Both concepts are incorrect. The first is based upon the faulty premise that death could be a part of God's Creation. The second is merely a gilded notion of longevity.

The only death, passing on, or transition is, in the words of Paul, "I die daily"—the transition from one state of consciousness to another. To "die daily" means simply to drop the limited, material concept for one more nearly spiritual. There is no loss of consciousness in this activity.

Sooner or later, each one on this spiritual Path comes to a place in his development where he realizes the impossibility of dying or passing on. The individual going through the period of transition is merely exchanging one state of consciousness for another—as a child does when he becomes a youth; a youth when he becomes an adult; and an adult upon entering maturity. All of these are differing states or planes of consciousness, yet no death or passing on has taken place: there is only transition from one state of consciousness to another.

At first this may sound strange, since it appears that no one exists in our immediate presence more than, at most, one hundred to one hundred and ten years. So it would seem that, with the exception of a few reputed to have remained on earth for three or four hundred years, everyone, sooner or later, must experience death, passing on, or transition. This, however, is not true.

It is true that, at some period or other, we all pass from human sight. However, in the experience of those who pass from human sight, there is no body left for burial or Cremation. That picture remains only to those still on the material plane of consciousness. Those who are more highly illumined understand that body and

individuality are inseparable.

Throughout The Infinite Way Writings and in our class-work, it has been stated that no one has ever died. From the beginning of time, no one has ever died, and no one ever will. No one has ever passed on; no one has ever experienced death by passing on. The experience of death, or passing on, is one that takes place only in the consciousness of those who are left behind: that is, those who still entertain this belief of death or passing on.

It follows, as a natural, logical progression, that in all the world there is no disease, and there is no old age. Without disease and old age, there can be no death. Therefore, since Life is eternal, there cannot be disease, old age or death.

The second concept of immortality, that of remaining on earth for one hundred, two hundred, or five hundred years, is nothing more than a concept of longevity. Longevity is not immortality: it is merely a continuation of the present physical sense of existence.

The understanding of immortality is the realization of one's God-being, God-identity, God-consciousness. This permits one to develop naturally and gently from infancy to adulthood, from adulthood to maturity, and from maturity to whatever planes of consciousness are necessary for spiritual unfoldment and development, and whatever work God has in store.

An interesting substantiation for this subject is to be found in the Apocryphal book, "The Wisdom of Solomon" (1:12-15): "Court not death in the error of your life: Neither draw upon yourselves destruction by the works of your hands: Because God made not death; Neither delighteth he when the living perish: For he created all things that they might have being: And the generative powers of the world are healthsome, And there is no poison of destruction in them: Nor hath Hades (the kingdom of death) royal dominion upon earth, For righteousness is immortal."

Notice this last statement: "And the generative powers of the world are healthsome, and there is no poison of destruction in them: nor hath Hades (death) royal dominion upon earth." There is no kingdom of death upon the earth, and the reason given is: "For righteousness is immortal." As we ponder this, beginning with God and following out from God, we can find nothing of death, nothing of the poison of destruction, nothing of unhealthiness, nothing of the kingdom of Hades upon the earth.

In the second chapter of this same Apocryphal book, verse 23, we read: "Because God created man for incorruption, And made him an image of his own proper being." If God created man to be immortal, there is no presence or power able to thwart the Will of God. If God made man to be "an image of his own proper being," there is no presence or power in this entire universe that could end that Being. When these points are grasped, we begin to understand the impossibility of death for anyone. Once we accept God as the creative Principle of the universe, we see the absurdity of "the poison of destruction," or the kingdom of death upon the earth.

Be assured of this: God has a spiritual work for each of us, and we have God-capacity to perform it. In the realization of this truth, we will no longer think of longevity as immortality; we will not be concerned with the visible span of our years on earth, but rather with the demonstration of our eternal Selfhood, forever about the Father's business.

* * *

"And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

(Deut. 34:7.)

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

(Isa. 40:31.)

"Bless the Lord, O my soul. . . . Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles.

(Ps. 103: see 1-5.)

"Grow old along with me!

The best is yet to be,
The last of life,
For which the first was made:
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half;
Trust God: see all, nor be afraid.' "

(Rabbi Ben Ezra: Robert Browning.)

When an old and beloved friend has passed, the question is often asked: What can be done now and in the future?

Is there a God? If there *is* a God, not even a sparrow falls. If there *is* a God, life is continuous and progressive: the passing from this plane of existence is merely a passing from one of the many mansions into another of the many mansions. If there *is* a God, there is no such thing as death, and if there is no death, why mourn those who pass from our human sight?

Each, in his time, will leave this plane of consciousness. Those in ignorance of God may be forced out of their bodies by disease or old age. Those with some acquaintanceship with God will make the transition without the necessity of death, discord or infirmities, but all eventually will leave this plane, and the reason is this: as we pass from infancy to childhood, a delightful state of consciousness, we leave one of God's mansions and, with growing pains, we pass into adulthood. There are two ways to make the transition from childhood into maturity, and one is the looking-back process, trying to re-live the days of the past. The other way is to realize that the transition from infancy to childhood and from childhood into adulthood is an activity of God, and those who accept that do not experience the infirmities of old age.

Battling the advancing years as if they were an evil is what produces the discords in our experience. Opening consciousness to the normal, natural transition from one state of adulthood to another will enable us to look forward to the experience of the middle

years and the advanced years.

The Master said, ". . . this is life eternal, that they might know thee, the only true God. . . ." In other words, God Life is individual life, your life and mine. That statement is made again and again in all spiritual teachings, and if it were accepted literally, all ageing processes would cease. The Life of God cannot age! The Life of God is not receptive to a calendar! We give power to the calendar, but the body cannot. The body has no intelligence with which to know what year it is, and if we accept the calendar it operates through our bodies and through our minds, and appears on the body and makes its manifestations there. Since the calendar, in and of itself, has no power, and our bodies, in and of themselves, have no power, it must be we, ourselves, who give power to the calendar to age us, because the only thing that can act upon us is what we accept in consciousness.

Immortality means your individual immortality, here and now, which would include the immortality of your being and of your body. So let it be agreed in your consciousness that God is Life, but more than that, *God is your life*!

"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

(Isa. 43:7.)

"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

(Ezek. 18:32.)

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

(Rev. 4:11.)

These scriptural passages clearly indicate that God created us for his own pleasure, and this is an eternal relationship. And so, as we witness ourselves and our friends advancing into more mature years, let us realize our function as an infant and as a child, as an adult, and see how progressive each step has been, and then look forward to the revelation of what the future years have in store through the Grace of God. Then, as we watch our friends pass from sight, let us rejoice that they have passed from one mansion into another. They have not died because of sin, because God never punishes sin. God is a God of love and forgiveness "until seventy times seven."

Our transition is for the glory of God, and for the glory of the development of our individual Soul, and those of us who are approaching the middle years and beyond the middle years must learn to ask the Father, "What have you now for me to do?" Then, as other experiences come, open your vision and realize that just as the flowers bloom and seem to fade and then bloom again, so do we pass through many transitional experiences, but death is never known in any of these experiences.

Death is our interpretation of what we are witnessing, but it is an observation based on ignorance. Those who have caught the first tiny glimpse of God understand that God is Life, and that God is Life Eternal—life without death, "for he is thy life, and the length of thy days." This can only come as you lift your vision above selfishness, above limitations, above the desire to hold others in bondage to form. The worm must emerge

from its cocoon in order to become a butterfly. Everyone and everything passes through transitional states and, through spiritual evolution and development, each one ultimately finds himself sitting at the foot of the Throne, returned to the Father's House.

The Price of Truth

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

(Matt. 13:44.)

The Roman poet, Ovid, once said: "The most acceptable gifts always are those which the giver makes precious," and if this be so, no gift could be more precious or more appreciated than Truth. Truth bears a tremendous price. Truth cannot be bought for spare change, or in your spare time. There is no way of acquiring or demonstrating Truth unless you are willing to sell *all* you have to buy it.

After studying Truth for twenty or thirty years, many people wonder why they do not seem much better off than before, and this is due, primarily, to the fact that they have accepted the teachings of the Master only in part. Many affirm that the entire Truth teaching is to be found in the teachings of Jesus, but how many have seriously studied the views of Jesus on the point of how much we must pay for Truth, and how much we must be prepared to sacrifice and relinquish?

In the days of old, one price was paid for this Truth—the human sense of life. Jesus paid that price. Peter, Paul, and John paid it, as did thousands of others who knew in advance that in turning to Truth they were risking loss of their human sense of life. Today, modern teachers of Truth are doing the same thing. In explaining that the Mind of God is your mind they are risking the displeasure of the entire human world. What they actually mean is that God is your individual mind, and that all the power of the Godhead is embodied in your individual mind.

The reason we do not always give outward evidence of this Truth is because we have not seriously accepted the Truth that God is our mind, and so we feel limited in many, many ways. For instance, if your telephone rang several times within an hour, with people asking for help, saying they were very sick, some of them dying, the chances are that about eighty per cent of you would say, "I am not qualified to give such help: you had better call a practitioner." You have been told that God is your mind, but you have not accepted that Truth as a fact. Therefore, you feel that there is a limitation to your healing power, whereas it is not *your* power at all. *It is the Mind of God that heals!* It was not Jesus' personal mind, nor His educated mind—it was the God-mind operating as the individual mind of Christ Jesus that did the healing work. *Let that Mind be in you!*

How can you let that Mind be in you except by *acknowledging that it is in you?* It is not a Mind separate and apart from you that you can admit *into* your mind. You can only let that Mind be your mind by the acknowledgment, "Thank you, Father, Thy Mind is my mind." Then when you are called upon for help of any nature you can say,

"Certainly, I will help you." And you will have healings. The Master always said, "I can of mine own self do nothing," but the Mind that was in Christ Jesus (the Mind of God) fed five thousand, healed the multitudes, and raised the dead.

No demand can be made upon us that we cannot fulfill! Granted, we do not fulfill them all: we fail in some, but the sole reason is that we do not fully acknowledge that *God is our mind*. We accept it with certain limitations. We cajole ourselves with the thought that another year or two of study may do it for us, but this is not so. Only one thing makes the Law effective unto you and that is the acknowledgment that the Mind of God is your mind, and therefore your mind is fully capable of meeting any need, be it physical, mental, moral, or financial. Every need of human life that directs itself to you can be met through the Mind of Christ Jesus, which is your individual mind. God is no respecter of persons, therefore anything that is true of one is true of all. Jesus said, ". . . my Father and your Father"—your mind and my mind, and you can accept that literally.

Any healing that Jesus accomplished was through the same Mind which is in you. This is not egotism, nor is it boasting of personal power. This is the deepest humility in the world—humility which has no sanctimoniousness about it. This is the humility that acknowledges, "All power is given unto me by virtue of the fact that the Mind of Christ Jesus is my individual mind, and It can do all things."

Based on the Master's revelation that God is your individual mind, you can understand that there is no limit to your intelligence or your power. Then follow through to the realization that God is your life, and you will understand why you are immortal. As Jesus might have expressed it, "God is Life Eternal." You must then agree that Life has no ageing process, no changing process, and no death process. In the entire Plan of Life God has not provided one single death. If you were to thoroughly study the four Gospels you would find that the experience of death was never accepted by the Master as necessary and right, or just and natural. Whenever it was presented to Him, He overcame the appearance of death, but He could not have overcome it if death had been a reality. Never can a Law of God be set aside: two times two are four! If death were a Law, the Master never could have set it aside. Because God is individual life, the realization of that truth will make you free of every experience of physical inharmony, old age, or death.

It is not enough to hear these words, or to read them. There is a price to be paid. There was a time when you could not have purchased these truths from a spiritual master for thousands of dollars—they were considered too sacred, too secret, too precious. Today they are available to everyone in a ten-cent pamphlet. Perhaps it is because of this that we will not pay the real price—*that of application*, putting the Truth to work by accepting it as our consciousness.

When you realize that God is your mind, you have a treatment that should be in operation not less than a hundred times each day. Every time there is a temptation to believe in forgetfulness, *that* should be a constant reminder to realize God as individual mind, not by making affirmations about it, but by *knowing* the Truth, *remembering* the Truth—*realizing* that God is Mind, and It is capable of every demand made upon It.

This realization is a spiritual weapon which, if used, will protect you from bombs and wars. God is your life, and what can destroy the Life of God? You have no life to lose or to gain; you have no life to be healed or to die. There is only *one life*, and that is the Life of God! The cause of all sin, all disease, all lack and limitation, old age and death is the belief and acceptance that we have a life of our own which had a beginning and

which must have an ending. We have no such life!

Throughout all ages, and thousands of years before Christ, the revelation has been given that God is Life—individual life. The price we must pay for this Truth is the cultivation of the ability to discipline ourselves. Every time a suggestion comes that we have a limited life or a limited mind, we must constantly and consciously realize: "Since God is the Life of me, It can fulfill every demand made upon It. Since God is the Life of me, I am eternal, immortal, indestructible."

For all the glorious Gifts of God, the great price is *self-discipline*. Each of us has the right to accept these Gifts *in proportion* to the degree to which we develop our ability to discipline ourselves. *This is the price of truth!*

The Prayer

"Open my mind to righteous judgment,
Open my eyes to see the Christ in all I meet,
Open my ears to hear the Voice of God.
Open my mouth to speak the Word of Truth,
Open my heart to Love,
Open my hands to serve.
Guide my feet that I may walk in the path of whatever of Truth is unfolded to me and through me.
Thank you, Father."

(A Student.)

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Matt. 25:40.)

I have Overcome the World

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

(John 16:33.)

As you know, the Master wasted no words, and every statement He made must be considered in the light of a world shattering revelation. Every word must be considered as a truth, the understanding of which is vital to your individual experience. Upon reading these words of the Master, your first inclination might be to believe that He has overcome

something external to His own state of consciousness: perhaps you might think that He has overcome people, lack, limitation, or war. It is possible that you may never have considered what the Master really meant when He said, “I have overcome the world,” and in that case this is a good opportunity for meditation and reflection on this tremendous revelation.

The world is within you, and within me. There is no world outside of you or of me. The world exists nowhere except within the consciousness of the individual. The world is embodied within consciousness, and it appears to us as thought, and as our thought about the world. And so it is that our world is constituted either of a consciousness of Truth, or a series of universal beliefs which we entertain about the world. These beliefs may be somewhere near the correct understanding, or they may be far from it.

As humans, our world is made up of concepts of that which we behold, and of those people and things of which we become aware in the ordinary course of existence. It is for this reason that our world consists of love and hate; of confidence and fear; of health and disease; of riches and poverty; of sin and purity. The world which we entertain in thought is made up of two powers—good and evil. We love and desire that which we accept as good; we hate and fear that which we consider evil.

Our world consists of people, some of whom we like and trust, and others whom we do not like and in whom we have no confidence. We go to extremes of loving some and hating others. Our world is made up of concepts and our reactions to these concepts. It is this world which the Master said He had overcome, and, indeed, He had overcome the world of human beliefs, material concepts, theories and opinions.

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

“And when the devil had ended all the temptation, he departed from him for a season.”

(Luke 4:1-13.)

Each of these temptations, in its turn, had to be met within the thought of the Master, and pondered and wrestled within His own consciousness until He had overcome

them. You will note that it is written, “And when the devil had ended all the temptation, he departed from him for a season,” and by this we gather that there were recurring experiences of temptation in the life of the Master.

When the Master met with the multitudes he had to overcome, within Himself, the universal belief of sickness and death, lack, danger—the belief in conditions and activities outside the government and control of God. These temptations were met and overcome in proportion to His complete reliance on the understanding that the government of His universe was upon the shoulders of “The Father within *Me.*”

These temptations of the world appeared to the Master as if they were outside of His own being. They appeared as people undergoing disease and death, lack and limitation; as men who were sinful; as men who were betrayers and who were false to their trust. All temptations appear to us in this way. Never do we stop to realize that these appearances that touch our lives are not something *external* to us. We accept the appearance as if it were something outside our own consciousness, and our effort is to make the correction, improvement, or healing outside our own consciousness.

One of the high points of the Message of The Infinite Way reveals that although *appearances* may testify to the fact that there are evils outside our own being (that is, evils connected with people and conditions), we, as students, must immediately recognize that we are being tempted to believe that these are external people or conditions. We must realize that we are being tempted to do something to, for, or about them: whereas, all of this is taking place *within our own consciousness*, and must be met there.

If there are sick and sinful people in your experience, this temptation must be met within yourself until you come to the realization of God as individual being. If there are thieves in your world, meet this, too, as a temptation to accept the testimony of the senses. If there is lack and limitation in your experience, wrestle with the tempter within you until you come to that point of realization wherein it becomes clear that God is the Selfhood of individual being; that God constitutes *all* being.

As you overcome temptations within yourself, you overcome those phases of the world represented by such temptations. As you meet each temptation as it comes along, you too will reach that place in consciousness where you will be able to say, “I have overcome the world.” And until then, even if you overcome it in a measure and by degrees, you will have been achieving harmony in your experience.

CHAPTER FIVE: MAY

The Comforter

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

(I Cor. 3:16.)

THE time is approaching when the world will be so filled with the conscious realization of the Presence of God that all evil or error will be dispelled by the very presence of man.

The great secret of life is this: God is incarnated in man. God is manifest as man. God is in the midst of *you*—". . . the place where thou standest is holy ground." There is just as much of God in you, right where you are, as there would be if the heavens could open and God Itself come into you. If this were not true Jesus could not have healed, neither could the disciples nor the apostles, nor the metaphysical and spiritual practitioners of this day. You are divine, because the Spirit of God is manifest as your very being. God has embodied Itself as your Soul, Mind and Spirit. God, in Its essence, is invisible, God, in Its expression, is visible as you and as me.

In the days of old the Hebrews thought the Messiah was a man, but the One whom they thought was the Messiah said, "Before Abraham was, I am." Messiah is the Spirit of God in man, and the Hebrews who prophesied the coming of the Messiah were absolutely correct, except that they put it in time and space. The Messiah does not come in time and space: It comes in consciousness. The Christ, or Messiah, is born when you recognize the Presence of the Spirit of God in you. Never is this external: always it is within you, but the effect is external. Love goes before you and is felt by all whom you touch.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you . . . I will send him unto you." The Comforter is your divine state of consciousness; that area of your consciousness which is the Christ, the Spirit of Truth the Savior, the Messiah. All of this is within you, and the moment you come near a person with the least degree of spiritual capacity, he knows it—he can feel it. Even an animal feels it. This is no part of your body or brain: it is the very consciousness of Truth Itself that is felt. The day will come when we will consciously be so full of the Presence of the Spirit of God that wherever we go our Christhood will be felt. The mere fact that our consciousness rests on an individual will be the healing touch. Wherever we go we will be a blessing and, even though not physically present, the remembrance or consciousness of us will be a healing influence.

This will be because of something that has taken place within our consciousness the moment we realize that we are the Christ, the Son of God, the very Spirit of God in expression. We will know this, however, only when we no longer fear or hate each other; when we no longer know envy, jealousy or malice of any kind. We cannot rid ourselves of these negative emotions, but the Christ can and does.

Human consciousness is made up entirely of wants and desires, and this you can sense whenever you come into the presence of one who, in any way, is wanting, desiring, hoping, competing, envying. On the other hand, Christ-consciousness brings with it every type of joy and abundant good, although not always according to the pattern of success or happiness that we, in our humanhood, have drawn. The things that we consider desirable might bring us great unhappiness and be our undoing. Many men have acquired and accomplished all the things their ambitions set out for them, and yet were unhappy and dissatisfied, and often ended in despair and destruction.

“I asked God for strength that I might achieve;
I was made weak that I might learn humbly to obey.
I asked for help that I might do greater things;
I was given infirmity that I might do better things.
I asked for riches that I might be happy;
I was given poverty that I might be wise.
I asked for power that I might have the praise of men;
I was given weakness that I might feel the need of God.
I asked for all things that I might enjoy life;
I was given life that I might enjoy all things.
I got nothing that I asked for, but everything that I had hoped for.
Almost despite myself my unspoken prayers were answered:
I am among all men most richly blessed.”

The above wisdom was written by an anonymous Confederate soldier, almost one hundred years ago. And so it is that the Christ fulfills Itself in accord with Its own idea of Love. “Love is the fulfilling of the law.” The Christ fulfills Itself in a change of Spirit, and our human self is then so transformed that we no longer recognize ourselves as we were. When the comforter, the Spirit of God, comes to consciousness there is no longer desire for things in the outer realm, and we find there is nothing of a human nature that needs fulfillment. Instead there is only a spiritual sense, a desire or love for the Spirit that insists on being inwardly fulfilled.

No one who has been touched by the Christ ever again has any need to be concerned about supply, be it money, friendship, companionship, love, home, or any other type of supply. Even a tiny degree of Christhood fulfills it, and the individual never again has to take thought of what he shall eat, what he shall drink, or wherewithal he shall be clothed. Instinctively this is felt whenever you come into the presence of one who has attained even a measure of the Christ, because there is nothing pulling on you, no one trying to get something from you. The Christ fulfills Itself without any need of turning to a person or thing. Whatever comes (and it comes abundantly) comes through the fulfilling of the law of Love.

Millions of people know how to pray—that is, they think they do. They know what they want, and if they cannot get it through ordinary human means they pray for it. Such prayer is sin, because it is desire. Not only is it desire, it is outlining what one thinks will be good for one. It is sin, because it is not relaxing and trusting that the Divine Consciousness knows our every need. When the Christ touches consciousness all things appear, all things happen, everything is taken care of.

Ultimately, when you understand the correct concept of prayer, you will understand that prayer is an inner resting in God; an inner conscious communion. And then you will understand why prayer has nothing to do with desire. Prayer has only to do with an awareness, a realization, a feeling of freedom, joy and, peace. Each time you resist the temptation to pray for any thing, ask, wish, seek, or long for any thing, you are praying. You are acknowledging that God, the All-knowing Mind, already knows your needs, and you are acknowledging that the Love of God is your sufficiency. In the realization that you live and move and have your being in God, how could you pray for any thing? Even when temptation comes along and says you need this or that, Truth comes along and says, “God is fulfillment. God knoweth my need even before I do.”

When you have resisted the temptation to pray for things you have prayed aright, because you have communed with God. You have acknowledged Him in all thy ways. Then He will give thee rest.

When you are called upon for treatment, turn from the appearance and just reach out to God and let God give the treatment. Let God pray in you and through you. Let the Spirit of God bear witness with your spirit. Let the Spirit of God make intercession—you just be the listener and the beholder.

One Power

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

(Isa. 44:6.)

Each time Truth has been presented to human consciousness it has gone through periods of progressive unfoldment, into organization, and through such organization has been lost again. There is one particular teaching that prevents men awakening to the truth of being. In the usual religious teaching there are two powers: the power of God and the power of the devil. The Power of God is good, and blesses; the power of the devil is evil, and damns. Always there are two powers; always God is battling the devil for your Soul; and always the question is, Who is going to win?

The only explanation for accidents, disasters, sickness, etc., is on the basis of two powers, or else making God responsible for the evils that happen to mankind. This latter, of course, cannot be true, for the simple reason that the specific message and mission of the Master was healing the sick and raising the dead, feeding the hungry and overcoming all the so-called natural disasters. In other words, the activity of the Christ is the answer and overcoming to all powers, so none of these things can possibly be the Will of God. In the Presence of God there is no evil.

Such teaching is much like the story of Job, wherein we find God permitting the devil to tempt one of His Children, and do all manner of evil to him. We know better than that: we know that in the Presence of God there is no devil and there is no evil. According to Genesis, "God saw every thing that he had made, and behold, it was very good." Therefore, if God made the devil, the devil must be good. It is this setting up of the devil as evil and God as good which separates us from our opportunity to find physical, mental, moral and financial harmony.

Here is a very simple exercise to follow. Accept in your mind a state of consciousness in which you agree that God is all Power and the only Power; that God is infinite; that God is all-mighty; that beside God there is no other power. In the 43rd chapter of Isaiah we read: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." If from the time you were a small child you have been taught this one truth, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine," would you ever have known fear? "When thou passest through the waters, I will

be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior . . . Since thou wast precious in my sight, thou hast been honourable, and I have loved thee." Can you not readily imagine the state of consciousness in which you would live had you been taught exclusively and continually throughout your childhood that God loved you; that God is your God, and He would not permit any evil to befall you? You would be so alive in the consciousness of God as the only Power that you would never fear, nor would you ever lack for any good.

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; . . . For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." Throughout our youth we were taught to look only to our parents, but here we learn that God "formed thee from the womb." We were children of God right from the womb, under God's protection, and only God supplied our needs and supported our activities. From everlasting we learn that God alone is the only Power in our lives. In this understanding you can see what would have happened to the devil: never would there have been the fear of evil or the fear of punishment. We would have found a love for God instead of a fear of God, and we would never have believed that God would ever turn His back upon us.

Not only is this Truth being taught in The Infinite Way, but it has been in existence throughout all time and has been known to all peoples. There is only one Power, and God is that Power. There is no power in effect, and there is no power apart from God. God is the Life and the Being. In the sacred Hindu poem, "Bhagavad-Gita," or "The Song Celestial," translated by Sir Edwin Arnold, we read: "I say to thee weapons reach not the life; flame burns it not, waters cannot o'erwhelm, nor dry winds wither it. Impenetrable, unentered, unassailed, unharmed, untouched, immortal, all-arriving, stable, sure, invisible, ineffable, by word and thought uncompassed, ever all itself, thus is the soul declared?" Here again we see that there is one Life and God is that Life; there is one Power and God is that Power. So it is that with a consciousness filled with the realization of God as the only Power, we cannot fear anything in the realm of effect or in the form of the creature.

Most religious teachings have not given us the truth that God is omnipotent in earth as in heaven, but the day is here when every knee must bend to the truth that there is but one Power. All metaphysical teachings have their origin in the revelation of God as One. But what has happened to that teaching? Mortal mind, which is the modern name for the devil, came along, and so we find the older church people fearing the devil, and the newer ones fearing mortal mind. The wrong and ignorant interpretations of Truth binds us to the belief in two powers, but the answer is always the same: in truth God is the only Power. Everyone of us, to some degree in our human experience, have accepted two powers—a power and presence apart from God; a power that sometimes punishes and sometimes rewards; a power that sometimes cannot reach us—and we are now paying the penalty for such acceptance.

There is no power in effect. There is no power in man-made thought or thing. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than earth, so are my ways higher than your ways, and my thoughts than your thoughts." However, if we are not spiritually alert, we can be made to

accept any kind of false teaching or propaganda if it is thrust upon us frequently and forcefully enough. Through the mass hypnotism of the press and radio we have all been victims of propaganda of one sort or another, but none of that could reach us if we but accepted the teaching that God, the Infinite Invisible, is the only Power.

In our frantic modern day race for supremacy in armaments and material strength it becomes necessary to stop and ask ourselves: Where does all this end? Is superiority and bigness all there is to power? ". . . for by strength shall no man prevail. . . . Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more With us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." Those who are materially minded have only the "arm of flesh," but those who recognize God as the only Power can live without fear, and let the external power become as big as it wants. Whether it is a big fever, a big lack, or a big bomb, it is only the "arm of flesh," but we have that which is Invisible. We have that which cannot be touched, for "No weapon that is formed against thee shall prosper. . . ." Just as David went forth to meet Goliath, armed only in faith in God, so can we meet any suggestion of inharmony by our recognition of the one Power.

Out of the teachings of two powers come the philosophies that cause men to disagree among themselves. There is no answer to their questions because they are working with an erroneous premise—good and evil. Always good and evil are wrestling with each other, and what a struggle there is until you can get close to that power of good and get it to help you. But watch what happens when you relinquish the belief in two powers and rest in the consciousness of the Christ. Then it is that you can understand the Master when He said, "Thou couldst have no power at all against me, except it were given thee from above." The Master proved His ministry by saying, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The Master submitted to the crucifixion in order to prove there is no power even in death. And He also taught, ". . . all they that take the sword shall perish with the sword."

The mystics of the world, whether Krishna of India, Lao Tze of China, Jesus of Nazareth, or John of Patmos, all have given us the revelation that God is One. The Hebrew mystics knew this truth when they taught, "Hear, O Israel, the Lord our God is one Lord." Throughout scripture you will find, over and over again, the assurances of God's love for His Children: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. . . . Even every one that is called by my name: for I have formed him; yea, I have made him. . . . Ye are my witnesses, saith the Lord and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. . . . I am the first, and I am the last; and beside me there is no God . . . and who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any." And so, again and again, it is revealed that God is one God; that

God is one Power.

"They that make a graven image are all of them vanity; and their delectable things shall not profit. . . . Who hath formed a God, or molten a graven image that is profitable for nothing?" Each of us has made an image of God: one looks at it and sees Buddha, another sees Jesus. Each has formed a concept of what he thinks God is, and then begins to worship and pray to that concept. And all the time God is saying, "Only I am God, not your concept. Only I, the Invisible, am God—that alone is God." And so it is that we must stop making images in our minds, stop picturing what God must be like, and trust the unformed Invisible that penetrates and interpenetrates all being.

Understand that "the kingdom of God is within you." Understand that "the place where thou standest is holy ground," and even if it seems, at the moment, to be in hell or in the valley of the shadow of death, God is right there with you. We must cease this nonsensical belief in two powers, this clinging to a belief in a God that punishes and rewards, a God that is present when we experience a healing, and absent when we do not experience the healing we expect. God is never absent from us except in our convictions and fears that there are two powers, and our convictions and fears of other powers which we have set up in our own minds. We not only fear them—we sometimes fear God!

Teaching Truth to Young Children

Truth must be embodied in living, and the only way a child can be taught Truth is in that same embodiment of living. It is for this reason that children must be taught by their parents. The child reflects the atmosphere of its home and its parents, and he naturally absorbs whatever is in the consciousness of his parents. If the mother, especially, has a consciousness of the truth of the Allness of God, whether or not she specifically sets about to teach the child, in the natural course of events the conversation and the general atmosphere will do the teaching.

Many of the methods used to discipline children defeat the purpose of spiritual teaching. Spiritual teaching is not teaching at all: it is a mode of life; a code of conduct; a matter of consciousness. If the parent has a consciousness of God as the only Power, he cannot impart to the child a fear of any person, place or thing. If a parent really believes that God is the only Law, and places the power of Life in God rather than in food or exercise or human discipline, in what is good or is not good, this realization and awareness of God's Allness and God's Government of Its Creation will be embodied in the child.

For instance, if a parent has the 23rd Psalm in his heart, and really believes that "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters," he will actually impart his own inner confidence and conviction to the child and, therefore, would never convey fear of any kind. The child would *know* that no matter where he went or what he did, whether at school or anywhere else, he would not want for love, understanding, inspiration or any good. Never would he know a fear of playing in the street, a fear of going to school, a fear of contagion or kidnapping.

An hour of Sunday School each week is helpful, practical and useful, but it is not going to change the life of a child. If the Sunday School teacher really knows the truth, he can be a great blessing in that one hour if the parents consistently follow up the teaching at home. Often a child appears to drift away from Sunday School after a few years, and that is either because he has been incorrectly taught or because the rest of the time at home with the parents has offset the teaching. It is impossible and inconsistent to teach a child that all good comes from God, and then turn around and say, "No, you cannot have this or that because you have not been good." It is illogical to teach a child that God is the only Life and the only Power, and then say, "You *must* eat spinach because it is good for you."

Whether the child is two months of age or two years, the consciousness of the parents is reflected in the life-experience of the child. So the responsibility, whether in treatment or in raising the child, is the same. The consciousness of the individual determines what is taking place in his life. Watch the miracles that take place in small children in the wisdom that God is the very center of their being. Watch the changes that occur in behavior and conduct the moment the restrictions of "Thou shalt not" are removed. I have seen it happen that as soon as small children were taught to meditate and realize that the kingdom of God is within their own beings, they quickly began to feel the impulse of God within. Then they learned to turn to the Father within, and consistently they were led, guided and directed. The moment a child realizes that *the Father is within his own being* there is no longer the capacity for disobedience, poor conduct or disrespect.

Once the child becomes aware that he can commune with God, and that he can become silent and let God impart to him, the innocent child-mind quickly touches the Presence of God within his own being. With the removal of the human whip of "Thou shalt not," you will find him God-directed and God-governed.

We, as adults, are just a wee bit slower than the children, but we get there, too.

The Infinite Way in the Home

A family unit can be likened to any unit which works together as one body to bring out a finished result. It can be compared to an orchestra, wherein each member constantly practices on his particular instrument in order to bring out the inherent perfection within. Over all, guiding and synchronizing the whole, is the conductor, changing here, suggesting there, always with the knowledge uppermost that his is the role of bringing out the perfection of each instrument; patiently standing by, aiding in drawing out the best in each member. Never is one member of the orchestra able to take the place of another, except as a temporary measure. Always each has his own complete and distinct function.

In the working out of The Infinite Way principles in our daily living, we can see how each member of a family unit is alone responsible for his God-contact, his God-awareness. As mothers of small children we are very much aware of our role of conductor —sometimes feeling it more in the nature of a policeman—but if uppermost in the

mother's mind is the understanding of her true identity, and the identity of the little ones with whom she is dealing, her function becomes simpler and lovelier.

Each time of communion with the members of her family brings its own reward. This does not necessarily mean the old idea of family prayer or a time especially set aside. Many deep and wonderful things hidden in the heart of a child are revealed in such every-day experiences as meal-time, bed-time, bath-hour, and that very important "snuggle-time" with the tiniest ones. Truly precious are some of the thoughts that are exchanged, and a mother knows, too, that in such times she has learned more of God.

Just as it is vitally important to keep an openness to God, so it is with family relationships. It is equally important to develop and maintain a feeling of reciprocity and co-operation with each member of the family. There cannot be a wall or a sense of separation existing between any members, young or old, without all being aware of it. Even if nothing has been said, it seeps through the household like a damp fog, like the mist that it is, chilling all members. There is an inner communication needed in family relationships which must be left open at all times. You will know when you have this contact, because when the channel is clear, the way is clear. Viewpoints may differ, procedures may vary, but always the end result is harmony—Love in action.

In their sense of duty to their families, mothers develop a habit of formulating a course of action—a goal. This is alright as far as it goes, but it cannot stop there. As a child is taught to turn within for its guidance, one will quickly see the harmonious unfolding of .its life's work. Truly, life lived in this fashion is what the Master meant when He said, "For my yoke is easy, and my burden is light."

(A Student.)

Across the Desk

Frequently the questions are asked: Why is it that sometimes my prayer or treatment is instantly effective and harmony restored, even in seemingly serious difficulties—whereas, at other times, there is little or no noticeable improvement? Why are there some days when all my affairs proceed smoothly when harmony is a continuous experience, and peace and quiet reign—and then, for a while it is as if God had entirely forgotten and forsaken me?

The answer is that on those good days, when the quick and beautiful healings occur, and when life is a constant flow of harmonious experiences, you have found your inner oneness or *realization of God.* On the other days, no doubt you have meditated as usual, gone through the routine of knowing the Truth, acknowledged God as the central theme of all existence, and declared the One Power, the One Infinite Presence—and yet have not made the inner contact which reveals Emmanuel or "God with us."

The Infinite Way is constituted of two parts: the metaphysical, which is the letter of Truth; the mystical, which is conscious union with God, the actual realization and attainment of the Presence of God. Students often forget that the letter of Truth and the knowing of Truth are but steps leading up to the actual realization of God, or attainment

of ". . . this mind . . . which was also in Christ Jesus."

Until one is far along on the spiritual Path, it may be necessary to consciously meditate on some scriptural or metaphysical quotation, and to recall and declare as much Truth as possible. It may be wise to bring to conscious remembrance much Truth about God, Christ, and individual being; and to remember that there is but One Power, One Presence, One Law, Substance, Cause and Being. This is for one purpose: to lift oneself into the atmosphere of God where the Spirit takes over and becomes the law, substance, activity and life of oneself, one's affairs, and those of one's world of patients, students, family or business.

Having achieved the conscious "feeling" of the Presence, the assurance of well-being, or the "click" that announces God-in-action, you have attained an atmosphere of the Christ that "performeth the thing that is appointed for me," which "will perfect that which concerneth me." Then it is that the healing-work, teaching, or other activity of your day will be successful, joyous, peaceful and prosperous. Failure to attain this conscious experience of God will leave you with only your human strength and wisdom with which to meet the strife and struggles of the world.

Students of The Infinite Way should never expect much of that day in which God's Presence is not realized. Do we not know, only too well, that "I can of mine own self do nothing"? Have we not learned, through bitter experience, that without the actual attainment of Christ we are nothing, and can do nothing of any spiritual nature? Have we not experienced the supreme joy of spiritual living when, like Paul, we could say, "I can do all things through Christ which strengtheneth me"? O Students!—believe me—it were better to arise at three o'clock in the morning and remain in meditation and study until that overshadowing of the Spirit takes place, than to sleep the hours away and be compelled to face the day without the glorious feeling of being in the Spirit!

The healing and teaching work is not difficult—truly the ministry is a joy beyond words when the student is centered in God, and walks through the day with the spiritual impulse tingling in mind and body. When one has been touched by the Christ, one's patient or student will be stirred and drawn into God's Presence and restored. However, do not expect much of the prayer, meditation or treatment that is not given right from the Soul or Spirit.

In His Presence is fulness of life; resurrection and ascension. In Him is peace, joy and dominion. In His Spirit is rest, relaxation, restoration and renewal. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Wisdoms of the Infinite Way

"Prayer is the absence of desire in the recognition of *Is*.

"Prayer is an awareness of that which *Is*, by 'seeing' it—not making it so.

"Prayer is the inner Vision of harmony. This Vision is attained by giving up the desire to change or improve any one or any thing.

"To pray is to *become aware* of the harmony which *Is*, without a mental effort on

your part.

"Never seek any thing or any condition in prayer. *Let* harmony define and *reveal itself.* Let your prayer be *letting the Is appear."*

CHAPTER SIX: JUNE

Higher Views of God, Prayer and the Self

VERY little progress can be made on the spiritual Path of life until we have caught some vision of what God is, and what God's function is in our experience. This subject must be approached in a very relaxed manner and with very relaxed thought. We are going to ask ourselves questions about God which will lead us to the subject of prayer. We want to take nothing for granted, and so we ask: What is the place and function of God in my life? What kind of a God have I? What do I want and expect from God? What can God do for me?

The normal concept is that of a God, apart from us or within us, who has all our good but is withholding it. Usually, in going to God, we are seeking to get something from God—health, supply, opportunity, companionship—something which we believe is being withheld. Yes, it seems that God has all these things, but is not granting them, so we pray for them. And sometimes, if our prayers are not granted quickly enough, we make all sorts of promises which, often, we have no intention of keeping.

Even now, in our more enlightened state of consciousness, that is the attitude of many. We have in mind a God who *can* bestow good, but who is not *doing* it. We often censure ourselves, and believe that some evil act of omission or commission is the reason God is withholding from us. Many physicians will tell you that many of the ills of the world are caused by guilt-complexes, wherein people are holding themselves in condemnation: sometimes for some serious offence committed in the past, but more often for small and inconsequential acts. Even if God had a good memory (which He has not) He probably would have forgotten by now. God has no memory of our faults and failings, and never, in the history of the world, has God punished a sinner. The sinner is punished by his own act of sin, not by any act of God. There are certain Laws of God, and if we violate these laws we pay the penalty. God does not know that the law has been violated, so never hold in thought that God is withholding your good because of sin. If you believe that you are being punished by God, your concept of God is entirely erroneous.

God is not a withholding God, neither is He a giving God. God never gives nor bestows anything! God is Love, and because God is Love, God is forever loving. There is no love in withholding and no love in punishment. God is Love. God is *being* Love. God is Life. God is *being* Life. God is not withholding life, nor is God going to bestow life, since God, Itself, *is* Life, and there is no unexpressed Life, in the same way that the sun is

not withholding sunshine, it has no sunshine to give. *The sun is shining!* There is no use praying to God—*God is being!* If God were withholding something you needed, or if God were waiting for you to be good or deserving, or to find the right form of prayer or method of treatment, He would be a cruel and severe God indeed. God has nothing to give, and God will never give more than He is giving you now!

God *Is*, Life *Is*, Love *Is*—know this truth and this truth will set you free from the belief that you must go to God for anything. We pay lip-service to the fact that God is the All-knowing Mind, but too often we say, "I need this, and I want that." Far from accepting the Christian doctrine of an All-knowing and All-loving God, we persist in telling Him that we lack rent money, food, clothing, employment, companionship, health. We profess to be followers of Christ-teaching, but are we not contradicting ourselves when we say, "God is the All-knowing Mind," and then go ahead and pray for things and conditions? The Master tells us it is not necessary to pray for food, clothing, or anything else, because, "Your Father knoweth that ye have need of these things," . . . and . . . "it is your Father's good pleasure to give you the kingdom."

James says: "Ye ask, and receive not, because ye ask amiss. . . ." Every time we go to God for something, and every time we expect something from God, we pray amiss. There is only one way to pray, and it is so very simple: "Thank you, Father. Thank you." God *is* the All-knowing Mind, the Infinite Intelligence of this universe. No one has to tell God to make grass green or roses red; no one has to tell God when the stars shall come out, or when the tides shall change. Shall we, then, tell God that we are in need of anything? We have been praying amiss for thousands of years.

In recent years we have come to enlightened, spiritual, metaphysical, scientific Christianity, and now we twist our prayers around into affirmations and denials, but for the very same purpose that formerly we used petition. Now, instead of praying, "Oh God! Heal my child," we say, "My child is perfect," and then wait to see if God makes him so. We are living in an age enlightened in everything of a material and mental nature. Let this also be a spiritually enlightened age. Let us acknowledge openly that our God is the Infinite Intelligence of the universe; that our God is Divine Love. When we have that kind of a God, our prayer is never a seeking or asking, never a beseeching or affirming: our prayer is a continuous, "Thank you, Father."

Let us see where we are at this minute with our concept of God and our ideas of prayer. Let us see if we are having an expanding, broader, more comprehensive idea of God. Can we now see, since God is Infinite, Divine, Spiritual Love, that there is no need for our asking God to be love, or to give love? Is it not clear that if ours is a God that knows how to produce a pearl in an oyster, petroleum in the earth, a God that directs the birds in their flight, is not this Infinite Intelligence sufficient to be the governing and guiding influence in our experience without our offering any information or suggestions?

The function of God is really that of an eternal Life, which, at the same time, is an Infinite Intelligence and a Divine Love, operating within Itself. "I and my Father are one . . . and he that seeth me seeth him that sent me." God the Father, God the Son—functioning within Itself, right where you are. As you relax in that realization, It takes over and It functions harmoniously, joyously, abundantly. But the very moment you turn to It with any sense of getting, informing, desiring or even hoping, *you prevent its operation in your experience.* You are placing your finite concepts and views between you and the Infinite. You interfere with the flow of God the moment you go to God with a

desire, a fear, a doubt, a concern, or even a hope. You go to God with clean hands and a pure heart only when you can say, with conviction and trust, "Thy Will be done in earth, as it is in heaven," and then *refuse* to entertain any concept of what God's Will should be. You stand in the Divine Presence, pure of heart, when you have no finite will, no personal desires, hopes or ambitions, but in the utter and complete realization: "I am thine, Thou art mine. I am in Thee, and Thou art in me. Thy Will be done in me."

How often we say that and then, in some way, outline what our hopes or desires or ambitions may be. We seem to think that if those hopes or desires are good that makes it alright—we only desire our children to be healthy and well-behaved, and our neighbor to be successful. If God is the All-knowing Mind, the Infinite Intelligence and Wisdom of the universe, the Divine Love and the only Power, why desire at all? Why not let God's Wisdom reveal Itself? Why not let God's Love unfold and disclose Itself within you? If you pray and do not receive an answer, it is because you are praying amiss. In some way you are pretending a greater wisdom than that of God, and you may even be pretending a greater love than that of God. If desire is for things or conditions, it is sin.

True prayer is an absolute conviction that God is intelligence and love; that there is no power apart from God, no power in opposition or conflict with God. Therefore, *nothing* is interfering with God's love for His Children. Nothing that you can do will influence God to be more than God nor less than God. Watch what happens as you begin to accept this kind of a God, and no longer reach out, but merely stand still in being and say, *"God is."* What greater prayer than those two words? *God is*, and as long as *God is*, why should you be concerned? Your only concern should be if you still doubt that *God is*. On the whole, much of the world doubts God or they would not waste so much time praying for this or that. If they really believed that God is Divine Intelligence and Love, why would they spend all this time trying to influence God? *God is*—Thy Grace *is* my sufficiency in all things, is the acknowledgment of the Presence, the Wisdom, the Love and the Power of God in your experience.

We shall go back now to a previous statement: There is no withholding God, and there is no giving God. God is a state of eternal and immortal *being;* a state of Infinite Intelligence and Divine Love. The Life of God cannot be lengthened nor can it be shortened. The Life of God cannot age nor can it change. God is a state of eternal, immortal, infinite Being of Good. ". . . God is light, and in him is no darkness at all . . . and God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." That should be our attitude of prayer.

The acknowledgment of Divine Grace is prayer. In the light of the recognition of God as that which needs no enlightenment as to what we need, desire, or think we should have, prayer, then, is a recognition of the nature of God. Prayer also is a recognition of our relationship to God. Our relationship to God is Oneness, but sometimes our prayers would make it appear that we were poor, insignificant little creatures, praying up to a great Deific Being who holds our fate in His hands. That passes for humility, in spite of the fact that scripture says, "Son, thou art ever with me, and all that I have is thine." We are not less than God: we are co-existent with God. We are the Children of God, "And if children, then heirs: heirs of God, and joint-heirs with Christ." How, then, could the Son pray a prayer of petition, seeking or asking of the Father? Your heavenly Father knoweth your needs, but if you outline what that need is, you are putting forth your own concepts

in such a way as to believe that you can inform or influence God to bring it about. Our Divine Father need not be reminded of His duty to us. All we must do is acknowledge God, acknowledge the all-knowingness of the All-knowing Mind, the all-lovingness of Divine Love; acknowledge the All-power of That which knows no other power than Its own infinite nature and being.

The heading over the 23rd Psalm reads: "David's confidence in God's Grace." "The Lord *is* my shepherd; I shall not want." That one line is enough of a prayer. As you continue reading this beautiful poem, you become aware of the continuous assurance of God's love, and you will notice that it does not contain one word of appeal to God.

As you approach something of this concept of God and prayer (which is vastly different from the world's concept) you will come to understand another reason for failure in prayer. As a rule, and even in metaphysics, we pray to God in the expectancy or hope of something that is to emanate *from* God, or *through* God. We set up a sort of triangle in which we, down here, pray to God, up there, for something, out there. In other words, God is a way-station, a means through which we hope to achieve something. But the truth is, that God and I and whatever I am praying for are *one*—"I and my Father are one . . . all things that the Father hath are mine"—*it is already established*!

God is the substance of all form, God is infinite, God is all-inclusive, so the only thing to pray for is the realization of God. *God* is my life, my supply, my high tower, my fortress, but let us not ask for a translation of that in human terms. Just let it be spiritual, and you will find that ". . . your life is hid with Christ in God." But, because God is infinite, when you make your contact with God you find supply, companionship, housing, health, wholeness, immortality and eternality *included in God.* It is when you think of God as the *means* toward that which you desire that your hopes will be dashed to earth. If your prayer does not *stop at God,* there is no answer.

Prayer is recognition, prayer is abiding in confidence, and we align ourselves with all of the Good of God through this prayer of acknowledgment—Thy Grace is my sufficiency in *all* things—and then rest and let that sufficiency appear in accord with God's Will. If He wants to make that appear as a home, a marriage, a business—fine, let us follow where He leads. But let us never attempt to *direct* God! Let us make a greater effort to watch ourselves each time we are tempted to pray for something. Instead, let our prayer be that we may have the recognition of God Itself, and we will find that that will suffice.

Let us have no hopes, no desires, no expectations beyond that of realizing the Omnipresence of God. Therein can desire be prayer. Desire *is* prayer, if the desire is for God alone, but the moment desire goes beyond that, it is sin. *God is all,* therefore pray for *God.* God already is your being, therefore let your prayer be this calm assurance of God's Grace, the complete confidence in God's Presence, Wisdom and Love. "Thy Grace, Thy Love, Thy Wisdom is my sufficiency in all things," is the greatest prayer that can be uttered, and if you never know another that will be enough.

Rising to Grace

There are three major points of the Message of The Infinite Way which must be thoroughly embodied within the consciousness of each student. The first is the nature of God. Each student must change his concepts of God, of his relationship to God, of the function of God in his experience. The second is the nature of prayer. Each must learn the nature of prayer. No prayer that has ever been spoken, read, or heard is sufficient, and so he must attain a much higher concept of prayer. The only true prayer is recognition, acknowledgment and confidence in the Omnipresence of God. The only way to pray is through communion with God, without a single desire, and with no attempt to enlighten, persuade or influence God. The third point is the nature of error. When you know the nature of God and your relationship to God, and when you know the nature of prayer, you can then see error or evil only as a mirage, an illusion, a nothingness which has been frightening you with an appearance.

When you come to an understanding of these things, you come to the highest point of The Infinite Way Message in which you realize that *because God is what God is* God's All-ness makes nothing else necessary. Since God is Omnipresent, harmony is omnipresent, supply is omnipresent, love is omnipresent—now what do you want God to do for you? Since error has been seen as a mirage, what need have you for God's power? Then it is that you become aware of the fact that it is not up to God—it is up to *you!* It is up to you to bring yourself into alignment with That which *already is*!

God is, eternally—God has been from the beginning, God changeth never, God is with you until the end of the world. You need to lift *your* concept of God, of your own identity, of prayer, and of the impotence of evil. When you have done that you are living and moving and having your being in God. Can you imagine going to heaven and still being in need of God? Why, no! You would be basking in God's Presence and His Love. You can go to heaven right here and now by giving up all beliefs that you must reach out to God for anything, or do other than *let God take over.*

The responsibility is upon you to attain a higher concept of God, a higher respect for God, a greater love for God, and a greater trust in the infinite nature of God's All-ness, Wisdom and Love. You must also have a greater respect for your own identity, a greater realization of what it means to be the Son of the most High, of what it means to live in God-consciousness, under God's supervision, government and direction. You must learn to relax and rest in the realization that *God is*. As long as there is a God, *I am*. As long as God *is*, an Infinite Intelligence is operating. As long as God *is*, a Divine Love is functioning. As long as God *is*, there is no other power. As long as God *is*, that is your assurance and acknowledgment of Him in all your ways. And with that understanding your prayer is one of gratitude: "Thank you, Father, Thy Grace *is* my sufficiency in all things, and I seek nothing more. In Thee I live and move and have my being. In Thee I find my hiding place from the world's beliefs that there is a power of sin, a power of disease, a power of lack. I seek no more, I search no more—in this calm, confident assurance of Thy Grace, I rest. I am in Thee, and Thou art in me, and we are One." And so it is that you must not acquaint God with what you think you need, nor enlighten God

as to what you would like. You must have but one pure desire—". . . that they (you) might know thee the only true God . . ." whom to know aright is life eternal.

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." This teaching of the Master is the basis of the Message of The Infinite Way, and any truth about the Master is the truth about you and about me, in proportion to *our* conscious awareness of it.

Another major principle is this: "For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." To those who acknowledge, "I have Thy Grace, and that is my sufficiency," shall be given, but to those who deny that they have, and who are eternally seeking, from them shall be taken even that which they have.

In the beautiful words of the Psalmist, we read: "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." And so we come to another principle: "Thou shalt not bear false witness against thy neighbor." It makes no difference if your neighbor is black, white or yellow, Hebrew, Christian or pagan—your neighbor is the self-same being: *God expressed, God manifest in flesh.* This is the beauty of holiness. This is knowing the truth about your neighbor; this is praying for your neighbor; this is forgiving your neighbor, even as you would have your neighbor forgive you. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Our Message is one of Love, and we are fulfilling the law of Love in our acknowledgment of the infinite nature of God, and the eternal nature of the Son of God. In our acknowledgment of Omnipresence, Omnipotence, Omniscience, we have acknowledged Divine Grace. We have acknowledged that the Grace of God is for us, for our neighbor, and for our enemy. In this acknowledgment we seek forgiveness of our errors of ignorance, and just as freely we forgive all others in this realization that this truth is the truth about everyone in heaven, on earth, or in hell. "Thou shalt love thy neighbor as thyself . . . forgive and ye shall be forgiven . . .", and in this instant of realization we release all those who are holding themselves in bondage to false concepts of God, Law, Love and Life. We loose them and let them go, in the realization that all that is of God is Good—and what is there that is not of God?

Oh! What a wonderful thing it is to know that *there is nothing to go to God for!*

Conscious Union with God

In order to enter into the mystical life one must master the ability to remain in the silence without thought, and this is the most difficult part of all spiritual living. In no way is this a cessation or repression of thought, nor an effort toward such: instead, it is attaining such deep communion with God that thought stops of its own accord. The first step toward this is that of having nothing to pray for, because it is in the moment that you come to the place where you acknowledge that there is nothing to pray for that you have

God. Then it is that God is your Soul, your Being, your Father. Then it is that "I and my Father are one," and I am heir to all the heavenly riches. In that moment of realization you are enabled to understand that the Divine Mind, or Cosmic Consciousness, is an Infinite Intelligence imbued with love, and It functions as your being when conscious thinking has been stilled.

In your everyday walk of life, you may have one plan in mind and the Cosmic Mind may have another, but this you will never know as long as you are busily engaged in thinking, planning, routing, scheming, listening and reacting to all the activities and distractions of the external world. In order to receive the Divine Grace of the Cosmic Mind or Intelligence, there must be periods of complete quiet for the thinking mind. This does not mean that your mind must or will become a total blank, but it does mean that throughout the day and night you must have several periods in which you desire nothing more than the joy of inner communion with God. It is in this complete stillness and relaxation from thought that the Father takes over in your experience.

Our Master spent much time in silent meditation and communion, and you can be assured that He was not talking or asking God for anything. He was listening. He was listening for God's direction and instruction, guidance and support, and then He was enabled to say: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." And so it is that before one can enter into the mystical or Cosmic Life, one must transform from the habit of continuously thinking to that of continuously listening.

The Cosmic Life does not always mean the spiritual or religious life. For instance, every composer, poet and writer, every designer and inventor, every architect and builder of any note, has touched the Cosmic. They are taught by something within their own being, but that could not occur if they did not possess an innate ability to be silent and listen. It may open the world of music, literature, art, science or business, but it will come as a result of the faculty to be still, to listen, to hear and to receive Cosmic or universal impulses. Those who are attuned to the Cosmic Mind without the religious influence are they who have brought forth the great works on the human plane.

When the Cosmic touches the religious life it is called the mystical life. The dictionary defines "mysticism" as the doctrine or belief that direct knowledge of God, of spiritual truth, etc., is attainable through immediate intuition or insight and in a way differing from ordinary sense perception or the use of logical reasoning; any type of theory asserting the possibility of attaining knowledge or power through faith or spiritual insight. In other words, mysticism is a teaching or religion which believes in conscious union with God; with the ability to achieve direct contact with God and to receive answers to prayer. A mystic is an individual who has touched God at some time or another, or one who is in constant communion with God, and who receives all of his impulses from God. A mystic usually is attuned to the religious, ethical and moral life, and often shows it forth in poetry or writing or painting as did Emerson, Whitman, Blake and the many known religious mystics.

We can understand and live the mystical life of conscious communion with God only when we change from the conscious thinking mind to the universal Mind which is ever ready to pour Itself through us. In order to make this change we must become quiet and still, and let the human mind become the instrument through which the Cosmic or

God Mind expresses itself.

No matter how gifted an artist or writer or scientist may be, he still needs technical training. The Spirit flows, but the human mind brings it down into practical and workable experience. That is why, in the other realm, there must be practice, practice and more practice. So, also, it is with us: the listening mind must become attuned to God. God reveals Itself to us, but we must constantly practice until that time comes when the Spirit so completely takes over that nothing is necessary in the way of conscious mental work.

There is a Mind, or Soul Consciousness, which is God, and we become consciously aware of It only in the degree of our listening ability and our receptivity. It is in developing that listening ability and receptivity that the mind quiets and becomes stilled to such a degree that it becomes an avenue or instrument through which that which we call God manifests and expresses Itself.

Study, read, ponder, think and meditate, but also have frequent moments of listening so that the fullness of It can come to you. No truth that you read or know in your own mind is a spiritual power. The spiritual power is the Spirit, imparting Itself to you when you are silently listening, hearing and feeling. Always remember that it is not the truth you speak or write or know that heals: it is the Word of God, of which you become aware within your own being, that rolls back the Red Sea, brings manna from the sky, heals the sick and raises the dead. It is not your knowledge, your wisdom nor your understanding—it is God's, and you become the instrument through which God works.

The Eternal You

The harmony of your existence depends upon your understanding of the subject of immortality, and the correct understanding of immortality lies in knowing that *you* are the Life and Law of your body and being.

If you will turn to the illustration of the orange tree, as given in the chapter "Supply" in *The Infinite Way,*[1] you will learn that the invisible spiritual law, operating in and as the tree, is the crop; and that the actual oranges on the tree represent the fruitage or the result of the crop. Even after the oranges have been sold or otherwise disposed of, the crop has not been touched: the crop remains in the life of the tree, to appear and re-appear. The trunk of the tree is not the tree: that also is but an effect. The seed is not the tree until the life-force causes the activity which results in sprouting, rooting, and progressing up to the visible tree and fruitage. The law of Life, acting upon the seed, does the work. The real tree is the *life* of the tree. There is an invisible law of Life acting upon everything in the universe, and it is this life-force, which we call Spirit, or God, that is the real substance, law and activity of one's being.

You are Consciousness, and regardless of what happens to the physical body, *you* remain. God constitutes your being. Life-force constitutes your being. Soul constitutes your being. *You* are Life, Mind, Soul, and you are immortal and eternal. The tree cannot bear fruit except as it is constituted and permeated by the life-force, and as you begin to comprehend your true identity you will see that your body can never know the fruitage of health, harmony and continuity unless you realize that "The Lord thy God in the midst of

thee is mighty."

The Master taught that, "Before Abraham was, I am . . . I will never leave thee, nor forsake thee . . . I am with you alway, even unto the end of the world. . . . Destroy this temple, and in three days I will raise it up." We have made the mistake of believing that the Master meant that Jesus would never leave you nor forsake you, that Jesus would be with you until the end of the world, that Jesus would build the temple again. This is not the Master's meaning at all: He taught that "I am the way, the truth, and the life. . . . For the bread of God is he which cometh down from heaven, and giveth life unto the world." Once you begin to understand that "I" is the invisible Life, Intelligence and Soul of your being, you will understand why you are immortal. Then you will be able to make your transition as did Moses, Enoch, Elijah and the Master, because you will realize that *you* will never die. You will never know death as long as you do not confuse yourself with the visible tree, or the crop of the tree, but realize yourself to be the life-force Itself.

In living the Infinite Way we are not demonstrating persons or things: we are demonstrating God or Consciousness. We are demonstrating the realization of our God-being, and so we can see that right identification of ourselves is necessary to our spiritual demonstration. "I am come that they might have life, and that they might have it more abundantly." The life-force which you are, and which constitutes your only real and true being, has come that your whole experience may be joyous, peaceful, harmonious, whole, complete, perfect, eternal and immortal.

Another Name

"Aloneness" has been granted me.
Whether on Bishop Street at noon,
Or Kalakaua;
On Waikiki at sunset,
On the sands at Kailua,
Before dawn,
I am alone.
I walk alone in crowds
And feel the solitary Self
In the moonlight on the beach.

"Aloneness" has been granted me.
To walk with men,
To fly the skies,
And sail the seas,
Wherever heart is raised to Him—
I walk alone.
At heat of day,
Or cool of eve,
On shore or city street,

The yearning Soul receives my Aloneness.

The sick are healed.
The restless are forgiven.
Alone, yet in the hearts
Of those who long for peace.
The restless feel my Aloneness;
The hungry eat it;
The thirsty drink it;
It washes the impure minds
Of those who do not know,
Touching the mind with Light.

"Aloneness" has been granted me.
Alone I sit behind the prison wall;
I pace the sickroom floor;
Wherever danger threatens,
My aloneness breaks the spell.
Where misery loves company,
My aloneness they may share.

Alone, I wake, and walk, and sleep—
Alone, I sit or stand.
Alone, I travel sea and sky
And sometimes till the land.
Alone, I walk and talk with men
Or stroll the shady lane.
"Aloneness" has been granted me
Wherever you may be

Across the Desk

During the Spring of 1955, many students have visited Hawaii for instruction and meditation, and I find the words of a meditation are being fulfilled: "Your home is the House of God, wherein He dwells; it is a refuge for those seeking rest; a haven of security; a temple of devotion to His Children. Your home shelters those who seek Him, while on the journey."

To enter the consciousness where God lives one's life, is to meet others who have received the Grace of realizing the Christ life. This communion is a joyous as well as a holy experience. Most of the days and all of the nights I am alone, except for these periods of spiritual refreshment with students and friends of the Way of God.

We are all invited to this feast, and the price is merely giving up concern for one's

own welfare. This ability also comes by Grace, but the preparation for receiving Grace is our responsibility. Our periods of study, meditation, reading and hearing the Word; our devotion to the principle of "My *Grace* is sufficient for thee"; our seeking God for God-experience—herein is our preparation for Grace.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow: and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." The seed—the Word—can only become fruit as we prepare the soil.

The windows in our homes are of no value, in or of themselves, except as instruments through which light and air can enter. We are God's windows, through which His Light and atmosphere of wholeness can penetrate to human consciousness, and dispel it. Our periods of meditation (when no thought of self enters) enable us to be windows through which God enters the human scene, and transmutes it into Heaven on earth. This we must remember: we are nothing of ourselves. Do not speak, or write or teach until His voice utters or His pen writes. There is no power, no Truth, in what you or I have to give, but only in That which flows through us. When nothing comes, be still.

* * *

Certain basic truths must be held in thought until they become a part of your consciousness. As consciousness becomes imbued with these truths, they rebuild the fabric of your lives, morally, physically, mentally and financially.

"My conscious oneness with God constitutes my oneness with every spiritual idea. That spiritual idea will express itself as a home, a friend . . . book or teacher . . . anything of which I have need."

(Metaphysical Notes, p. 39.)[2]

"The cause of the world's trouble is the sense of separation from God. The antidote for the world's trouble is the conscious awareness of God as omnipresent, omnipotent, omniscient—the Reality of Being."

(The Master Speaks, p. 50.)[2]

"No matter where an individual finds himself, he will have found the secret of practical and spiritual living if he will follow a program of spiritualizing thought, and of steadfastly holding thought to God throughout the day. Let your first thought in the morning be a conscious awareness of the Presence of God. Carry that awareness with you throughout the day and when retiring at night. Live in the conscious awareness of God, and let that unfold and carry you where it will."

(Truth for Business and Professional People, pp. 31-2.)[2]

Again let me remind you: if you are still seeking anything on the outer plane to bring you peace, joy, security or freedom—forget it now! The Infinite Invisible is your

rock, your meat, wine and water; your fortress and your high tower.

Wisdoms of the Infinite Way

"Be sure that your prayer is not an attempt to influence God.

"Be sure that your prayer is not a desire to improve God's universe.

"Have no desires in the world. Let God's Grace suffice.

"There are no powers of evil external to yourself. 'Why do the heathen rage, and the people imagine a vain thing?'

"There is an insight in man that visions through all appearances. Be at peace.

"Abide in the deep well of contentment. *I am. It is."*

[1] By Joel S. Goldsmith.

[2] By Joel S. Goldsmith.

CHAPTER SEVEN: JULY

Meditation for Beginners

FEW people disbelieve in God. Most people are convinced that there is a God, or that there is a Divine Power of some sort, but they are not sure just what It is. There was a time when they were content to believe that there was a God in Heaven whom they would meet after death, but in this practical age, particularly, not many are satisfied with that kind of a God. In this present age, the cry is that in spite of all the great mechanical and material advancement in the world, very little progress has been made in the way of spiritual development and unfoldment. Actually, this is not true, because every bit of this mechanical and material development is really the outward expression of inward spiritual power. Our greatest inventors, discoverers and scientists have all been spiritually endowed men; men who have lived close to God, and who have had actual God-contact. Many of the greatest physicists of today are in complete agreement not only that God is a reality, but that God is evident in our human world.

All through the ages there have been spiritually endowed men and women who have had conscious contact with God, who have known conscious union with God, and

who have brought this Presence and Power into their actual experience. Always there has been a Lao Tse, a Buddha, a Jesus, a John, a Paul, but none of them ever had wide followings very far beyond their personal circle. None of them were ever widely known, nor their teachings widely practiced—not during their own times or for long periods thereafter.

Every one of these great spiritual leaders is in agreement on these basic principles and teachings: Do unto others as you would have others do unto you; Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt have one God. They did not teach that we all be of the same race, color or creed—they taught the principles of live, let live; love, share, co-operate. If the several hundred million who profess the teachings of Lao Tse, Buddha or Jesus really practiced and lived them, there could never be a war. Later, as the teachings of the great spiritual masters were organized, the religious forms and ceremonies were practiced, but not the original religions. It is for this reason that the world has gone downward, morally and spiritually, to where today nine-tenths of the world is at war, actually or potentially. This represents the degree in which mankind has become separated from the God-power or God-presence which has been revealed through these great mystics as possible to all men.

The questions that are occupying the thoughts of people all over the world today, are: How can we make God available in our experience? How can we bring the God-power to us as, for instance, did Jesus in healing the sick, raising the dead, feeding the poor? How can we make the Presence and Power of God practical in our experience, so as to have a principle with which to work which will enable us to rise above the level of human existence?

We begin to understand how this is accomplished through some of the revelations of these spiritual masters. We are taught by the Master Christian that the kingdom of God, the Presence and Power of God is within you. Jesus called this Presence and Power "Father," and He said, "The Father that dwelleth in me, he doeth the works." Paul, using a different term, said, "I can do all things through Christ which strengtheneth me." It makes no difference what you call this power—God, Father, or the Christ, by whatever name you call It, *It is to be found within you!*

The kingdom of God is within you, not in churches nor in organizations, not in holy mountains nor yet in the temple at Jerusalem, and if we would really believe this great wisdom it would be enough to cause us to leave the world for a season until such time as we could reach, touch and respond to the Father within. Then, when we had made our God-contact, it would be revealed that the whole of the Godhead is to be found within our individual being.

The sure method of making that contact was discovered, many, many centuries ago, through the practice of meditation. The enlightened and educated peoples of India, China, Japan and other Oriental countries learned how to retire into meditation, and there find peace, harmony and joy, even in the midst of world tribulation. In the eighteenth century the Quakers brought meditation into this country, but the Occidental teachings did not accept it, and so it did not spread beyond their own groups. Meditation is the way to contact the Presence and Power within each individual so as to bring forth this Power of God into expression, into manifestation and into evidence. The question naturally arises: For one who has not learned the art of inner silence, how is meditation accomplished?

The ultimate of meditation is attaining a state of complete silence within. This is not simple of accomplishment because there is no way to stop thought. However, there is a way of meditating which eventually will lead to all thought ceasing of its own accord, leaving one in a sublime state of inner quiet in which come only those thoughts which emanate from God. There are many, many ways of meditating, but, for the beginner in meditation, it is important to avoid trying to accomplish something beyond his immediate understanding. In order to meditate without losing the thread, and without permitting disturbing extraneous thoughts to enter, the mode of contemplative meditation is simple, and will lead one, step by step, into the higher forms of meditation. Even before that it will result in an inner experience that will be one's assurance that the inner contact has been made.

Let us review what we know about the nature of God and the nature of prayer, and then see how our meditations can fit into that. In the Infinite Way Writings, it is revealed that God is a state of divine being, ever-present, ever-available, filling all space. God has nothing to give, and no power to withhold. God is the creative principle and power, the maintaining and sustaining influence of this universe. God is being God all of the time, and He is being God without direction or petition on our part, and without affirmation or prayer of any nature.

As this is being written there is no sun in the heavens—it is nighttime, yet there is no trace of fear about tomorrow. It would be useless to pray that the sun rise tomorrow, simply because God requires no information or prayer from us. God will go about Its business of governing this universe, and in due time the sun will rise. Praying in the manner of petitioning and beseeching will not change the orderly rhythm of God's universe. God's work is done, God's laws are in operation, God's processes are already in work. That which *is*, divinely and eternally *is*, and we cannot influence God to make it so, or to prevent its being so.

This gives us quite a different concept of God than many we have entertained heretofore. We have felt that it was important and necessary that we acquaint God with our needs and the needs of the world. The Master has told us, ". . . your Father knoweth what things ye have need of, before ye ask him," and ". . . it is your Father's good pleasure to give you the kingdom." This should have taught us that the nature of prayer is a realization of the nature of God, of God's laws and God's love, and that the prayer which attempts to tell or ask God is not of much avail.

In reviewing the nature of God and the nature of prayer, you have been meditating; you have been pondering; you have been contemplating. Think on this word "contemplation" and see if you can bring your prayer to be a contemplation—an intent and grateful consideration of that which *is.* This would not be a line of thought intended to change something or hopeful of getting something; not a line of thought which would make it appear that you know more of the earth's needs than God knows, or that you have more love than God.

In this contemplative state you transcend the desire to tell God anything, or ask God for anything, and your contemplation takes the form of witnessing the sun, the moon, the stars, the tides, the growing and living things. Your contemplation takes the form of remembering that the heavens and the earth are filled with everything of which man has need. All that you behold is showing forth God's glory, God's law, God's love for His Children, and it is then that you are in a state of meditation in which the assuring

words of scripture are fulfilled: “Thou wilt keep him in perfect peace, whose mind is stayed on thee”; “In all thy ways acknowledge him, and he shall direct thy paths.”

This contemplation of God’s Presence and Law in this universe is a simple form of meditation. It keeps your mind continuously centered in God and prevents it straying to other subjects, and yet there is no strain because you are not trying to accomplish or acquire anything. Quietly, gently and peacefully, you are observing God in action on earth as He is in heaven; you are witnessing the very glories of God. As you contemplate the glories of God that already exist and are available for your beholding, you are praising God, acknowledging God, and you are bearing witness to the fact that God’s Grace is your sufficiency.

As you are engaged in this spiritual activity of beholding God at work, day in and day out, you will be brought to a state of consciousness where thought, of its own accord, will slow down and finally stop. And one day in a second of silence the activity or Presence of God will make Itself known to you. From that moment you will know that the kingdom of God *is* within you, and no longer will you seek your good in the outer realm; no longer will you feel compelled to depend on persons or things or conditions.

Once you come to the realization that God’s Grace is your sufficiency you will be living a life of continuous prayer. You will pray without ceasing, and yet never will you desire anything, nor tell God of any need, nor try to influence God to give it to you. You will be in a continuous state of prayer merely with the realization that the *Grace of God,* which has peopled this earth and filled it with all good things for man’s use, *is your sufficiency in all things!* The wisdom which is God’s is your sufficiency. The divine love which has met every need of this earth is your sufficiency. Could you ask more than the realization that the infinite Intelligence that governs this universe is governing your individual affairs? that the divine Love that is shown forth in the creation and maintenance of this universe is interested in your life, your business, your home? God’s Grace is sufficient to fill this earth, therefore it must be sufficient for your individual needs.

The moment you know that the Grace of the Father within is your sufficiency (as well as the sufficiency of every individual being) you are forever removed from the need of human dependence, and yet it would give you love, joy, abundance, freedom, security and peace. You are forever freed from clutching at any person or any thing in the world. And the very moment that your neighbor has this same awareness there are two of you living in union with God and perfect unity with each other. When we ate in union with God we are in unity with each other, and in this unity we are at peace; we have a fellowship; we are freed of hates, envies, jealousies, malice. We want nothing that the other person has, and we are willing to share what we have, because we are receiving and accepting divine Grace. In this unity there is a relaxation from fear, doubt and distrust, and we are enabled to love and trust each other, and to have faith and confidence in each other.

Our need is the realization of the nature of God and God’s government, and the contemplation of this is a form of meditation which leads to other and higher forms, and onto higher levels of consciousness. Eventually we are led to that place in consciousness where meditation is a total silence of thought, a complete state of awareness in which there is an inner alertness, an inner awakening, a state of receptivity and expectancy into which flows the realization of the Presence of God. Beyond that we need nothing. It is far

better to have that realization than to have the entire world of fame and fortune at your command, because that realization is the multiplier of loaves and fishes. It makes no difference what the immediate need may be, the Presence of God is the fulfillment of that need.

At some point in this contemplation, a natural question probably will come to your mind: If it is true that God is the infinite Intelligence and the divine Love governing this universe, how do we account for the sin, disease, lack and limitation that is in the world? The answer lies in our separation, or sense of separation, from God. One of the things that has separated us from God has been our prayers. Nothing tends to separate us more than the prayers we have been taught for generations, because those prayers deny God's infinite Wisdom and deny God's infinite Love. When you ask God for something, you have declared that God is *not* the infinite Intelligence nor the divine Love, and you have separated yourself from It.

One of the Master's greatest teachings is that it is not necessary to take thought for our lives, what we shall eat or drink or how we shall be clothed, because our heavenly Father *knoweth* that we have need of these things. The nations of the world (meaning the materialistic, the ignorant and unknowing—the unspiritual) pray for these things, but not ye. "But rather seek ye the kingdom of God; and all these things shall be added unto you . . . for it is your Father's good pleasure to give you the kingdom."

The prayer that brings God into availability is not the prayer that sets itself up to know more than God. The prayer that availeth much is the realization of the true nature of God, and that prayer brings us into attunement or at-one-ment with the Presence and the Power. The prayer of petition must separate us from our good, because it is a prayer that has no knowledge of the nature of God. You do not know God aright until you know God as infinite Wisdom and divine Love. You do not know God aright until you have the ability to cease asking.

In our ignorance we have become separated from the actual individual experience of God, and so we must ask that God reveal Itself. We must ask for wisdom, for light, for Grace, but that is all. "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." Ask, again and again: "Open my eyes that I may see; open my ears that I may hear. Open my eyes of spiritual vision that I may perceive spiritually; that I may comprehend spiritually; that *I may know Thee as Thou art!"* That form of asking is wisdom, but asking for supply, security and peace is not. Supply, security and peace are free gifts to the world *now,* and they are waiting for us to avail ourselves of them by bringing ourselves into harmony with God's Law.

By the time you have contemplated God from this standpoint, and reviewed the nature of God's work on earth and realized that there *is* an infinite Wisdom and a divine Love governing this universe, there will come over you such a feeling of peace that you will wonder what you ever were concerned about. However, just stating that God is infinite Wisdom and divine Love will not do much for you. It is only as a result of this contemplation that you actually agree, from your own inner experience, that it is true. There must be the actual experience of inner awareness which comes as a result of this contemplation of God.

As you persist in this contemplation, God will become a new experience, and you will find yourself developing, or with a developed state of consciousness in which you will never look to God for anything. You will be living in the realization of God

continuously flowing, and you will realize that the kingdom of God, literally, *is within you.* It is through meditation that you make contact with this kingdom, and as a result of that higher state of consciousness immediately you begin to see the greater harmonies of mind, body, purse, family and community relationships appear in your experience. It will only be necessary to rest in peace and quiet, and *let* the Grace of God fill your mind and soul, being and body, and then you will smile in the realization: Thy wisdom is sufficient for me. Thy love satisfies me; I rest in Thee.

Contemplation

"The heavens declare the glory of God: and the firmament sheweth his handywork."

When you are close to nature out in the country, in the mountains or by the sea, and more especially when in a peaceful, quiet and reflective mood, you become aware of many wonderful and beautiful things that ordinarily slip your attention and thought. Often in the evenings when I am sitting on the lanai, I become aware of the millions of stars overhead, and in contemplation of their number and brilliance have noticed the constellation known as the Southern Cross. After watching it rise and set a number of times with perfect regularity, you realize that there is a law, an order and an activity behind this event which *produces* this experience every night. And so it is also with the regular and orderly rising of the moon, the ebb and flow of the tides, the succession of growing things each in its own season.

In pondering this in connection with prayer, can you not see that it would be sinful to pray for the Southern Cross to rise in the sky, or to pray for the tide to come in or go out? Would it not be sinful to pray for flowers to bloom when all one has to do is to behold the great mystery of Life unfold, disclose and reveal Itself before your very eyes? The great prophets of old saw that man need do nothing about these great miracles except, to behold them, to enjoy them, and to be grateful that there is an infinite Wisdom, a divine Love, and that *It* has created all these things for *Its own glory.* This really means for your glory and for mine, *because God's only existence is as you and as me*!

We have seen before that it is useless to pray for supply. If you were to be so practical as to think in terms of meat and potatoes, clothing, fresh air, pure water, you know that there is an over-abundance of these things in the world—there is no use praying for them. There are enough people in the world that everyone can have an abundance of companions, so there is no use praying for companionship. Certainly if God has created the heavens, the earth and the oceans, and if God has stocked the earth with all the good things, do you doubt for a moment that He created a perfect body for you, for your use, for your pleasure and expression? God could not have given us so much of His Grace, expressed in infinite supply, without also having given us perfect bodies. As you behold the orderly processes of what we call nature, and as you perceive the invisible activity of the Spirit *as It appears outwardly* as the harmonies of life, then do you see the futility of praying for anything.

If it is not necessary to pray for all of these things, what is there left to pray for? It

has previously been stated that every time you resist the temptation to pray, you are in prayer. This seems a strange statement, and one you might question. At first this seems to wipe out prayer and the need for prayer, but something in your heart tells you that prayer is a glorious thing; that prayer is a necessary thing; and that prayer is one of the most beautiful experiences on earth. Something within tells you that prayer must be the very Voice of God, the very atmosphere of God, the very consciousness of God. Something tells you that prayer is a sacred and secret thing; that you must not pray to be seen of men, but that you must retire into an inner sanctuary, the secret place of the most High, and there pray in the realization that "The Lord is my shepherd." Because the Lord *is* my shepherd, the Lord's Grace is my sufficiency.

God must love His Son for He created the whole of heaven and earth for His Son —for you and for me. It is more wonderful to know that God loves me, than to know that I love God! God's Love is expressed as my love, reflected by my love, for without God's Love for me I could not love God. You can readily see that this is a two-way activity, much more so than in human experience. It is not difficult to love those who love us, but it is very difficult to love those who have little or no feeling for us. And so I am not too concerned about my love for God, because that would not exist at all except for God's Love for me. Just the realization of God's Love for His universe and for His Children is prayer, and in this prayer there are no desires that God should love me more than He does, no feeling that God should be doing more than *He already is doing.*

If there is any desire at all it is that I may more greatly appreciate God's Love and what it is doing in my life, in my mind, in my Soul, in my body and purse. It would be well to ponder more the beauties and bounties that abound on every hand, and realize that none of this would be but for the Love of God for His Children. God has given us the sun that we may have light by day; the moon that we may have light by night. He has given us the earth and the seas that we may be fed, that we may travel; He has given us soft breezes that we may be refreshed. God has provided for our every need.

Prayer is a contemplation of the beauties and bounties of God, and prayer is a contemplation of the activity of God in our experience and in the experience of the world. This prayer makes you a contemplative, and yet it does not take you out of the world. It is not necessary to leave the world to contemplate God's Grace. Just take a little time during your busy days and nights to be close to God. Go where you can see the sky, the sea or a lake, and contemplate, be in prayer, be in communion with God. You can be in prayer while engaged in any of the human activities. Whether keeping house or going to business you can reserve an area of consciousness for the contemplation of God's Presence, and you can be beholding God's Presence in every activity going on about you. Lift your thoughts to God, open your inner ear to hear the still, small Voice, and with your inner eye behold the universe of Spirit, even while your physical eyes are engaged in physical activities. You can be in the world, but not of it.

Quickly you will understand why desire is a sin, unless the desire is for a greater realization of God, the things of God and the thoughts of God. God's thoughts are not your thoughts, and certainly your thoughts can never be God's thoughts, but *God's thoughts can become your thoughts* if you learn to contemplate God as a form of prayer, rather than to desire or even expect. Expectancy, however, can be prayer if your expectancy is that of watching the bud become the blossom; of beholding the sky suddenly filled with the light of the stars and the moon; of waiting expectantly as the sun

rises and the fullness of its light and warmth envelopes you. When expectancy is that God shall move outside Its orbit to obey your directions, supplications, personal desires and wishes, then it becomes a sin.

Several years ago I said that there would never be another Infinite Way Class unless more were revealed to me on the subject of prayer. There have been many Classes since then, but each one has been a recognition that we have not yet arrived at the fullness of the understanding of prayer, and each one has been towards a higher concept of prayer. Prayer is our only contact with God, and it is only through prayer that the beauties, the activities, the abundance, the joys and peace of God's Grace can reach us. There is absolutely no way to come into or under God's government other than through prayer, and when we are in prayer we are enfolded in God.

True prayer is the higher concept in which we contemplate the infinite ways that God has of *loving us*, and in which we no longer turn to God for anything except the joy of basking in His Presence, in His Grace, and in His Love. Do not be too concerned about your love for God. That will follow in a normal and natural way, and you will give expression to it. Actions speak louder than words, and it is not always those who speak much of their love who love the most. Contemplate God's Love for you, and contemplate the infinite forms of God's Love for His Creation.

In God's Love there is no criticism, no judgment and no condemnation. In God's Love there are no yesterdays. God's Love is flowing now, and It cannot withhold Itself nor can It give Itself. God's Love is a state of *is*, a state of being, and in *meditation and contemplation of God's Love* you are realizing It, feeling It, aware of It until God's Love so permeates your consciousness that you no longer pray. You are aware only of *being in prayer.*

Prayer is a contemplation of God's Love for His Kingdom. Prayer is a realization of God's Presence filling all space. Prayer is an awareness of peace, of joy and abundance. Prayer is an inner stillness and a silence, a refraining from thought and desire. Prayer is beholding and witnessing God's Grace. Prayer is a realization of *is.* Prayer is the holy contemplation that where Thou art, I am; that where I am, Thou art: "Son, thou art ever with me, and all that I have is thine." God's Grace *is* my sufficiency in all things. God's Love *is* enveloping me and this universe. God's Peace *is* upon this world. "The Lord *is* my shepherd; I shall not want." Wherever I am, the Lord *is*, even though I make my bed in hell.

Prayer is a contemplation of *is*, God *is*! Life *is*! Love *is*! Joy *is*! Prayer is an outflowing of gratitude that Thou hast given us the heavens and the earth for our glory. Prayer is a heart full of gratitude that there are still greater blessings in prayer than you have ever known or dreamed of. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

When going into prayer it is helpful to remember that we may pray for anything—as long as it is not of *this world*!

Love is the Fulfilment of the Law

"Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. . . . Thou shalt love thy neighbor as thyself. . . . Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Are you fulfilling the law of Love in the measure of which you are capable? If love is not fulfilling your being, you are not fulfilling the law of Love, and you have separated yourself from the fulfillment.

God is not a giving God, nor is He a withholding God. God is a state of divine being *now,* and so your life experience represents the degree in which you are fulfilling the law of Love. Any lack of demonstration, any lack of peace, harmony or security represents your violation of the law of God. It represents withholding of love from your fellowman; it represents not doing unto others as you would have others do unto you. This does not necessarily mean in the line of service, although, of course, this has its rightful place. We do not so often violate the law of Love by our human conduct toward each other as by the mental concepts that we entertain. Too often we love one and dislike another; trust one and fear another, and it is in this that we violate the law of Love.

None of us would care to be judged by our degree of humanhood, because everyone falls from his own standards of what he should be. Rather would we like to be judged by what we are inside, by what we know to be our rightful Selfhood. Instead of judging by appearances, we must judge righteous judgment by looking through to the Soul of every individual and there beholding the Christ, and agreeing that there is God; there is the very Presence and Spirit of God. The Kingdom of God *is* within you, and once you discern that God is the center and circumference of every individual being (whether the individual knows or acts it or not) in that very moment you are loving your neighbor as you would want to be loved by him.

As we entertain more love of God we entertain more love of our fellowman, and we have less room in our consciousness for judgment, criticism and condemnation. We come into oneness with God in unity with man. Then it is that we are loving our neighbor as ourselves, and we are fulfilling the law of Love.

CHAPTER EIGHT: AUGUST

Essential Points in Infinite Way Practice

THE spiritual masters of old and the modern pioneers sacrificed their lives that we might have the truths that go to make up the state of consciousness that has brought us where we are today. The light that we have is the result of the light that has come down through all time. There are many whom we have no way of knowing, but there are many whom we can identify—Lao Tse, Buddha, Krishna, Shankar, Boddisattva, Jesus, John, Paul, Eckhart, Boehme, Fox, and other mystics of the twelfth to the seventeenth centuries, and the great leaders and revelators of more recent years. No one individual has given the Light to the world, but each of these great spiritual prophets has been a beam of light contributing to the Whole Light, and each has added to the mystical knowledge of the world. With this vast fund of mystical wisdom, one would think that all the earth would be free. It is strange to know that there is a God, an infinite Power of Good, and yet to witness the discords and inharmonies that still exist thousands of years after these revelations of Truth.

The Infinite Way is a modern-day unfoldment of the activity of the Spirit of God in individual consciousness; a revelation that the kingdom of heaven is on earth—now, and that the kingdom of God is within *you*!

This revelation has brought peace, harmony, healing and supply to people throughout all ages. Long before the days of Jesus, when the Christ was appearing on earth in other forms, many received this revelation, accepted it, and were enabled to demonstrate the presence and power of God in their individual experience. In every age, however, only a few benefited, while the majority continued to exist under oppression of war and slavery. At the time when the teachings of Buddha and Krishna were a light in human consciousness, a great and noble spiritual civilization existed in India, but even in that period of enlightenment there prevailed all the injustices and cruelties of the caste system. The Roman wars of the Caesars were taking place at the very time the Master was revealing the principle of Divine Love through the miracles of healing the sick, feeding the poor, and raising the dead.

Even in this present day of enlightened Christianity, when existent in the minds of men is a principle that heals the body, increases supply, and brings harmony and integrity into our individual lives, starvation of mind, body and Soul is evident on every hand. It has always been thus: a few have received the light of spiritual consciousness by being brought into contact with the Lao Tses, the Buddhas or the Jesuses that have existed throughout all ages, but the great mass of mankind has lived on the outer fringe, totally unaware that present, with them and within them, is the means of salvation.

Many students of Truth have benefited by this light in some degree or another, and have witnessed its healing ministry, but still have not brought into their individual experience the full benefits that could be derived by a more active awakening on their parts. For instance, if there were shades on all your windows, you would be in darkness, without benefit of the light and warmth of the sun. It would be foolishness to close your eyes in meditation and, upon opening them, expect the blinds to be removed. If you want the blinds removed, *it is your function to remove them*! It is useless for any student of The Infinite Way to believe that there is some kind of a miracle-working God who is going to be his private, personal and very special emissary. Spiritual wisdom reveals that the activity of Truth must take place in individual consciousness, and so there remains one thing: the individual responsibility, or the responsibility of the individual to recognize the truth, accept it, and practice it until such time as his whole life is a visible, living testimony to Truth and Grace.

In John 13:5-34, we read that the Master washed the feet of the disciples, and gave them a new commandment: "That ye love one another; as I have loved you, that we also love one another." To this day, on Maundy Thursday of each year, the reigning monarch of England commemorates this occasion by washing the feet of the poor, and giving them food and coins as a reminder that there must be a sense of humility, charity and brotherly love in the lives of all men. If you are able to see through this ceremony to the principle behind it, you will find a lesson which will be of great benefit, but only if you accept and practice it. The principle behind this holy day is that from out of our infinity we share our abundance with those who do not yet know the infinite nature of their individual being through their Christhood.

Where is this abundance from which you are to share? God is the creative Principle of all that exists. God is the Source, the Fount of all good: the measure of good is infinity, and there can be no limit to the amount of good to be shared. To the people of the world this means nothing, but to those of spiritual vision it means, "I and my Father are one; Son, thou art ever with me, and all that I have is thine." Those of spiritual vision must acknowledge that since God is the Creative Principle of all that is, creation must be infinite; since the relationship between God and His Son is oneness, you have an infinity to share. Although outwardly it may seem that you have but one dollar, in the recognition of the infinite nature of your own being you can take at least one coin and say, "Out of the visible evidence of my infinity, I will share that which I have."

On the scale of the Spirit, money is the least of that which we have to give, so let us not look to the purse to see how many dollars we have. "Silver and gold have I none; but such as I have give I thee." Turn to the infinite consciousness within and see how much of forgiveness, justice, kindness, freedom, harmony and wholeness you can bestow. Count your wealth by the realization of your Sonship with God. Every truth that has been revealed from the beginning of time is given as living scripture, to be embodied within you, lived and practiced. "I and my Father are one. . . . All things that the Father hath are mine," does not mean anything unless you are willing to take that truth into consciousness, and practice it daily by beginning to give and to share. This is an omnipresent principle, but it will produce nothing in the way of harmony and peace unless you, as an individual, practice it.

How are students of spiritual wisdom to conduct themselves and practice this principle so that the sins, lacks, diseases and discords of the world do not enter in? The

91st Psalm promises, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” The 15th Chapter of John promises, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” In both cases the responsibility is upon *your* shoulder to dwell consciously in the secret place of the most High; to abide in the Word, and let the Word abide in you. Living the spiritual life is not a matter of mere blind faith, saying, “I believe in God, so let God do it.” In the spiritual life these principles must be brought actively and consciously into bearing upon your every thought. You must pray without ceasing! You must know the truth without ceasing!

Every parent or head of a household has a spiritual responsibility to the members of his household. Of course, this does not involve living their lives, since each is a free individual, each is on a different level of consciousness, and each responds to different impulses. Even within the same family it is inevitable that one will take the glorious path of uprightness, while another must take the downward path of the prodigal son. You cannot prevent one or the other, but that does not lessen your spiritual responsibility to bring to conscious remembrance every truth that you know of God, omnipresent, omnipotent, omniscient; God, infinite, good, available and practical.

Many elderly people have permitted themselves to grow old, not merely through the unfoldment of time but, through ignorance, have also taken on senility and infirmity. Far beyond the human responsibility of caring for them, yours is the spiritual responsibility of realizing that the Father and Son are one. God is the life of these dear ones, and if the Father is ageless, the Son is ageless: therefore, they have perfect life, eternal life and immortal life.

At certain seasons of the year you are confronted with epidemics of this, that and the other thing, and the world beliefs about the dangers to which your children are subjected. Frequently you hear that this or that one has a child’s disease, together with the expressed hope that he will get two more so as to get them over. This is utter nonsense: none of these things can come nigh your dwelling place if you are praying without ceasing. Here it is well to remember one thing: you have no children! They are the Children of God, and God is their life, their Soul, their being. This also is true in the classroom. A teacher who has learned spiritual wisdom has a responsibility far beyond teaching A-B-Cs and 1-2-3s, and that is to realize that these are not child-minds and child-bodies, but that each is the Mind of God, disclosing and revealing Itself; each is the Temple of the living God, unfolding normally, joyfully, innocently and harmoniously.

Philosophy and religion teach that we are poor, weak mortals, and yet they acknowledge that God is our Father. Is that not a sin? God is our Father, therefore *we are divine sons*, subject only to the government of the Father! We are Children of God, and we have the infinite spiritual storehouse of the Father to draw upon for life and love, for forgiveness, justice and mercy, for integrity, loyalty and fidelity. The very Soul of God is your individual Soul, and it is out of that Soul (the kingdom of God within you) that your good flows. However, it is available only in the degree of your knowing the truth, consciously realizing it, practicing and making it a part of your own being.

Every individual who, by Grace of God, has been given one tiny bit of spiritual wisdom must practice it! The practice of spiritual wisdom is called prayer, and it is through prayer that the harmonies of God become evident in your experience. The degree of your own unfoldment depends upon how much you practice the Presence of God each

day. The Presence of God is the presence of Truth, the presence of Life, the presence of harmony, the presence of wholeness. You must practice, whether on your knees scrubbing floors, or on your knees before the altar. Pray—pray without ceasing! “For unto every one that hath shall be given, and he shall have abundance.” If you have more spiritual light than other members of your family, more is expected and demanded of you. This may entail awakening earlier in the morning, and consciously (I emphasize that word “consciously”) realizing that the so-called laws of matter and disease are not laws—they are but human theories, beliefs and opinions. The false laws of economics which have led nations into bankruptcy are man-made laws. There is only one true law of economics—the spiritual law: the more you give, the more you have.

God is Spirit. God is infinite. Therefore, Spirit is infinite, and Spirit is all there is. Spiritual law is the only law. Spiritual life is the only life. Spiritual intelligence is the Only wisdom. Spiritual guidance is the only guidance. However true this may be, it will not help you or your families to the degree that it should unless you, yourself, embody this truth. Outwardly, the spiritual life will appear to be a way of doing nothing: inwardly, it is a way of constant spiritual activity in consciousness; a continuous knowing of the truth. Harmony is brought into your experience in proportion as this truth is active in your consciousness.

You may wonder if there is never a rest from this. I can assure you that in the twenty-five years of my study and practice there has been no end to it. Instead, the activity seems to increase with each day. From the moment that you begin to consciously know the truth and permit truth to be active in your consciousness, you will find yourself being called upon by relatives and friends, and even by strangers who perceive that you have something of which they have need. Family life will always be your first consideration, but in addition to all the truth you must know for them, it will also be necessary to know a little more for those who come to you. This practice compels you to dwell in the secret place of the most High for even longer periods and, in its turn, draws still more unto you, and this wheel within a wheel continues until you find yourself being drawn upon from all quarters. For the person on the spiritual Path there is no such thing as day or night, no such thing as a holiday. Every minute of every day belongs to God; and you may be called upon any hour of the twenty-four, any day of the seven.

The demonstration of spiritual principles calls for steadfastness in devotion and purpose. Since God is the only law and the only law-giver, it naturally follows that the only law operating in human consciousness is spiritual law. Even though it has been brought to your attention repeatedly that there is no law of disease, no law of sin, no law of lack, it does not mean that instantly you will be free of all discords. It means that each time you are tempted to experience such discords in your own life or the lives of those who look to you, you will be called upon to stand fast in your realization that it exists only as an appearance, and that it is not happening in Reality: because God alone is Truth, and Spirit alone is Reality there is no law to sustain it. There will be times, when confronted with some appearance of. great need, that you will be inclined to discouragement, but that is not the way of the Spirit. Jesus was tempted at every step on His journey, and even when the devil left Him, he left only for a season: always the tempter returned, in one form or another, until finally, at Gethsemane and on Calvary, the Master was faced with the temptation to believe that even God had forsaken Him. While to appearances it would seem that mounting a cross to be crucified meant an absence of

God or a lack of demonstration, nevertheless in the steadfastness of His own realization that "I and my Father are one," there could be no absence of God.

As you rise higher in spiritual Grace, more and more temptations (not less) will come to you. However, the day finally comes when you will be so lifted in consciousness that you realize you could live the rest of your days without a single problem. But there is the world of family and friends, and as long as this is so you cannot escape their problems. You may arrive at the consciousness of peace, but still you will be tempted to believe that the rest of the world is in the tomb of human existence.

Rising out of the tomb to all forms of human existence is possible, but possible only in proportion to what you put into the attempt. If you wished to explore an unknown country or to make a million dollars, you know the sacrifices you would be called upon to make, because you know the sacrifices others have made in attaining fame and fortune. You want health and supply, you want peace and joy, you want life everlasting, and so you must sacrifice sloth, indolence, laziness and indifference. You must begin to know the truth today, and know it and know it and know it! Each day of not knowing the truth postpones the day of salvation.

At the earliest moment of the morning, and continuously during the day, become aware of every spiritual truth that you can bring to remembrance, and as you go about your duties always keep in consciousness some spiritual truth which is the law to your family and your affairs. Wonderful truths are to be found in all the scriptures of the world, and no one should be without some statement that can be pondered in thought and applied throughout the day. As you become more proficient in this practice, the errors of your own household are dispelled, and, if you continue on the spiritual Path, eventually the day will come when you will have patients and students, and you will find that your responsibility extends farther than your own household. Then it is that you must be willing to lay down your life, and that means you must be willing to lay down your comfort, your rest and your time. You must be willing to hew to the line twenty-four hours of each day in order that others may receive the light that you, yourself, have been given through the Grace of God.

Each one who receives some measure of spiritual light must let that light shine—in his own life, in his household, in his community. No one has the right to avoid this, and in the end no one will have the ability to avoid it. Just as the lighthouse is for the benefit of the ships that pass by, so are ye the light of the world, that those not yet aware of their true identity may be lighted on their way.

SELF-COMPLETENESS IN GOD
Finding the Answers to "Problems"

The practice of spiritual wisdom must be applied to all the experiences of daily living—the minor as well as the major ones. Each day we are faced with so-called problems which are but temptations to believe in a selfhood apart from God, and as these temptations come to take thought for some outer condition we find ourselves in a quandary: What shall I do about this, and how shall I go about that? When called upon to

do something exceeding our present financial, mental or physical capacity, we are immediately inclined to start thinking, planning, hoping and despairing, and to say, “It cannot be done; it is an impossibility.”

The simple application of spiritual wisdom is to realize that the answer lies within you—not in your mental or physical capacity, but in the Christ of your being. You are Self-complete in God. The kingdom of God, the all-ness of God is within you, and you can turn there for the answer to every problem. Every detail of your life is already complete and established, way down deep in consciousness, and there is no problem so involved or so enormous that the answer does not lie within you.

Instead of striving externally for the answer, on the basis of your Self-completeness in God, go within, and the answer will appear: you will be led, guided and directed. Even if you were lost in the Wilderness, you would be led to safety through your realization that the kingdom of God within you is infinite, full and complete; forever flowing forth, revealing and disclosing Itself to your humanhood.

As you continue the practice of spiritual wisdom, you learn to withdraw your dependence on outside avenues, and soon you will find that it is literally true—*you are self-complete.* Although the answer sometimes comes *through* some person, circumstance or condition in the external realm, it does not come *from* them—it comes from the depths of your own being.

Believe in your Self-completeness in God. Believe that you can turn to the kingdom of God within you for any answer, any supply, any love, any wisdom—for anything necessary in your experience. Believe that you can turn within and receive the assurance of God’s Presence, and then watch your good appear in the without. “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.”

The Divine Author

The discords and inharmonies of human experience are caused by the state of mesmerism that binds us to the world of appearances. If we judge life from the standpoint of what we behold with the five physical senses, we are hypnotized to the world of appearances, and are thereby in bondage to person, place and thing. As we become de-hypnotized so that we do not judge by appearances, we find an entirely different situation.

Looking at life and the world as it appears to be, when an individual’s particular avenue or channel of income or supply is suddenly cut off, we may feel apprehensive, and wonder where his next income or supply will come from. Again we look to our illustration of the tree: regardless of how bare of leaves and flowers and fruit the branches may seem, our higher intelligence beholds that in the ground, in the roots, in the tree, a law is at work; and in due time the leaves, the flowers and the fruit will appear. This is not by any virtue of the tree, nor of the ground or the roots, but by virtue of the infinite invisible law of life which functions inside and outside the tree. This invisible law operates to bring moisture and minerals and the substances of the earth to the tree, and to

attract to it everything necessary for its development.

Let us pretend that we are at the theater, and as we follow the performance we become fearful that the villain in the piece will harm the hero and the heroine in the next act. However, if we are theater-wise we will not be concerned about the villain, since we know that there is a greater authority—that is, the author of the play—and that the author, and the idea of the play in the consciousness of the author, determines how the villain will act and what will happen to the rest of the cast. The villain, in and of himself, can do nothing to the hero or the heroine, nor to the action of the play; and even the good characters cannot be good, any more than the evil characters can be evil. Throughout the play, the determining influence is the mind of the author. Once this is established in thought, we do not look to the players for anything except the excellence of their performance, since the idea and plot of the play is the activity of the mind of the author, expressed through the characters on stage.

We must learn to adopt this method of looking at life. Instead of fearing what this person or that circumstance or situation can do to us, and instead of becoming overly excited about the good which this or that one may bring about in our experience, we must learn to look behind the scenes to the Infinite Invisible, which is the Mind of the Author, God. God is the author and finisher of our world, of our work, and of our lives, and if we look to God, the one Mind, the infinite Intelligence and the divine Love of the universe, we will find that regardless of what any individual or group of individuals may appear to be doing at any given moment, in the final analysis, the decision rests with God.

Since God is the mind of individual man, it follows that man can carry out only the lines given him by the great Author of the universe. Since the nature of that Mind is love, truth, principle, it necessarily follows that only such qualities and such activities can become a part of our universe. It is true, however, that many people do not know that they receive their lines direct from the Author, and they are unaware that they are but vehicles for carrying out the divine plot. These people have set up the words “I”, “me”, “mine”, and they live out from the basis of “I”, “me”, and “mine”, and thereby ultimately bring themselves to disaster. The only reason for error in any form is due to the belief of an “I” or a selfhood apart from God. This false sense of “I”, with its need to supply, support and maintain itself, plan and do for itself (and not having the wisdom or the power to do so) has produced every discord and inharmony. The restoration of harmony comes with the giving up of this false sense of “I” through the realization that God is the only Selfhood, the only Life, Principle, Power, Substance and Being of all that is. No one can write his own part: it takes the Mind of the great Author to plan and to direct, and as we become obedient to that direction we find our lives God-governed, harmoniously maintained and sustained.

Here the question arises: Cannot those who do not recognize God-government, and who do not bring themselves under the divine law, influence our experience and hinder our demonstration? The answer is: No, they cannot! As we, individually, look to God as the author and finisher of our world, and as we steadfastly hold to the truth that “the government shall be upon his shoulder,” we come to understand that the visible scene is but the idea of God made manifest, the plan and work of the great Author made visible as our individual experience. Through this resolute holding to the truth, those who become a part of our experience as family, friends or fellow-citizens, either become healed and take their normal and natural places in our lives, or they are removed from the

range of our experience where they can have no further influence upon the harmony of our existence.

It is not possible to heal all who come within range of our thought, since there must be a preparedness and a willingness for healing. The Master did not heal Judas, and eventually he destroyed himself. But Judas did not bring about the death of the Master, because He survived the experience. Even the Master could not prevent Peter's denials, but in that case there was a healing. It becomes necessary for us to break the sense of mesmerism that holds us in the belief that persons or circumstances, in and of themselves, have power or jurisdiction over our affairs; rather, in the face of every appearance, we must hold to the truth that only the Infinite Invisible governs, controls, supports, maintains and sustains. The Infinite Invisible, acting as man and circumstances, helps us to play our part in the drama of life.

God, the Infinite Invisible, is the creative principle of this universe, and this universe "sheweth his handywork." God's handywork shows forth divine law and order; it shows forth the loving qualities and the spiritual activities; but this is shown forth in our experience only in proportion as we understand that the people and things and situations of this world are but vehicles for the operation of the Infinite Invisible, and that, in and of themselves, they do not have power. Every character in the drama of life is showing forth the activity of the Author, and no character and no situation contains any element not given it by the Author, and therefore the play must end as the Author has planned it.

Your attention has previously been brought to the fact that mesmerism, or hypnotic suggestion, is really the one evil, and it is that which would make you look at person, place, thing, circumstance and condition, and have you believe that the issues of life abide in these. Whereas, spiritual wisdom, spiritual intelligence and spiritual intuition would have you realize and know that person, place, thing, circumstance or condition are but the vehicles for the unfoldment and carrying out of the divine plan as it has been understood in the Mind which is God. In this understanding, we will not look to any person for our satisfaction, companionship or supply, but rather, we will understand that whoever is playing that part in our experience at this moment is really carrying out the divine activity of love and life, and if, for any reason, these should be removed, the Author has already provided another player for that part. Should we find any door of supply or opportunity closed to us, we will understand that it is the activity of the Mind of the Author operating for the good of the entire play, therefore that same Mind has provided another source, another avenue or channel for us.

As we emerge from the mesmerism of the world, we come into greater enjoyment of the visible scene, knowing that, unknown to the senses and hidden from the eye, is the Infinite Invisible, the divine Source, the great Architect and Author of the universe. As strange as it may seem, every unpleasant person or experience plays a part in our lives, but this we will not understand until we have learned not to judge by appearances, and not to become unduly elated or depressed by the outer picture. Enjoy every experience, enjoy the love of family and friends, enjoy the beauties of nature—always being conscious of the Infinite Invisible as the Source of this good, always remembering that it is the activity of the Infinite Invisible that is appearing to you as this good. When you meet with experiences of love and kindness, justice and benevolence, always remember that it is the activity of the divine Mind that is appearing to you as these experiences.

Whenever you meet with negative experiences, always remember that these can exist only in the belief that the power lies within the person or circumstance. As you correct this belief within you, and understand that no individual and no circumstance and no condition has such power over you, in that proportion do you become free of the discord and in harmony.

When the Master stood before Pilate and was asked, "Knowest thou not that I have power to crucify thee, and have power to release thee?" the answer was, "Thou couldest have no power at all against me, except it were given thee from above. . . ." This was the Master's recognition that power does not lie with man, but with God. Whenever these experiences of inharmony and discord appear, it becomes necessary to know that only the lines written in by the great Author have power, and that any lines or parts or actions not placed there by the great Author are not power, have no means of maintaining or sustaining themselves, and can have no effect upon your experience.

Whenever you stand before Pilate, always remember that there is only one "I"—God—and only the activity of God can be brought into your experience and into fruition. No claim of an "I" apart from God can maintain itself, do anything, be anything, or cause anything; nor can there be any effect from any "I" other than that "I" which is God. Your reliance on spiritual government is the realization that the Infinite Invisible is the Source of all harmony, all good—omnipresent, omnipotent, omniscient. Any thing or any person claiming to exist by virtue of an "I" or a selfhood apart from God is not power, is not presence, is not reality, is not cause, and, therefore, can produce no effect.

All that takes place in your experience is for the showing forth of God, and it is God revealing Its harmonies, Its powers, Its beauties and Its completeness, so there need be no concern for any one or any thing or any result. It is not your understanding, your power, or your wisdom that is necessary, but the knowledge that all effect is God's ability, God's responsibility, God's government and God's Grace. Can you doubt that?

Freedom—by Grace

Heretofore we have been concerned with human freedom—that is, freedom of speech, freedom of the press, freedom of religion, economic freedom, bodily freedom. I speak to you of spiritual freedom.

What is freedom? Freedom is Life living Itself. Freedom is joy and peace. Freedom is the song of the Soul, the dream of the dreamer. Freedom is being. The man whose being is in Christ is free. I am free and you are free, but not while we are attached to the wheel of human thought; not while we are in obedience to man-made government of the Soul.

Freedom is not a condition of government—freedom is a condition of the Soul. Men in chains have been free; men have been free under slavery and oppression. Men have prospered in periods of depression and panic; men have survived war and flood and famine. When the Soul of man is free It carries him through Red Seas and desert experiences to the Promised Land of spiritual peace. As we turn to the kingdom of our inner Self, we find the reign of divine power in the outer world. As we seek peace within,

we find harmony without. As we find freedom of the Soul, we experience the freedom of Grace.

What prevents us from living in the highest realm of harmony, health and abundance? What prevents us from enjoying all the good that may be found on earth? Is there any power decreeing and enforcing poverty, disease and death? Is there any law of lack and limitation binding us to the wheel of slavery, hard labor and trial? If so, from whence do they emanate?

The world has ever sought for freedom, peace and plenty, but this search has been chiefly in the feverish activity of the human mind, in the tiring energy of brain-racked thought. The human mind, falsely educated through the centuries contains within itself all the fears and failures of the human race. All the anguish of passion, greed, lust, ambition, fear and domination is found in human thought, and there is run the race for lawless possession and voracious acquisition. The result is not freedom, but enslavement to the senses.

If one suddenly decided to withdraw from this struggle for freedom through mortal thinking, would not some unseen, unknown Power reveal Itself to human thought, and unfold without strife the infinite abundance and presence of that Bread which cometh down from heaven, satisfying all mental, physical and financial needs? With the limitation of mortal thought removed, may man not find in the enlarged vision of fearless, unfettered being, the freedom of the race? Where but in the realm of this greater understanding may man find the infinity of his good? Where but in the broad consciousness of his immortal being can the individual find his thirst slaked by the Water that will forever end the thirst for water that does not satisfy? Where but in the realm of his new consciousness can be found the Meat that ends the hard hunger of unsatisfied desires, and frees the mind from the dizzying influence of the senses?

Freedom is a quality of thought and condition, experienced only when attachment to the manifest realm is broken. Above and beyond the lure of mortal sense is the life divine, where one enters into one’s heritage of freedom. This is freedom to live in the world, and yet to be free from bondage to its attractions; to enjoy friendships, but not to be dependent upon them; to welcome money for the things it will buy, but not to be avaricious; to work, not merely to earn a living, but for the joy of it. To seek to raise the standard of our work, or to find a better way of doing the work at hand, brings freedom from drudgery, and eventually freedom from lack and limitation. To love our families and not be dismayed by their failings or too proud of their achievements; to stand back of the world and watch its comings and goings, its successes and failures, its loves and hates, and not be overcome or involved—this is freedom.

CHAPTER NINE: SEPTEMBER

The Deep Pool of Your Being

IT is well, at this point of our spiritual unfoldment, that we stop for a moment and take stock of ourselves, Just what is the *specific principle* we are trying to prove, and from which we expect great things? First of all, the principle is that God is individual consciousness; God is the consciousness of the individual; God is your consciousness and mine. Many facets of this principle have been presented in the Message, but one point, above all, that may be called the vision of The Infinite Way, and from which proceeds all else, is the principle that God is individual consciousness—be it human, animal, vegetable or mineral, God is the consciousness thereof.

Scripturally this is revealed in such passages as, "I and my Father are one; I will never leave thee, nor forsake thee; Son, thou art ever with me, and all that I have is thine." When you understand that "I" is God, you come into the understanding that God, the Infinite Intelligence of this universe, is *your* individual Mind, Life, Soul, Being, Spirit, Truth and Consciousness. That "I", which is Divine Consciousness, is wherever you are, and there is no way of escaping It. "Whither shall I go from thy spirit, or whither shall I flee from thy presence?"

This point must be very clear, because now it is revealed that, ". . . the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth." "The kingdom of God is within you"—there is no need to seek a holy place. "The place where thou standest is holy ground"—right where *you are* is your abiding place in heaven.

All attention is centered on the kingdom of God, within you, and there is nothing to fear, even in hell, because this Divine Consciousness, or God, is your healing, protecting, sustaining and maintaining influence. Although we use terms such as healing and protection, they are not literally true, since in this realization there would be nothing to heal or from which to be protected, except the erroneous belief that you are a human being set off by yourself and in some way out of contact with God. God is your own being, and therefore *the infinite nature of God's being is the infinite nature of your own individual being.* This forever separates us from any sense of reaching out to a God somewhere, and prevents us from fearing powers "out there." It matters not whether it is something physical, mental, moral or financial, "there shall in no wise enter into it (God-consciousness, which is your individual being) anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

This is absolute and complete Truth—the Truth the saints and sages have tried to reveal to human consciousness throughout the centuries. But one thing has prevented the

world from accepting and living this consciousness, and it is this point: whereas all of this is true, it is of no avail to anyone except in proportion as he attains an inner realization of it. The things of God are foolishness with man, and so all of this Truth is foolishness so far as we, as human beings, are concerned, and is of no avail to us. It becomes of avail and becomes the life of your life only when you have attained that first spark of inner illumination which reveals that this is the Truth.

If you were to stand before Jesus Christ, the only reason you could be sure of an instantaneous healing is that He had attained more of this realization than you had. The only reason you can go to a spiritual healer for help today is that he has attained a greater realization of the truth of your *true identity* than you have attained. But you can go and do likewise as soon as you have arrived at some measure of that same realization. If, individually and as groups, we were sufficiently able to live with this Truth, in silent meditation and receptivity, the history of the world could be changed by the peace, the harmony, the healings and the successes that would come out of *the united silent consciousness* of "two or three gathered together in my name." One moment of the silence that thunders in Godly language is heaven, and out of that silence an infinity of healings can take place. Wherever one is desperately reaching out for a realization of the Christ or for the help of God, that one could tune-in to that silence and find peace. This silence, which has such tremendous power, is the consciousness of God when the human sense is still; when the human mind is not thinking, not trying to make a demonstration, to get or to achieve something. When the human mind is still, the Divine Mind is in active expression in the entire universe.

"The kingdom of God is within you," and there is a center of your being which is like a deep, silent pool of contentment—a deep well of silent Spirit. When you are at that center you have found heaven, and it is out of that deep inner silence, which the Master called "My peace," that the healings and harmonies and joys flow forth, and all those who have tuned-in to that Consciousness receive the benefit of It.

Let each one realize that God is individual consciousness, and that the Presence and Power of the Godhead can be brought to bear in your families, your communities, and in your nations, in proportion as you can settle back into this silence *and let it come through*! This is a difficult thing to achieve, and an individual setting about to accomplish it alone may have to go through months and sometimes years of work and meditation. My own experience required months and months of constant and persistent meditation, day and night, before I received the first second of realization, and all that time the question was: How do I know there is such a thing, and that it will accomplish anything? To my knowledge, no one had gone that way before, no one had prepared the ground, and I had no knowledge of it at all—only a conviction, an inner conviction that if I could just touch the center within myself, which is God, that that would release It into expression, and It would take over my life and the lives of those who looked to me for help. Even after the first glimpse of realization it was weeks before the second occurred, but gradually it became my entire life-experience until now it is literally true that "the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Twenty-five years of this inner meditation and contact makes it a simple thing for me to lift those who come to me so that they also can achieve it. The many chapters in the *Infinite Way Writings* devoted to "Meditation" and "Communion," and the consciousness that went into their production, makes it easier for students to achieve this peace of inner

silence, and the united meditations and consciousness of our students make it easier for the rest of the world to achieve conscious communion. One by one, students are attaining a measure of ability to touch that center of their own being and get a response to it. Ultimately, the time will come when every one will be able to touch this center of his own being, at will, and find God's Power and God's Grace flowing from him into the world as an atmosphere of harmony and healing, of peace and joy to all whom he meets.

More and more, the word "meditation" is appearing in current literature, and more and more you read: Meditation—meditation is the way. Do not be misled by any of these articles. Meditation, in and of itself, is not the way! *The way is contact!* Meditation is only a way to achieve an inner silence in which the contact is made. Meditation is the way to get back into yourself, to that deep well of contentment at the center of your being, which is God, and where the personal sense of "I" disappears. When your meditation results in contact the way has been found to let "the imprisoned splendor" escape, and only then do you understand Paul when he says, "I live; yet not I, but Christ liveth in me."

The first step in reaching this center of your being is refraining from the use of the word "I". How foolish it is to associate the personal "I" with anything having to do with God, because it is utterly impossible for an individual to be any kind of a contributing factor toward the Presence and Power of God. As a matter of fact, the opposite is true: only in proportion as you can nullify this sense of "I" can God-consciousness take over and fulfill Itself. To some extent, the word "I" has been excluded insofar as it applies to prayer or treatment: no longer would you use prayer as a means toward influencing God in any manner. Since God does not deal in material thoughts or things it is of no use to have a material wish or desire or hope. When you have learned to go to God with no desires you have eliminated the word "I", and that, in itself, is one of the biggest steps you will ever be called upon to take. In going to God you are going only for a spiritual blessing and benediction, and until you stand in the Presence of God you have no way of knowing the nature of the spiritual kingdom and its blessings. "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Through the blessings of God you are released from the thoughts and the things of this world, and only in this release are God's blessings known and made manifest, but never in the sense of anything acquired or received from God. In no way are you taken out of the world—you are in the world, but not of it. You have found heaven, and you are free, and it is then that you begin to understand the profound significance and poetry of "My peace, still waters, green pastures." ". . . for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Until the moment of contact we do not know the nature of living in a spiritual world, nor do we know the nature of a spiritual blessing. Certainly we can conceive of it, but even at our stage of development most of us are just one step ahead of the orthodox world which looks upon God as pouring out material blessings in the way of increased supply or health or happiness. God does not operate that way: those are the added things that appear in our human world *when we have been released from the thoughts and things of this world.* By just *letting* the Spirit of God work Its wonders within us, we would

come into a state of consciousness in which we would find that the bounties of this world are as free and abundant as leaves on the trees, without taking any thought about them. But any sense of the personal selfhood, such as the use of "my" understanding, "my" spirituality, "my" integrity, would block or end the demonstration of spiritual good. Spirituality, understanding and integrity are the Grace of God, individually expressed, in proportion as there is no personal sense of selfhood to block it. Your part is to "die daily," and then as the Grace of God is manifest as your individual experience you witness the multiplication of the loaves and fishes, the healing of the sick, the raising of the dead. Had the Master not been able to step aside sufficiently to know that "I can of mine own self do nothing," and had the word "I" entered His demonstration in any way, the miracles could not have taken place.

This brings us back to our first point: *God* is individual consciousness (the consciousness of you and me) and therefore the storehouse of infinity is within you. You cannot draw it forth—you can get out of the way, make the contact, *and let it flow forth!* In order to understand this properly it is necessary that you first overcome time and space. You must remember that none of this has anything to do with yesterday. None of yesterday's virtues will help you achieve this realization today, and none of yesterday's sins will prevent proving it today. Your yesterday's, whether for good or evil, have nothing to do with today's spiritual unfoldment. You must rise in consciousness above any sense of limitation, and each time you turn to the within in an earnest sense of self-forgiveness and Self-realization the yesterdays are blotted out. "Though your sins be as scarlet, they shall be as white as snow," and because the nature of the Christ is forgiveness, until seventy times seven, even were you to sin again you will be "as white as snow" the moment you return. As long as you earnestly and sincerely follow this path for the purpose of "forgetting those things which are behind, and reaching forth unto those things which are before," and ". . . press toward the mark for the prize of the high calling of God in Christ Jesus," even though mistakes cling and must be risen above again and again, nevertheless there will come that day of complete attainment when there will be no going back to the yesterdays.

You do not live on yesterday's manna. It is necessary that you make this contact almost hourly throughout each day until that glorious moment when It takes over and says, "I am with you," and eventually on to the end of the road where It says, "I am you." Until that day comes your life is a continuity of Christ-experience—every day you must go to the storehouse for fresh manna. Day by day the manna fell, but always there was a Moses to turn to the inner kingdom to bring forth that manna. Day by day the Christ healed, but there was a Jesus to turn within to loose those spiritual powers. Great blessings are coming into the world today, but day by day there are those who are learning to turn within to bring forth these blessings. *God* is your storehouse of good. God is your individual consciousness; therefore, your *individual consciousness is your storehouse of good.* Many, many times each day you learn to make your contact with that infinite storehouse at the center of your being *and let it flow,* with no concern as to the form in which it will appear in your experience.

In the same way that there are no yesterdays, there are no tomorrows. Tomorrow, when it comes, is today. Right Where you are in this second of consciousness, today, is the only place you can be, and this is the only time you can be. You cannot accomplish this second of consciousness yesterday or even an hour ago; you cannot accomplish it

tomorrow. This can be lived only in the very second in which you find yourself, here and now. There is never any time when you can experience anything other than this second. And it is up to you *to make each second* what this second is, in the same way that you have made this second *what this second is*—by a turning within to your Source. There is no difference between the flow of God this minute or a hundred years from now—it is just a matter of continuity of the contact. The Life of God will never end, and although we cannot remain here one minute after the call has come to labor in other vineyards, as long as there is a work for us on this plane of existence we can maintain ourselves here by this contact, and maintain ourselves in all the vitality of strength, youth, health and wholeness. But we can only do it by the contact, because It is the Presence and Power that does the work.

"There's a divinity that shapes our ends," and, since this is literally true, the question arises: Why does it not do so? The answer lies in the fact that we do not make our contact with that divinity, because when we do, It brings forth whatever it is that we are to do in life. If the Finger of God touched you, It could (if that were Its Will) take you out of wherever you are and put you into a completely different life and existence, and the past would fade away. My own experience has witnessed three entirely different lives —as a business man, a healer, and now as. a teacher and author of spiritual Truth, but I, personally, could never have brought any of these about.

We are not all intended to be the same thing: there must be men of business and science, engineers and builders, teachers and artists—and it is the Infinite Intelligence at the center of your own being that determines your particular expression; but you will never know it unless you make the contact. In the words of Paul: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith . . . to another the gifts of healing . . . to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." There are those, however, who, by Grace of God, have made that contact without any directed effort or conscious activity on their part. Those are they who already are artists, teachers, composers, writers, one thing and another. They have made contact with their Source and are in their rightful places, but even they can increase and improve the quality and character of their output by a greater degree of conscious contact and union with their Source.

The way of this work is not to influence anyone to follow it, or try to carry it to the world at large. The way is to be joyous and free in sharing it with those who, by their eagerness and desire and willingness to sacrifice, indicate that this is a way toward which they have been led. Although thousands of people can become interested, when it comes right down to the individual sacrifice necessary to achieve this inner realization, the numbers rapidly diminish. But you can be assured that since God is your individual consciousness, with faithfulness, persistence and perseverance, you can reach the kingdom of God that is within you, and in this contact It flows forth into your experience and takes over your entire life-experience—Mind, Spirit, Soul, body, business, home—undertakings of any nature.

Consciousness Expresses Itself

From the days when man was limited to travel by foot, to this present day when the only restriction is a six-hundred-mile-an-hour jet-plane, there has been an activity of God at work in human consciousness to free man from the limitations of time and space. Man cannot hasten the day, nor can he retard it, because it is an activity of unfolding consciousness. Those who try to hold It back are destroyed, and those who are Its willing instruments are in tune with the Infinite.

This evolutionary process, which is the activity of God, unfolding, disclosing and revealing Itself, applies to our individual lives. If we are willing instruments and open ourselves, through meditation, we permit this activity of the Spirit to take over our Mind, Soul and body. If we block It by personal sense, personal will and personal desire, It breaks us. Most men of ambition end up on Elba, because the force of God destroys them; whereas, a conscious realization of that same force of God would lift them to the very heights of world recognition.

Throughout the history of the world, wars and oppression and slavery have been brought about by the failure of men to perceive the nature of God in consciousness. Freedom is never gained through war or aggression, but only by an unfolding consciousness which is taking place all over the world. There is a force greater than man, opening out Its Hand and setting all peoples free. *We are merely instruments of that unfolding consciousness.*

In this present era, the world is wondering and speculating much about life on other planets, and in this connection there is one thing that we must remember: God fills all space; there is no place where God is not. If there are other stars or planets in this universe, they were made by God, and therefore they must be embraced in God-consciousness, and they must manifest life, although there may be different degrees and forms of life. Were you to go back three or four thousand years what different forms and expressions of life, what different degrees of culture and civilization would be found! There can be no question that on other planets or spaces there is Life. There must be, because *God is*, and wherever God is. Life is, *because God is life*! As there cannot be a vacuumed life, there must be an expressed life, and that expressed life again would be individual forms of life.

Eventually, we may find that in these outer reaches of space there are civilizations as backward as was the earth several thousand years ago, or we may find them advanced thousands of years beyond where we are now. We have no way of knowing anything about that, but we do know this: Consciousness is God, Consciousness is Life, Consciousness is that which is formed—therefore, *wherever God is, there is life*! Time and space are filled with God, and whatever forms of consciousness exist, whether behind or ahead of us, are determined by things over which we have no control, because Consciousness is forever expressing Itself.

The degree of experienced life is in proportion to the degree of consciousness unfolding. Regardless of where you are at this moment in life, that represents your degree of God-life, expressed and unfolded into conscious expression. This you can change at

any time by opening out your consciousness for a greater flow. There are no yesterdays and there will be no tomorrows. There is only this instant in which you recognize that there is an activity of God operating in human consciousness, and that you are merely an instrument for Its operation and expression, and it is through your frequent periods of meditation, communion and contact that you permit It to have sway.

Effective Prayer

Only those who experience a deep, inner spiritual contact or realization can pray effectively. This may, at first, seem a shocking statement to those who have been brought up in the old teachings that we must turn to God, pray to God, ask, beseech God for this, that and the other thing. However, as we meditate and ponder this subject of effective prayer, we find that if we do not receive what we pray for, we pray amiss. Certainly we are all well acquainted with the sort of prayer that is "praying amiss."

In *The 1954 Infinite Way Letters*[1] we find this quotation: "Prayer is a spontaneous unfoldment of Truth from within our own being. Prayer is a spontaneous revelation of God in action. Prayer is our degree of receptivity to Truth. Prayer is the avenue opened within ourselves to receive the Love, Life, Truth, and the unfolding Wisdom of God."

"Prayer, then, is the spontaneous flow from the Father within, to our outer consciousness. Prayer is the recognition of the nature of God as fulfillment. Prayer is the realization of our inseparability from God. 'I and my Father are one,' is the relationship established in the beginning. One-ness with God is the divine state of our being, but only prayer can reveal it."

Why is it then that only individuals with deep spiritual realization can pray effectively? To understand this it is first necessary that we understand something of the nature of God and, through this, the nature of prayer. Through different states and stages of development we have been taught various concepts about the nature of God and the nature of prayer, but suddenly we come to a point in our experience where we realize that no longer will any of these concepts suffice. We come face to face with the realization that nothing has been given us on the nature of God or the nature of prayer that is of any value whatever in this particular moment; and it is then that we must begin to strip away the centuries of false beliefs and ideas that have built up in our consciousness through being subjected to the world's concepts concerning these two great points.

No one can tell us anything about the nature of God or the nature of prayer. We come to realize that no matter what we knew yesterday or this morning—in fact, if the realization we had at those times would literally raise the dead, *now* we must be renewed. In this moment we must come to a deeper realization of the nature of God and the nature of prayer, and as we go within our own consciousness we realize that we must give up any idea that there is a God to whom we can pray; that there is any God who can be cajoled, wheedled or influenced to bring about any personal desire, or desired effect.

We must consider carefully all of the different concepts that have pressed in upon us. It is true that at certain stages of our development we have been taught to pray for things, for ideas, and then for spiritual realization, and there was nothing wrong with

those prayers at that particular time. But now, today, this very minute in this moment in eternity, none of the old ideas or concepts are of any avail, and they must be weeded out and cast from us. As we turn within in stillness and in silence, with an utter lack of old conceptual beliefs and old ideas, we begin to realize, even in a small measure, the fact that there is a God that is "Closer than breathing, nearer than hands and feet"; and that we live and move and have our being in that Infinite, Invisible Spirit. We become conscious of it the moment that no old ideas or concepts, no desires or wishings interfere with the listening that is going on within us.

As we sit in this silence, listening, attentive, waiting for the Word of God to well up in us, we find a new dimension coming into our experience regarding God, the nature of God and the nature of prayer. Surely this experience is prayer in a sense that is more real, more definite than any we have heretofore known; surely in this moment we are developing to a higher degree that inner listening ear that is the reality of communion. And so in this stillness, in this lack of mental and physical effort, in this moment of peacefulness, of letting go, of relaxing, we reach that point at the center of our being, and make contact with the Infinite Invisible that is within us. It is then that a transformation takes place, be it great or small in our eyes, and where once there was concept, erroneous concept, now there is, in some degree, knowledge of reality—calm, confident, serene knowledge in the realization of the nature, the activity, the essence and the being of that which we call God. In this moment of contact, in some small measure we have really, truly, experienced God, and it is this experience and this alone that constitutes effective prayer.

Only in the depths of an inner contact within the consciousness of an individual who has been sufficiently attuned to this Infinite within can one arrive at effective prayer. Only in the degree in which we, as individual consciousness, lose ourselves and become one in conscious awareness of the Infinite Invisible within us, are we able spiritually to transcend, to see through the things in our experience. There is no other type of effective prayer as we know it. The reason the prayers of saints and sages and practitioners seem more effective than ours is that they, through Grace, and through a process of inner development, have arrived at a state of spiritual consciousness which permits of constant, continuous contact, communion or union with the Father within. This is the test of our prayer: if we make our inner contact, if we gain our "click," if we feel the gentle warmth within, we know that we have been experiencing effective prayer. Whenever this inner contact is not made, our prayer is in the realm of the letter of Truth, rather than in the realm of the Spirit of Truth, and it does not bear fruit of a spiritual nature. Again I quote from *The 1954 Infinite Way Letters:* "When we hear the still, small Voice of God, when we receive the inner impartation or the feeling of the Presence of God, we are receiving the benefit of prayer, and whatever may be the necessary *form* of demonstration will take place in our experience."

(A Student.)

The Ninth Commandment

The Ninth Commandment, "Thou shalt not bear false witness against thy neighbor," is a Cosmic Law, but what does it mean? Certainly this does not mean that we are just not to spread rumors and gossip about our neighbor, but that we are not to hold our neighbor in humanhood. If you say, "I have a fine neighbor," you are bearing false witness against him just as much as if you said, "I have a very bad neighbor," because you are acknowledging a state of humanhood, sometimes good and sometimes bad, but never spiritual.

To bear false witness against your neighbor is to declare that he is human, that he is finite, that he has failings, that he is something less than the very Son of God, and so we violate Cosmic Law every time we acknowledge humanhood. Every time we acknowledge our neighbor as capable of being sinful, poor, sick or dead; every time we acknowledge him to be other than the Son of God we are bearing false witness against him.

In the violation of that Cosmic Law we bring about our own punishment. God does not punish us—we punish ourselves, because if I say, "You are poor," I virtually say, "I am poor." There is only one I and one Selfhood, and whatever truth I know about *you* is the truth about *me.* If I accept the belief of poverty in the world, that reflects itself upon me. If I say, "You are sick," or "You are unkind," I am accepting that there is a quality apart from God, a being apart from God, an activity apart from God, and in that way I am condemning myself, because there is but one Self, and ultimately I am punished by my own conviction—bearing false witness against my neighbor.

We come to a place of *not* bearing false witness against our neighbor when we come to the realization that the Christ is our neighbor; that our neighbor is a spiritual being, the Son of God, just as we are. He may not know it, and you may not entirely know it, but the truth is, I am Spirit, I am Soul, I am Consciousness. I am the very manifestation, the very expression of God, and so are you and so is your neighbor, whether he is good or bad, friend or enemy, next door or across the seas.

Cosmic Law is revealed throughout scripture, and in the Sermon on the Mount (Matt. 5, 6, 7) the Master gave us a guide and code of human conduct to follow while training and developing ourselves to Spiritual or Cosmic Consciousness. The Infinite Way does not deal with good humanhood, in and of itself, nor is it a correction of one's human conduct. It deals entirely with understanding the spiritual values of reality; in the adoption of a spiritual code which automatically results in good humanhood. Good humanhood is just a natural consequence of spiritual identification. It would be impossible to understand that Christ is the Soul, the Life of individual being, and then quarrel with your neighbor or slander him. We place all of our faith, trust and confidence in the Infinite Invisible, and we are not considering human circumstances or conditions. Then, when we do come to human circumstances and conditions, we see them in their true relationship. When we say, "Thou shalt love thy neighbor as thyself," we are not speaking of human love or affection or friendliness: we are holding our neighbor in spiritual identity, and later we come to see how that is carried out in the human picture.

ACROSS THE DESK
Aloha Oe:[1] *Its Meaning*

It's more than just an easy word for casual goodbye;

It's gayer than a greeting and it's sadder than a sigh;

It has the hurting poignancy, the pathos of a sob;

It's sweeter than a youthful heart's exquisite joyous throb;

It's all the tender messages that words can not convey;

It's tears unshed, a longing for a loved one gone away;

It's welcome to Hawaii and it's lingering farewell;

It's all the dear and silent things that lover's lips can tell;

It's woven into flower leis and old Hawaiian songs;

It's frailer than a spider-web and strong as leather thongs;

It's fresh as dew on ginger blossoms and older than the moon;

It's in the little lullabys that native mothers croon;

It's said a hundred different ways, in sadness and in joy;

Aloha means "I love you." So, I say "Aloha oe."

(From: *Hawaii Says Aloha,* by Don Blanding.)

Recent years have introduced Hawaii to all the world, and Aloha is fast becoming a universal language. We now have the Aloha greeting and the Aloha parties of farewell; the Aloha spirit and the Aloha giving. And who in all the world can convey the meaning of Aloha as Don Blanding? In his latest book, *Hawaii Says Aloha,* Mr. Blanding makes us feel this Aloha so truly that some of that spirit must rub off on us.

When the world accepts the Spirit of Aloha it will quickly open the inner door of consciousness to the final revelation: The Spirit of Christ. Then there will be no more world to save, no sick to heal, no sinner to punish or reform. "Where the Spirit of the Lord is, there is liberty."

As we are consciously filled through reading and hearing the Word, we begin to

let this Spirit of the Christ flow from us, as the citizens of Hawaii let the Aloha spirit flow from them, and then we attract the world which is seeking freedom from the burdens of "this world."

Remembering this passage of scripture, "Where the Spirit of the Lord is, there is liberty," we will give up the external seeking for demonstrations, the anxious concern for persons, things, conditions, and we will seek, Oh! so diligently, sacredly and secretly, for "the Spirit of the Lord," knowing that in finding It we will have found our freedom in God.

[1] By Joel S. Goldsmith.
[2] Reprinted by permission of the Author

CHAPTER TEN: OCTOBER

The Invisible Nature of Your Life

"Ye have sown much, and bring in little: ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

(Hag. 1:6-11.)

GOD, the Infinite Invisible (your individual consciousness) is the Source and Fount of your being, from which flows the Water of Eternal Life. Therefore, your individual consciousness is the storehouse of infinite spiritual unfoldment, and out of the *enriched spiritual awareness* comes all the joys and blessings of a complete and satisfying life. When this consciousness is what we term human, it is barren: it lacks the substance and the elements from which spiritual or perfect harmonious demonstration must flow. Instead of coming into the realization that God is your consciousness, "ye run

every man unto his own house”—unto your own sense of spirituality and wisdom and supply, and, in thus looking to your personal selfhood, find that regardless of what you draw from it, you receive no sense of permanent good or satisfaction. “Ye looked for much, and it came to little.” We have all sown much, but have brought in little; we have worked hard, but have accomplished nothing; we have earned much, but have nothing to show for it. We eat, and hunger again; we drink, and thirst again; we acquire and experience all the material and pleasurable things of human life, but find no fulfillment or contentment. This is true of each individual in his humanhood.“Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified.”

In the second Chapter of Haggai, verses 4-9, we read: “Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua . . . and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace.”

In these passages we are instructed to go up into high consciousness, and work, and build a Temple of God—a consciousness of spiritual Truth. Every time we read and hear and meditate upon the Word of God we are filling ourselves with the substance from which this House of Spiritual Consciousness is built. Every time we turn to the Infinite Source and draw ourselves into that which brought forth all the glories of the earth we are fulfilling these passages, so that when we are faced with our sense of physical supply, be it silver or gold, health or happiness, we find that it is in God and not in ourselves, and therefore it is infinite. We also find that the more that flows out, the more there is left over; but when we think of it as being *ours* there comes a sense of finiteness and limitation, and regardless of how much we take in, there is never anything left over.

Once you come into the realization that God is individual consciousness, you will see that God does not send supply, *God is the supply,* and then you will understand that no one can lessen or deplete his supply. It was this realization of the infinity of supply that enabled the Master to feed the five thousand with only five loaves and two fishes, and have twelve basketsfull remaining. God is the supply, and when you have God you have the infinity of supply. When you have the forms of supply without the supply itself you have nothing, and even if you had a billion dollars but did not have God, you would have nothing. Often an individual with a consciousness of supply accumulates great wealth and lovingly leaves it to his children, who, not having a consciousness of supply, promptly run through it or lose it, and within a short time find themselves with nothing. That is the meaning of the saying, “From shirt-sleeves to shirt-sleeves in three generations.” God has given each one a great opportunity to live by his own consciousness. Every man is supplied in accordance with his own state of consciousness, and every man will lack in accordance with his own state of consciousness. Sooner or later, people will learn the folly of accumulating money for their children, and will understand that they bless their children only in proportion as they help to develop their

consciousness of supply.

As you begin to perceive that *God* is your individual consciousness, and that *God is infinite,* you begin to discern the nature of supply as that which is invisible, and no longer do you judge the amount of your supply by appearances. The fruit on the trees and the dollars in the purse are not supply: these are only the forms which supply assumes in your experience for your use. Wherever *I am,* supply is, and never has an individual who has known that supply is invisible, spiritual, omnipresent, been without supply, except in those occasional moments now and then when there may seem to be a temporary absence of the forms of supply. "Yet have I not seen the righteous forsaken, nor his seed begging bread."

In my youth I suffered more or less from ill-health, and consequently I was a bit more concerned about the subject of death than most people. However, I developed an avid curiosity and interest in life, and dreaded the day when I would have to leave it. One day, after I had been to the barbershop, the distasteful thought of death came to me, when suddenly I received my first glimpse of immortality. It occurred to me that the hair and the finger-nails that had just been trimmed were already in the furnace, but it was of no concern to me because *I* was still there and all was well. That made a difference in my attitude, because I was able to see that it could just as well have been my hand or arm, but *I* would still be here. From then on it was not difficult to see that regardless of what happens to the body, *I* am still here, separate and apart from that experience, and my life, my consciousness, will continue to go forward. Just as you are separate and apart from your automobile, even while your automobile is carrying you across the mountains, so are you separate and apart from your body. At no point are you a part of the automobile: the automobile is just an instrument or vehicle for your use, but you have no personal identification with it. You are not a part of it; you and the automobile are always separate and apart from each other. God is immortal, God is eternal, God is your true identity, and as you follow this through you will learn that regardless of where your body is, "I", which *I am,* is permanently and eternally here. The nature of God, Consciousness, is a continued state of immortality, of eternal being, and that is what *I am.*

"I", individually, *am* a state of Divine Consciousness.

As I pursued this thought, further questions arose: Who am I? What am I? Am I that which is visible, or am I the invisible, which acts to produce visibly? It is not a matter of I *have* a life force, but of realizing I *am* that life force. I *am* the spiritual life force which is functioning from the within to the without, and that life force constitutes my true and individual being. This is equally true of the things that we call supply, such as money, food, clothing, housing. *You* are the invisible life force. Your body is one of the forms which you assume. Your dollars, your home, your business, are other forms which you assume, but *you* are the animating life force of your being, of your body, your home and your business. Just as you are the directive force of your automobile, so are you the animating force of your entire career. The more you realize this, the more it flows in infinite forms and varieties. It is all a matter of right identification, and on that hinges the entire secret of your harmonious existence.

That I *am,* which is immortal, is likewise infinite, and with this understanding you will realize that you are never exhausting your supply, your life, your strength, nor your span of years. The only "I" exists as God-consciousness, and to see God as the "I" of your being (your individual consciousness) ends the periods of drought in which not only

your supply seems to vanish, but your body also. As you perceive this point of your true identity as the Consciousness which permeates the body, which uses the body as an instrument or vehicle, you will come into the experience that is witnessed every day in nature: the bark falls from the tree, new bark appears, but the tree remains. Through this activity of Truth in consciousness you will eventually see that daily this body dies, and daily it is renewed, and that always this body will remain in strength, in health, in vitality, and in youthfulness.

When you perceive that you exist as consciousness, from that consciousness is received the word that was covenanted when you came out of the Egypt of spiritual darkness and ignorance. This covenant is the word "I". "I will never leave thee, nor forsake thee." "Lo, I am with you alway, even unto the end of the world." As you emerge from darkness and ignorance into spiritual wisdom, one of the first experiences is an inner assurance of a Divine Presence. Practically everyone who has had a spiritual experience has received some form of a promise—an assurance of a Presence and Power, an assurance of life immortal, an assurance of supply and protection.

"My Spirit remaineth among you," is the first covenant that is made with us as we come out of our religious superstition and ignorance. The Spirit, Presence, Power and Consciousness of God remains with you, and you find that "the glory of this latter house shall be greater than of the former." Once the realization comes that "I" exist not as body, but as Principle, as Spirit, as the very Consciousness of God, then, out of that consciousness, this "house" is filled with glory. All that beforehand was covered with a drought is renewed, and "the years that the locust hath eaten" are restored. In this new consciousness, which is the realization of true identity, the Spirit of God, the Christ, is upon you.

As you attain the realization of your true identity as an invisible life, no longer do you identify what you see in the mirror with yourself. That is not "I"—that is body, and as you realize this your body begins to change and improve in form. Ignorantly we have been identifying this body as ourselves, and through this false identification have made this body look as it does; whereas, with right identification we quickly begin to change its nature so that ten years from now it will probably look younger than it does at the present time. In every case of realization this is true to some degree. Out of the consciousness of God cannot come age, limitation, weakness or death, and I have witnessed many people in the advanced years of eighty and ninety who were far, far from such appearance because of the degree of their realization of this Truth. It is merely a question of realizing oneself to be God-consciousness, rather than limited, human, material, mortal, finite consciousness.

Every real and permanent blessing that comes into your experience must come through a transformation of *your* consciousness—through an activity of Truth in *your* consciousness. After you have been taught, and lifted to some measure of realization, no longer must you be deceived by appearances, but be able to see through every human being, animal or growing thing, and know that what you are seeing is only the form or body—that the true Self is invisible to sight. There is an invisible activity of Truth in consciousness within each of us, and that activity of Truth is constantly renewing and providing all that is necessary for our earthly experience. There is only one Consciousness, and every individual is this same God-consciousness; therefore, the degree of your demonstration lies in the degree of your conscious realization of this

Truth. Great changes begin to come into your life, and the lives of others, as you are able to recognize the Christ, the invisible, spiritual man of God in all whom you meet.

Healings are brought about between practitioners and patients only by the practitioner's realization that God is an infinite, eternal and harmonious Life, and that *God constitutes individual being.* It is all a matter of right identification, and a steadfast realization of this Truth is all that is necessary. If we think of each other as human beings who must be healed, corrected or improved, we are just practicing a form of materia medica. Healings take place when we withdraw from all attempts to heal, correct or improve, and abode in the realization that *God* is individual being; that *God* is the only identity; that *God* is the Source; and that *God constitutes your true being.*

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." We all have the same substance, the same life, the same inner activity; but the degree of your individual realization of this Truth determines the degree of your demonstration of it. Your Source is infinite, but the degree of your realization of the infinite nature of your Source determines the degree of your outer expression. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The Secret Place of Realization

It is not necessary to take thought for your life (that is, consciously direct it) for the same reason that the tree does not have to take thought for producing its fruit: its spiritual identity, being God, operates without the necessity of conscious or anxious thought. This, of course, does not in any way mean that we are to stop planning and conducting our affairs in a normal manner, nor does it destroy the human mind and activities. It simply means that instead of humanly setting about to direct your affairs each day, the first step is to retire into a period of inner meditation, and in this silence and peace receive the assurance and awareness that the Infinite Invisible Spirit of God is working in you, for you and through you—then It will give whatever right thought, direction and guidance is needed for your experience.

Recently I received an urgent call from a student, and I asked that he wait one hour before going ahead with what he had in mind at that instant—wait, wait one hour, wait until I had received the assurance of the Presence of God. Always wait, meditate, ponder, until you receive that assurance, and then go ahead. Once you have learned the practice of meditation up to the point of contact before venturing on any of your daily affairs, you will find that you will be led to take the right human footsteps.

As the contact is made, the ever-available Presence of God takes over and reduces the human footsteps, and directs the steps you are to take. While you take them, It performs the work that is given you to do; It goes before you to prepare the way and to make the crooked places straight, to do everything necessary for your protection, guidance, direction and support. Once you come to the place of trusting the action of the

Infinite Invisible, never will you take a human step without Its inner assurance, and then you can be certain that you are on the right path. Even if you should take a wrong step or make a mistake, it will be corrected before any damage can be done.

At times, in our class and lecture work, the period of meditation lasts much longer than is usually the case. There is a reason for this: the meditation did not come to the point of release, to the point where It had taken over, and so there had to be a period of patience and waiting. Should I begin to speak before It comes, the only thing you would hear would be my stored-up memory of Truth, in which there is no power whatsoever. I could talk for hours, but unless a message comes forth out of the Consciousness of God, imbued with the Spirit, it has no substance, no activity, no life, no healing. It would not be the Word of God: it would just be that which I remembered, and that is not the Bread of Life. In the words of the Master, "My doctrine is not mine, but his that sent me," and if I wait until the answer comes from within, the message is spontaneous. Although you may have heard the words before, the Spirit is flowing, and it is now the Word of God, which is quick and sharp and powerful. It is this Word of God which produces harmony in the visible world.

Before venturing forth upon your daily affairs, your function is to be sure that the blight of human consciousness does not touch your crop, but that you are imbued with the covenant that was given in the beginning: "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

God is Individualized Consciousness

Through perception of the Truth of Being, you learn that all power is in your own consciousness, and in your consciousness of that which is appearing to you. Power is never separate from consciousness, nor is it ever something "out there" in person, place, circumstance or condition. God (Divine, Infinite Consciousness, which is individual consciousness) is all authority, all power, all harmony. It is through this understanding that you become possessed of your dominion. This is not personal dominion—it is the Dominion of God, acting as individual consciousness.

It is incorrect to condemn other people or to blame a circumstance or condition for any error in your life's experience. Furthermore, it is incorrect to believe that it is something over which you have no control. The real fault lies at the door of ignorance of the Truth. Everything that occurs in your experience is the direct result of your own consciousness, so now is the time to cease blaming someone or something for your troubles and problems. Troubles and problems are but adjustments, and there must be adjustments if there is to be spiritual progress. *Your experience is your own state of consciousness unfolding,* whether it is the experience of your health, home, companionship, business or supply.

All power is in God, and since God is your individual consciousness all power is available unto you. As you entertain this Truth in consciousness it naturally follows that your consciousness manifests itself as what appears to be an improved person, place, circumstance or condition. Once you have learned this Truth it is inexcusable to continue

permitting domination by anyone or anything in the outer. No experience can come to you except as the unfolding of your own consciousness, and once you realize that *all is God, unfolding and disclosing itself,* the experiences you attract to yourself are on the level of this realization.

It is only through your own personal realization that you are able to help others, so ask yourself this question: Do I really know God as the consciousness of my individual being? Your work is finished when you attain your sense of oneness with God, so endeavor to make today your day of conscious realization, and henceforth your entire life will begin anew. Past experience has nothing to do with it, nor age, nor lack. All that is needful is the sincere desire to let today be your day of conscious oneness with God, and when you have attained that sense of oneness you become a law of peace and harmony unto yourself, and unto all who come within range of your consciousness.

For the benefit of those who desire to help others, it is necessary to learn to leave them alone. Do not attempt to convey some benefit to the individual, because no appeal to the human intellect can convince another of Truth. *Let Truth touch those who are ready for it.* Do not take them into your thoughts at all. When you turn to God, God automatically becomes the contact to any individual on earth who may at that moment be participating in your experience.

You are dealing with a principle—a principle that will heal and save and reform. Remember, however, that this principle can operate only if and when you leave the individual (patient) out of your thoughts, and keep your mind stayed solely on the fact that God is the cause, the law, and the effect unto all that is. The secret of harmonious living lies entirely in the realization of God as individual consciousness, and once you understand that, you can trust every one to the government of his own consciousness. Let the individual rest in that Truth—"loose him, and let him go."

Suppose you were faced with the claim of a discordant organ or function of the body. Turn away from the claim, turn to the Father within, and ask yourself: Is health, activity, power, in any organ or function of the body? Is not the body, in its entirety, an effect of consciousness? Is not consciousness that which governs and controls? Is not consciousness God? Since God is the consciousness of the individual, God is the substance of the body, the function of the organs. God has control over all that appears as body or bodily function, and therefore harmony is an everpresent law. The moment you have realized this Truth, dominion has been proved over the discordant organ or function.

If the question is one of supply, turn away from the *appearance* and take up the subject of supply. Realize God as the consciousness of the individual, and that consciousness as the supply. If the question is one of separation, turn away from the appearance and realize God as oneness. *All* being present in God, the belief in the separation is dissolved. Thus, in meditation, is consciousness opened in specific directions.

Accept this spiritual principle: God is the Life, Soul, Mind, Intelligence, Substance and form of individual being. Realize that when you say "God" you are speaking of the consciousness of individual you and me, and this consciousness (God) then becomes the law of health, wealth, harmony and happiness unto all. Once, this Truth has been accepted as a principle, you automatically revert to it whenever faced with any erroneous appearance or claim. The person seeking help is not your consideration: he is merely the one who will receive the benefit. Your only interest is: *what is the principle*

involved? Retain your interest solely in this universal Truth, and as you embrace it as such all those who come in contact with you are healed. Then your gratitude is not for the healing—your joy is for *the principle shown forth.*

All dominion is in God, all jurisdiction is in God, and if you are silent enough, still enough, It will be manifest. You have dominion over "this world," not as a presumptuous human but through the Grace of God, and you manifest and express and bring it forth only in silent awareness. No matter how high your human thoughts may be, they are not God's thoughts. God's thoughts come only in Silence—in the realization of God as individual consciousness, unfolding and disclosing Itself.

Dominion by God's Grace

"In the beginning God created the heaven and the earth. . . . And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus, in the first chapter of Genesis, we learn that God created man in His own image and likeness, and that God gave man dominion over everything in life. There is an "I" within you—an "I", created in the image and likeness of God, which is your individual, spiritual identity—your true Selfhood, and it is this spiritual identity which has dominion over everything in life.

In our Prodigal Son experience we have wandered from our Father's House, and have set up a separate identity which is called Joel, John, or Mary. Thousands of years of false teachings and their resultant erroneous concepts have brought us under the belief that we are subject to things in the external realm: that we are controlled by the body; and that we are victims rather than masters of this personal selfhood. Gradually, we have relinquished a little dominion here and a little there, until much of the time we live in fear of persons, things and conditions, and of late we have even come to fear the thoughts of other people. The world would have us believe that we are not Children of God; the world would have us believe that we do not have dominion over the earth, the skies, and the waters. If you examine your own thought, you will soon see how many things you fear in the external realm, and then you will realize that you *do* permit the world to have dominion over your thinking, over your bodies and your experiences.

The ability to rise above the discords of human experience begins with an understanding of what you are in life, and one of the first steps in spiritual living is to understand the word "I". Silently, within yourself, speak the word "I". "I, Joel—I, John—I, Mary"—realizing that that "I", which you have declared, is the Spirit of God in man, the immaculately conceived Son of God, the Christ. Again, silently speak the words: "God, the Father; God, the Son. God is the Father; God is the Son; and God is manifesting and expressing Himself as the spiritual identity of your individual being.

There is no such thing as dividing God into bits. God appearing is the infinity of God. When you say "God is Love," the whole of the Godhead is included in that statement. When you say "God is Mind," or "God is Life," you are speaking of the Allness of God. God cannot be divided or separated from Himself. God is revealing, unfolding and disclosing Himself as you, and therefore every quality, every attribute, and every activity of God is embodied within you.

As you close your eyes and say "I", remember—". . . 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." And again, "I can of mine own self do nothing," but by the Grace of God I have dominion over everything, every condition, every circumstance. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." By the Power of God "I" have dominion.

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." In other words, nothing on earth can have dominion over you, but the state of your consciousness determines the degree of the harmony or inharmony in your experience. If you permit yourself to be influenced by beliefs of weather, climate, infection, contagion, supply, you make yourself victim of these things. If you fear the thoughts of other people, you make yourself the victim of anybody's thoughts. Whereas, the moment you assert your God-given dominion, you become the law unto your universe.

The secret of harmony is the activity of Truth in *your* consciousness, and so it is the degree of activity of Truth, or the lack of it, that determines the good or evil in your experience.

In Quietness and in Confidence

Heretofore much of the work of spiritual teachers has been based upon reading, stating, declaring and affirming Truth. Now we rise to a higher level in consciousness, where we learn the true nature of silence, of stillness, of quietness; where we constantly and consciously "listen" for Truth to utter Itself within us. "Be still, and know that I am God," and this silence declares the Presence of God, inseparable from your very being. This stillness reveals that neither man nor circumstance can have power over you, since That which declares Itself to be "I" within you is all power. That which reveals Itself in quietness and in confidence is God, the restorer of harmony in your existence.

It is not the thoughts you think, but the thoughts which unfold in the Silence that constitute your guidance and inner wisdom. It is not the thoughts you declare, but the consciousness of Truth developed through your inner receptivity that brings God-government into your experience. Thought is not a power in the creative sense. No matter how much you think, you cannot make two times two equal four: you can only become aware that two times two *are* four. Thought is the avenue by which you become aware of the divine realities that already exist.

The Silence is the creative principle of all existence. The Silence is the healing activity in individual consciousness. The Silence is power. There is but *one being,* Christ,

and the Christ of your being is the Christ of all. In the Silence the Christ utters Itself unto Christ in the depths of Its own Being. In the Silence you become receptive to the voice of the inner Self, and as Truth expresses Itself in your listening ear you become aware of the healing influence, with signs following. Your receptivity to the Kingdom of God, which is God-consciousness, God-awareness, God-knowing, constitutes the healing atmosphere.

There is a difference between taking thought and taking no thought. Take thought, not for the things of "this world" but for the things of God. Take thought for God and the activity of God. Take thought for the spiritual universe, and keep your "conversation in heaven" by pondering, meditating, thinking upon the things of God. As you go about your daily affairs, open your mind as well as your ears, and think: "Speak Lord; for thy servant heareth," and in this conscious turning within, listening to the Spirit, keeping the contact open, you are enabled to live God-governed lives. The activity of Truth in your consciousness is the Light which dispels the darkness of human sense. In quietness and in confidence, in receptiveness and in silence, Love reveals Its comforting Presence, and assures you that "underneath are the everlasting arms," upholding and supporting you, even in trial and tribulation.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

CHAPTER ELEVEN: NOVEMBER

Suggestions for Healing Work

DURING a trip around the world in 1954, I met with many men who are willing to agree that people with all types and forms of religious backgrounds and teachings, and every method of approach, can unite in the realization of two things: first, the realization of God as individual being; therefore, our conscious union with God, our oneness with the Source of all Good. Second: the prayers of the Church cannot heal. One such man is Brother Mandus, who, after a spiritual experience, found that he was a healer, and who heads the World Healing Crusade which operates in Protestant Churches of all denominations throughout England, Ireland, Scotland, Wales and Holland. Brother Mandus is convinced that once people know that there is a healing power in spiritual Truth they will no longer be satisfied merely listening to sermons, and that eventually it will become necessary for the ministers of the Churches to attain the healing consciousness which will enable them to "go, and do thou likewise." Fruitage of that already is seen in that many ministers are studying to attain this healing consciousness, and just recently the Church of England held a conference to which all the well-known healers were invited to participate in order that the Church might learn how healing is accomplished.

Before our meeting last year, Brother Mandus had read the *Infinite Way Writings* and wrote me stating how thoroughly in accord he was with that teaching, and how closely it paralleled his own unfoldment. I answered his letter and a correspondence and friendship developed between us. After meeting him I came away with the feeling that Brother Mandus is *a. state of realized consciousness*—God-consciousness, Christ-consciousness; and that whatever healing he does is not through what he says or how he says it, but through the state of consciousness that he is. Although his Writings would seem strange to us, yet in between and behind it all you can see how the same consciousness is appearing on earth in that part of the country, doing the work in that way, while it is appearing on earth in this part of the country, doing it in this way. Although his work, in its presentation, is entirely different than ours, the ultimate motive is the same, and in order that you may see how universal this message is, I should like to share a portion of a recent letter.

"My dear Joel,—I was very thrilled and deeply moved by your recent letter with its vibrant message of love, power and authority. I am with you all the way in your clear-sighted realization of God as the only power, the only activity; and that therefore there is no need to battle with the negative beliefs, which are, in themselves, only a belief in a selfhood apart from God. In fact, all negative situations only have power when we ourselves recognize and deepen our awareness of them by concentrating in a battle to overcome them. Certainly I know in my ministry of healing that the spontaneous healings take place when we effectively know our oneness in God in a complete abandonment of effort to overcome anything. We rest in the Divine, and therefore there can only be the Divine, in full and free and perfect expression. In God there is no sickness, therefore sickness cannot exist, except when we insist upon separating ourselves from the Divine to believe in false appearances.

It is so wonderful how the new realization is beginning to reach out to the masses. With you I see most wonderful possibilities of spiritual revival in our time, and by this I do not mean the old-fashion revival, but a new, stirring, vital revival which brings us all into the absolute Spirit, where the Almighty Power of God can blaze forth in perfect expression. What a wonderful age this is—never in history has there been such opportunity to bring millions of people into a central realization of their Divinity. It is such a comfort and strength to feel united with you in this oneness of Spirit, therefore oneness with each other. In Spirit, therefore, "all that I have is thine," and infinite powers and potencies are released in you and in me, and in all whose lives touch ours. I rejoice with you, and give thanks that it is so.

Great events are in the making, and you truly say that this will be a wonderful year. Bless you for writing, and my spirit fuses with yours long before these words can reach you in print. At this moment I am absolutely at one with you, and you know that God uses me to bless you, and you to bless me, for He it is who doeth all the work. A thousand blessings, and love from us all.

Yours devotedly,

Brother Mandus."

Does this not show forth a beautiful spirit of oneness, and is this not a breaking-down of "my" teaching and "thy" teaching, of this Church's teaching and that Church's

teaching, into the realization of the Truth that there is but one Spirit, and that that Spirit will raise up your mortal body, even as It raised up Jesus Christ from the dead? That Spirit is not Jew nor Gentile, Christian nor Mohammedan, Oriental nor Occidental—that Spirit is God Itself permeating human consciousness wherever human consciousness is willing to open itself without prejudice, without bias, without limitation, and realize that this is the Spirit of God in me, working through me for your blessing; that this is the Spirit of God in you, working through you for my blessing, since we are one in Christ Jesus.

Probably never before in history have so many people been in agreement that what we are showing forth to the world is not somebody's personal, copy-righted teaching or religion, separate and apart from the basic teachings of God, but rather, that we are showing forth the very Spirit of God Itself. The wisdom of all ages is once again coming to light in human consciousness, and for the first time literally millions are being told and taught of *their individual divinity. God* is your being, your Mind, your Spirit.*God* is the only law, the only activity. *God* it is that unites us, so that whatever blesses one blesses all. Whatever Spirit, Presence or Power of God is made manifest in my individual experience becomes your individual experience the moment we consciously unite in and as one. This is true of every one who can open consciousness to this realization. Let us all unite in the realization that I am in the Father and the Father is in me, and that therefore you are in me and I am in you, and we are all together in the Father, united in oneness. The light of this wisdom is entering human consciousness all over the globe, hastening the day when the Kingdom of Heaven is to come on earth.

One of the most vital points in the entire Message of The Infinite Way, and one which is repeated again and again in all of the Writings, is the nature of error. This is a point on which the Churches of the world must ultimately agree, because this is what prevents their prayers from being healing prayers. The prayers of the Church cannot heal because sickness and sin do not exist as conditions, and therefore praying to God is not the way to heal them. God cannot heal or remove that which has no existence. Negative conditions do not exist—they only operate in proportion to our acknowledgment of them, and our determination to battle them. It is only as we relax in the realization of our union in God, of God, as one with God; only as we rest in the realization that God is individual being and identity, and even the substance of the body—only then can we take the next step into the understanding that negative conditions have no existence, but that they exist only as universal beliefs which individually we are accepting. If you are accepting sickness and negative conditions there is work for you to do, and that is to reject such beliefs, not by battling disease or resisting sinful or negative conditions, but by consciously realizing that neither disease nor sin has entity, substance, law, or continuity.

Most people do not realize that they give reality to the very conditions from which they desire to be free. As much as they would like to be free of erroneous thoughts and conditions, they persist in demonstrating more of the negative than of the positive. As an example, I would like you to follow me in this illustration: Let us pretend that a few of us are gathered together for an informal talk when the telephone rings and you hear: "I have just received a message that Joel is very ill." What is your response? You see me, you hear me, and, judging by appearances, you know that it is a rumor, and you are not a bit disturbed. However, suppose I was not in the room when the call was received? No doubt you would have said, "Joel has helped us, now let us help him," and then everyone would

have tried to help—but it would have been just as much of a rumor. Even if I were ill and you had any idea that you had power to bring about a healing, you would have been unable to help me unless you were able to say, "That is only a rumor." If you could accept, in spite of appearances, the Truth that it is only a rumor, I would have an instantaneous healing, because your stating that it was only a rumor would have been based on your spiritual recognition that I have no Life apart from God, no Mind, no Soul, no Spirit, no being, no body apart from God; and therefore, anything other than that which is true of God would be rumor, appearance, false belief.

This is exactly the way in which we give power to the sins and diseases that afflict us. When the rumor comes in the form of a pain in the body, or from someone else, we accept it as a fact *about which we must do something.* This, in itself, is dishonoring God, because if there is something to be done that God already has not taken care of, there is not much *you* can do. Whatever discords we are suffering, and whatever discords we are not meeting for those who turn to us, are due to the fact that we are accepting rumors as facts, and then trying to do something about them. Every discord comes as an appearance, a suggestion or a temptation to accept a selfhood apart from God; to accept a condition apart from God.

The entire secret of healing lies in one word—"reaction." If, when a call comes for help, you react with a smile and say, "Rumor, temptation, appearance, nonsense," beautiful healings are accomplished. But the moment you answer with concern, as if actually there were *something* to be overcome, removed, resisted, refuted, in that degree have you accepted battle, and once having taken up the sword you will have to fight it through to the end. It is for this reason that we often struggle with physical, mental, moral or financial conditions for long periods, because we are not handling them as rumors to be disregarded, but as conditions that must be overcome. Even though you see it with your eyes and hear it with your ears, that does not mean it is a fact. It is a picture, an appearance, a rumor. Visible or audible, it is still a world belief appearing for your acceptance or rejection. Whenever you receive a call, whether from your own body or from patient or student, the immediacy of your reaction, and the resultant ability to dismiss it as a rumor, is the degree of healing that is realized.

Ask, Seek, Knock

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Part One

These words of the Master have raised the question among students as to whether

or not we are contradicting them when we say, Ask not, Seek not. There is no contradiction: instead, there is another question—What *did* the Master mean when He said, Ask, Search, Knock? As we come to understand more fully the message of Jesus Christ, we will know that to Ask, to Seek, to Knock, is all part of spiritual developments, but not in the sense of the world's acceptance.

There are no vacuums, no lacks, no limitations, *no negative conditions of any kind in a God world.* There is no other world, except the false world of illusion which we have accepted and which, consequently, we hate, fear, or love. Only harmony exists in the God world. If this were not true, God would not be Something to be worshipped, sought, welcomed. If there were a single sin or disease or death in all the world, God would be responsible. Therefore, there are *rumors* of discords, *rumors* of disease, *rumors* of sin, and we accept them as if they were fact, and demonstrate them.

As long as the Church teaches her people to pray for persons and things, they will be deluded and misled by this concept of God and prayer. If the Church would open her doors that we might utilize the silence, the purity and the integrity established there by her own righteous motives, then we could enter and pray the prayer of Asking, Seeking, Knocking—not that the discords of the world be overcome, but that the inner Light showing forth the *harmonies* of God's world be revealed.

We may *seek* the consciousness of Truth. We may *ask* for a realization of God as individual being. We may *desire*, even struggle, to attain that mind which was also in Christ Jesus; but we may not ask, or seek, or knock for a thing or a condition in the external realm, whether it be a person, a healing, an enrichment, employment, or a home. Our Work is not that of trying to save or heal or redeem the world, but the revelation of God as individual being, which shows forth the non-reality of that which is appearing as negative conditions.

On this point we must unite, and I rejoice when I meet men and women who are willing to agree that the spontaneous healing work takes place not when we are battling sin and disease or trying to overcome it, but when we are uniting in the consciousness of our oneness in and with God. Let us, therefore, seek the Kingdom of God. Let us knock at the door of consciousness that this inner Light be revealed. Let us ask for spiritual wisdom, and then we will understand the prayer that reveals the Kingdom of God as intact, here and now, and that reveals the illusory nature of that which is appearing to us as the errors of the world.

There is hardly a day in which we do not accept a rumor about ourselves and about others. Usually, the rumor is not how good So-and-so is, but how sick, how sinful, how poor or how dead. Either we think it is too bad and we would like to do something about it (which is, of course, accepting the rumor at face value) or probably we think he deserved it. In either case we have accepted the rumor, and by such acceptance of a suggestion of a selfhood apart from God *we have deferred the day of our own salvation.* Every negative person or condition comes as a rumor or a temptation to believe in the actuality of a negative person or condition, and each time you do not immediately disregard such a rumor, by that much you delay your own spiritual unfoldment. What happens to the other fellow really is not too important, because sooner or later he must wake up for himself.

Each day you must learn to reject the rumors of negative conditions of mind, body and purse that would foist themselves upon your consciousness. This consciousness of

Truth cannot be built in the moment. It is the work of eternity, and so time is of no importance. You will come into this awareness bit by bit, step by step. As the Hindu has said, it is like peeling an onion by removing one skin at a time. Although you may not seem to be making much progress, eventually the day comes when you discern the fact that "I and my Father are one," and all is well with me and the universe.

In this consciousness there is no longer a hitting up against fear of the error and the resultant wondering what you can do about it, because the rumor is met instantly it touches your consciousness. Once you accept it and feel that you are not equal to it, you have lost your opportunity in that particular case, and it is well that you ask help of a practitioner. But eventually you must realize that this is not a question of a practitioner—this is a question of a rumor to be accepted as a fact or to be dismissed. Every day is lost and wasted until you learn that every discord and inharmony in your own life or that of others comes only as a rumor, a temptation, a claim of a selfhood apart from God; a belief in a presence or power apart from God. This realization is not going to come in its fullness in a flash, but you are on the way once you have undertaken this realization. Then each day becomes a day of Asking, Seeking, Knocking—not for the things of this world but for the realization that Thy Grace is maintaining this universe in its original integrity, purity, perfection, eternality and immortality.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Part Two

Moses, David, and others of the great characters of the Old Testament taught the doctrine of one God, but, of them all, the inspired prophet Isaiah was most emphatic, and throughout the Book of Isaiah you will find his exhortations and counsel: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last, and beside me there is no God. . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. . . . I am the Lord, and there is none else, there is no God beside me . . . look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Practicing the Presence of God is two-fold. It is not merely realizing God as one—the one law governing this universe, the one substance, the one cause, the one effect, but going further to the second point which we call "the nature of error." The human mind does not like this term, "the nature of error." The human mind would prefer a Pollyanna religion that goes about declaring "God is Love," meantime permitting the snake of universal beliefs to strike. You, individually, must learn not simply to ignore error: you must be willing to look it squarely in the face and know it for what it is—nothing, a rumor, a temptation, a universal belief in a presence and power apart from God. The human mind must be willing to awaken to the realization that these appearances of error *do exist*, and that they do have presence and power in our experience until such time as we learn the nature of them as illusion.

Years ago, somebody said to me, “What about the hospitals and cemeteries?” and at that time I had no answer. Now I know the answer—there will always be hospitals and cemeteries as long as people are unwilling to look the situations right in the eye and know that every one of those appearances has existence only as a universal mental belief, a suggestion of a selfhood apart from God, of a law apart from God, of a condition apart from God. As long as people are willing to believe that God is some great Power that can heal disease or enrich them, there will be no end to these things called hospitals and cemeteries. It is one thing to believe that there is a God that overcomes error but leaves you in the error; it is quite another thing to know that there is a God that is an infinite Good, beside which there is none else.

You, individually, must be able to comprehend the nature of that which has been appearing for generations as sin, disease and death. You must be able to realize that you have been accepting these rumors because you have not known Christ as the identity of every individual on the face of the globe. Once you know that, you can reject every rumor and dismiss it. Most metaphysicians go about declaring, “It isn’t true; it never happened.” It *is* true, and it *did* happen, but what harm can come to the Christ? Crucify It, entomb It, and see if It does not walk the earth again! There is no use denying the crucifix, no use denying the tomb, but what difference does it make? Is it a power? Is it a presence?

Is there an activity apart from God? Is there a Mind apart from God? Is there a Life apart from God? Is there a law apart from God? There are no other Gods but one, and that one is the *I am* of your being and of my being, and when a rumor comes to you of a selfhood apart from God you must be alert enough to look right at the Christ of God and know that Christ is the only identity of individual being. Only that realization constitutes an individual who is set apart from mortal beliefs; only one who has, in some measure, realized that Christ is individual identity, that each individual is the Child of God, can say, “What power is there in such rumors or beliefs?”

Let us therefore ask and seek and knock for more spiritual light, more spiritual wisdom, more spiritual consciousness. Let us always remember that we can pray, ask, seek, knock, *as long as it is for something not of this world*, because “this world” cannot be demonstrated spiritually.

Excerpts from The Infinite Way

“Why are we so slow in gaining our freedom from illness, discord and other material conditions? It is entirely because of our inability to grasp the great revelation that there is no reality to error.

“So much attention has been given to faith in God to do something for us; or to faith in a healer or teacher, that we have over-looked the great truth—error is not real—there is no matter.

“We are learning from physical scientists as well as metaphysicians that what has been termed matter is a misinterpretation of Mind. Mind is God and God is Spirit, therefore all that exists is spiritual substance regardless of the name or nature ascribed to

it by finite sense.

"God is the Mind of the individual, therefore all that can come to us as person, thing or condition is coming to us as Mind, in Mind and through Mind, and God, Mind, is the Soul of every individual; God, Principle, is the law of all action; God, Spirit, is the substance of all of which we are conscious.

"Through false education, which constitutes finite sense, we have come to fear certain individuals, things and conditions, not realizing that as these are coming to us through the avenue of consciousness they are all God-being, Mind-appearing, Spirit-substance. Material consciousness is the false finite sense which beholds the universe and man as limited; as being both good and evil. Spiritual consciousness is the awareness of the individual as God-being; as having only the Mind which is God and the body of Spirit. It recognizes the entire universe as Mind-appearing and governed by divine Principle. Spiritual consciousness is the ability to see beyond the appearance to Reality. It is the recognition and realization that as God is our Mind, all that appears to us is in and of God which is our only consciousness.

"Spiritual consciousness does not overcome or destroy matter or material conditions but knows that no such conditions exist which finite sense presents. It translates the appearance for us, revealing the true nature of that which is appearing.

"Spiritual consciousness lifts us above every human form of limitation and permits us to enter a larger sense of life, health and freedom. Where there is spiritual consciousness there is no bondage to person, place or thing and there are no limitations to our accomplishments."

(The Infinite Way, Joel S. Goldsmith, pp. 89-92.)

Realization of God

As much as I would like to bring you release from the thoughts and things of the world, this cannot occur until you have consciously known the letter of Truth, and then gone within your own consciousness for the actual experience of Truth. The only reason for reading books, hearing lectures and attending classes *is to lead up to the point of realization*. Nothing you have read, heard or studied is of any importance or benefit except in the degree of realization that is attained in meditation.

Knowing the Truth, reading and studying the Truth is but one part, and the least part, of the whole demonstration. Such endeavor exists entirely in the realm of thoughts or statements until God places His Seal upon it by giving you a moment of realization wherein you experience a feeling of assurance and release. Then and only then has the reading and studying been beneficial. You may declare all you have learned, you may remember or memorize every word, but you have accomplished nothing for yourself or for the world until, in meditation, the Presence of God has announced Itself by a feeling of assurance that tells you "It is done—All is well—I am with you." Regardless of all the Truth-knowing that takes place in your consciousness throughout the day and night, never

be satisfied until you have gone into meditation and there experienced the inner peace that assures you that God is on the field.

The day is approaching when there will be a band of spiritual wisdom and spiritual consciousness encircling the globe, at which each individual will be able to Ask, Seek and Knock. Whatever degree of realized consciousness on the part of teacher or student anywhere in the world will go to form the fabric of this band, and then each one who Asks, Seeks and Knocks for spiritual light will find that he is attuned. Anyone who reaches out will touch my realized consciousness, your realized consciousness, which forms this united band. Then the world will not be saved one by one, but by thousands, and the realization will be swift and complete. But first there must be such as you and I, who, in our particular localized places, achieve this consciousness and release it to the world so that those touching that degree of realized consciousness can attain some measure of it (at least enough for their healing) and then go on to *practicing the presence of God.*

The degree of realization you attain in meditation is one of the fibres that comprise this band of spiritual consciousness, and so it is well at this time to overcome the sense of time and space. When, through meditation, you have achieved a sense of release from the thoughts and things of the world, what a wonderful atmosphere surrounds you! This consciousness of Truth is not confined to the moment, nor in the place where you find yourself. This consciousness is never confined to time or space, therefore you can return to this degree of realized consciousness at will.

In the light of this, may I suggest that you lay this book aside for a few moments, and that you now go within for a period of meditation that this lesson may become vital, alive and active in your consciousness.

Thanksgiving

As we approach the time for celebrating Thanksgiving Day, a natural question arises: As a student of The Infinite Way, for what shall I give thanks, and in what manner shall my thanksgiving be expressed?

What have you asked? What have you sought? At what door have you knocked? The Master admonishes us: ". . . seek ye first the kingdom of God, and his righteousness," and by that He meant that you were to seek the things of God; that you were to knock at the door of consciousness for the revelation of the Infinite, Divine Presence within you. Is this not what you have asked of God? Is this not what you have sought? Therefore, let your thanks be that you have achieved some measure of the realization of God. Let your thanks be that *the door of spiritual consciousness has opened and revealed God as the very nature of your own being.* Let your thanks be that the kingdom of God, which you have long sought, has been found—within yourself. Let your thanks be that that to which you have devoted your life has become an accomplished, realized state of being, here and now.

CHAPTER TWELVE: DECEMBER

Christmas 1955

A CHRISTMAS message should be a message of peace. Our thoughts turn from the peace the world is seeking to the true peace—"My peace" which, when men are ready to receive it, comes with healing of mind and body. The world seeks a peace that can never be found while its sense of peace is but an absence or cessation of war. This peace, even when accomplished, is temporary, because it is based solely upon conferences and relationships between men and nations. True peace is achieved only as we lay down the armor of flesh; as we put up the sword of defense from the fears and hatreds of the world: as we cease warring with the conditions of earth. Lasting peace reigns only when men's relationship to man is based upon his relationship to God. Peace is realized as we find union with our fellowmen through the experience of God. Peace is attained as we behold the Son of God ruling first our lives and then our neighbor's. The world is seeking peace "out there" but peace is to be found in entertaining the Prince of Peace within our own individual beings. Let us, therefore, no longer seek the peace the world is seeking but, rather, "The peace of God which passeth all understanding." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Christ on Earth

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to

graven images. Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

(Isa. 42:1-9.)

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty.to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

(Isa. 61.)

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shall be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

(Isa. 62:1-4.)

"And they shall call them, The Holy people, The redeemed of the Lord: and thou shall be called, Sought out, a city not forsaken."

(Isa. 62:12.)

Oftentimes the admonitions and promises of the Old Testament prophets are misinterpreted as pertaining to some particular man or to a specific race or nation. The

ancient Hebrews called themselves the Children of God, and considered themselves a race set apart and favored by God. Such misapprehensions have led to the worship of certain so-called saviors as if they themselves were the Christ, and this, in turn, to denominational religions with their limiting differences and enmities. God has not anointed a certain man or a special people: God has anointed His Beloved Son, the Christ. The Christ is a spiritual entity, a spiritual impulse—a Spirit that is in man, and He it is that is blessed, anointed, upheld by the Father.

Occasionally this Divine Spiritual Impulse, the Christ, appears as more pronounced in an individual here and there, but It exists in the consciousness of every individual on the face of the globe. There comes a specific period in the life of each individual when he comes to the place of spiritual annunciation in which the Christ is conceived, nurtured, developed, until, on Christmas Day, the Child is born; or, in other words, the Presence of the Christ is realized. The birth of the Christ does not chronologically occur on the twenty-fifth of December, nor geographically in the Holy Lands, but, rather, it takes place in the uplifted consciousness of the individual. It is this uplifted consciousness that is the Holy City—the city that is called “Sought out”.—the birthplace and dwelling place of the Christ. Wherever this Spirit of God appears in human consciousness, all the blessings and prophecies regarding the rich fruitage of the Christ are made evident.

In the light of the Christ the human scene is revealed as somewhat fantastic. It is only after the Christ has been realized in consciousness that the depth of true humility is understood. Before that time there is always a sense of personal ego, but with the birth of the Christ all sense of personal demonstration or the desire for any person or thing, accomplishment or achievement is lost. One comes to a point of transition in consciousness from that place where there exists a need, a desire, or an unfulfilled life, to that place where there is no life of one’s own to be fulfilled, made happy, prosperous or content; There no longer exists even a sense of needing God because there is a realization of *God acting through one*. This activity is never for one’s personal benefit, but is a blessing unto those who have not yet experienced the conception and birth of the Christ within their own being and thereby realized the universal nature of the Christ.

Elijah revealed the nature of the Christ as a still, small Voice which is within the realm and reach of every individual who attains the receptive ear. Daniel revealed the Christ as a stone “cut out of the mountain without hands.” In the words of Isaiah: “He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.” When the Master spoke of those who have eyes but do not see and those who have ears and do not hear, He was speaking of an inner capacity that beholds that which the human eye can never behold, hears that which the human ear can never hear, knows that which the human mind can never apprehend. The nature of the Christ is a spiritual activity, wholly without physical accomplishment, yet It is sufficient to destroy the four temporal kingdoms.

Within me there seems to be a swiftly moving mountain stream which, from many directions, is being joined by smaller streams. United these flow as one stream in a turbulent yet orderly progress toward the sea. The words and thoughts of Elijah, Daniel, Isaiah, Jesus and others of the great Biblical characters are rushing into my inner being, and there uniting in the revelation of one spiritual Essence, one Presence, one Power.

Intermingled with this are thoughts of the many children who have come into this life crippled or otherwise handicapped. These children, with their cry "Why? Why this? Why me?" are surging in on the earth consciousness, but the earth has no answer to their problem, no answer to their healing. Likewise, a similar cry is going up from people the world over for a cessation of war and a world peace, and the earth has no answer to them. *But there is an answer!* The answer is Christ!—Christ, a spiritual influence within you, within me, and within all whose hearts and Souls are open to the annunciation, to the experience of conception and birth of the Christ. The Spirit of the Lord God Almighty is upon the Christ of your individual being, and this gentle Presence, achieved "not by might nor by power," is the anointing of the Spirit Itself. It is this Christ that is the answer to world peace, and It is an answer also to those little ones who are clamoring for their divine heritage of harmony and wholeness.

"He shall not fail nor be discouraged, till he have set judgment in the earth." The ultimate mission of the Christ is the healing of the world; therefore it becomes necessary for those who have felt the touch of the Christ to make way for Its activity to permeate human consciousness. Prayer is the avenue or activity of our consciousness which brings the Presence and Power of God into human affairs. Eventually, you will come to that place in consciousness where you will receive requests for specific help, and in order to be prepared it is necessary that you learn to entertain the Prince of Peace for no other purpose than the communion itself; each day you must have at least one period of meditation devoid of any problem concerning your own personal life, for the sole purpose of experiencing in consciousness a communion with God. In this communion the activity of the Christ within you is a specific healing to whoever has requested help.

Recently, I received a photograph of a beautiful young child, together with a letter from a minister stating that this child had been born deaf and dumb, and thus a specific request came to my desk for the healing of that child. It is not necessary to tell you that with all the hope, faith and confidence of my being I turn to the Christ, the anointed One within me which has received the Spirit of God upon It. I turn to this healing consciousness in order to let It be released into the world for the purpose of reaching that child. Is there any other hope for that child than that the Christ Itself be loosed in consciousness, be revealed, unfolded, disclosed, so that That which carries the Presence and Power of God into the world may have Its effect upon that young life?

Just think of the healing consciousness that can be brought to the world as each Infinite Way student realizes, first of all, that "the only begotten Son, which is in the bosom of the Father" is the Christ of his individual being! All that the Father hath is bestowed upon this vital, living, eternal, immortal Child, and Its abiding place is within you, in your consciousness! And always remember that "where two or three are gathered together in my name. there am I in the midst of them." The gentle activity of the Christ in the midst of you is sufficient to the tearing down of the four temporal kingdoms. But one thing is required—Christ must have Its Jesus! The spiritual Child must have Its representation on earth, and It must be released to the world through the consciousness of those individuals who have come to realize Christ in the midst of them.

Other than to be aware that such conditions exist, it is not necessary for you to know of specific cases of these handicapped children. Instead, it is your function, daily and without fail, to go within for the purpose of receiving the Prince of Peace, thereby permitting entrance of the Christ into human affairs. It is not necessary to direct or

enlighten It in any way, but just to wait—silently, without effort, without power—*and let it occupy consciousness!* Can you not see what will happen when the Christ, really realized, begins to touch the consciousness of all the peoples of earth, removing from them the causes and effects of human error? The Christ touching your consciousness and freeing you from the hates and fears of the world will bless countless others. Prayer, from this standpoint, is an opening of yourself to the visitation and communion with the Prince of Peace, and makes of your consciousness the Holy City where dwells the Christ, and through which the Christ finds entrance into human consciousness.

Wherever in scripture there is a realization of the coming of the Christ there is also the prophecy of the crucifixion. These prophecies have nothing to do with any particular savior or redeemer, but with the birth of the Son of God in individual consciousness. There is in the human nature that which does not wish to be overthrown, and it knows there is but one power that can annihilate human nature and that is the Presence of the realized Christ. Always the world seeks to destroy the Christ, and it is for this reason that soon after the experience of realization there occurs a period known as "going down into Egypt and hiding the Babe," during which one refuses to reveal It lest the world, in its thoughtlessness, destroy one's confidence and assurance in Its Presence and Power. It is surprising with what subtlety and cunning the sense of anti-Christ can enter consciousness, sometimes undermining one's faith to the extent of making one doubt or deny ever witnessing or experiencing a healing.

It is for this reason that I continually caution students not to be too hasty or too revealing in their speech and actions, but to wait until the activity of the Christ becomes so firmly established, so beautifully developed as the very activity of consciousness that there is no longer any fear, no longer any doubt. Then you can stand before the world and reveal It, and even take whatever manner of scorn or doubt the world may offer and be not at all concerned nor affected by it. While we, ourselves, are presenting the Christ, we are in danger of losing It. When the Christ has sufficiently taken over, It presents Itself so silently, so secretly that no one of the world knows or recognizes what It is, and yet Its influence and effect can be felt by all.

As this message is being written, I sit back for a moment of meditation, and instantly there seems to be a Presence, much like an actual figure, within my consciousness, yet One not restricted or entombed in flesh. This Presence is abroad in the world, carrying Its own power of peace and healing; opening the eyes of the blind, releasing the prison bars, illuming man's consciousness so that he may no longer be in darkness, but that he may know the Divine Grace which accompanies the Son of God.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." Behold this gentle Presence within you, receiving Its Grace from the Godhead Itself; dispelling the sense of I, me, mine; effacing the sense of personal possession and accomplishment in the realization that "The earth is the Lord's and the fulness thereof. . . . Son, thou art ever with me, and all that I have is thine."

As long as the vine is receiving its sustenance from the Father, every branch is being fed. The Holy One of Israel, the Spirit of God in man, the Christ, is always present, but available only as we open ourselves to receive It, to abide with It. We do not entertain the Christ that we may be fed, clothed, housed, or otherwise benefited: we enter meditation for the sole purpose of communion with the Holy One of Israel, so that the

Christ may find outlet through us, thus tearing down the mighty strongholds of human belief and establishing God's Kingdom on earth. There is no personal work to be done in this communion—*we have only to be still, and let it flow out* In the true sense of humility there is no "I" directing this activity; instead, there is a feeling of deep peace and quiet, in which we are perfectly willing to let It be about the Father's business. Never are you and I about the Father's business—only the Christ performs the functions of God on earth, establishing His reign in the hearts of all who are receptive and responsive to Its healing Presence.

"The place where thou standest is holy ground"—Jerusalem, the Holy City, whenever you entertain the Prince of Peace; whenever the Christ fills your consciousness and thereby finds outlet to all the world. And so, on Christmas Day, we bid Godspeed to the Prince of Peace on Its Journey of Love into human consciousness, so that each individual whose thought and mind, Spirit and Soul are open to the conception and birth of the Christ may know this gentle Presence, which is capable of bringing peace on earth, good will towards men.

The Lamplighters

"I and my Father are one," but only in the degree that we are aware of this oneness can our spiritual integrity be maintained. As long as it can be made to appear that there is a you here, separate and apart from God, and a God "out there" somewhere, separate and apart from you, just that long can inharmonies and discords beset your path. The infinitude of God includes all being! Nothing is more important to know and to understand. It is the secret of all ages, the foundation of all religions. No religion and no Truth would be worthy of the names did they not clearly reveal the fallaciousness of an infinite God *and something else.*

The sun and the sunbeam are one, the sun itself—the sunbeam is the sun's way of appearing to us. Just so, you and I, as individual beings, are one with God—God appearing as your form and as mine. You can no more escape from God, Good, than the sunbeam can escape from the sun. Just as warmth and light are constituent elements of the sunbeam, so are Life, Truth, Love, harmony, peace, joy and dominion constituent elements of your being. Eternality and immortality are constituent principles of your being, and you can no more be deserted by eternality and immortality than God can be bereft of Itself.

Every individual is that center of Consciousness through which, or as which, the infinite Good of God is pouring Itself into the world. All that God is, and all that God has, is pouring Itself through you to me, and in like manner all that is in and of God is pouring Itself through me to you. All that we call Truth, all that we call Life, all that we call Love, all that we call Spirit, is manifesting and expressing Itself as individual being. "Ye are the light of the world"—that God-light which is manifesting Itself to all mankind.

Just think of the infinity of Good which, at this very moment, is pouring Itself through you and through me, and then consider what that means in our relationship to the world. Does that not make us all one in Christ? Does that not make us all one in Truth?

Does that not make us “heirs of God, and joint-heirs with Christ”? Does that not make us all fellow-citizens of the household of God. Does that not make us all friends? As we recognize our oneness with God, automatically we recognize our oneness with all others. But we must make the acknowledgment; we must call each other friend—even those who appear as enemies. Friend or enemy, each is the light unto the other. When we find our oneness with God we find our oneness with every bit of good belonging to our fellow-man, to our unfoldment, to our expression.

The function of the human teacher is just to be an avenue, a vehicle for God; to open your consciousness to the receptivity of Truth, so that thereafter you may receive Truth directly from within your own being. The teacher may have received the Light just a moment before sharing that Light with you, and you, in turn, immediately begin to share with your friend. “No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.”

A Jesus, a John, a Paul may come into your experience to carry the message of Truth, but even without these you will not be left without guidance. “I will not leave you comfortless: I will come to you.” As you relax from the stresses of the world this “I” in the midst of you will reveal the full Truth of being. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” In the end, all shall be taught of God.

“Ye are the light of the world. A city that is set on an hill cannot be hid,” and as you realize this Truth you become a Light in your home and in your community. And the moment you recognize that Light in friend or neighbor—wherever there is a receptive thought—you kindle the Light in him. That makes you a lamplighter. That is what we all are—lamplighters—and so let us remember the gentle words of the Master: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

The True Source of All Good

“Now faith is the substance of things hoped for, the evidence of things not seen. . . . Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. . . . But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

(Heb. 11:1-3-6.)

By faith we mean that quality of spiritual consciousness which discerns even without physical evidence. Through spiritual discernment we apprehend and comprehend those things which the human mind cannot understand. Through spiritual consciousness we know that that which appears as visible form was made by that which is, and always will be, invisible to human sense. By faith, or spiritual discernment, we know that the

world of form is an emanation of the invisible substance called Life, or Spirit, or God.

By faith, or spiritual awareness, we know that the inner Invisible is infinite, and that therefore the world of creation is infinite, forever unfolding and disclosing itself in infinite form and variety, character and nature. Because of the infinite nature of the Invisible, we spiritually discern the infinite nature of creation, and never become dependent upon anything that has form, because, knowing its Source and realizing the infinite nature of the Source, we are enabled to understand the infinity of the creation of form. The Source or substance of all creation is this Infinite Invisible Soul or Spirit, and through this understanding we realize that there is nothing of a destructive or evil nature in creation.

The seeker after spiritual wisdom, while grateful for all forms of creation, and happy to make use of and enjoy all manifestations, soon finds it impossible to feel dependent upon person, thing or condition. Starting with happiness, ordinarily an individual's happiness is dependent upon some person, circumstance, condition or thing, and when there is an absence of that which would arouse the sense of happiness, unhappiness is the result. The first lesson that must be learned is that happiness must not be made dependent upon person or thing, nor must unhappiness be permitted to follow the absence of person or thing. The seeker must reach a state of consciousness in which happiness springs from an inner illumination, an inner awareness which, in scripture, is called faith—the spiritual discernment of the nature of all effect through understanding the nature of cause. The seeker must be given ample time in which to transfer his happiness from that which appears in the outer, to the spiritual discernment of the inner. Progress is being made when happiness is evident without regard to the world of appearances.

This same lesson also applies to supply. In most cases, supply is dependent upon labor, investment, marriage, inheritance, etc. Spiritually, supply is understood to be the outward appearing of the infinite inner Invisible. The student must be given opportunity for making the transition from dependence upon money, to the realization of supply as the emanation of that which is already established within.

Health usually is understood as being dependent upon the normal functioning of the organs and functions of the body, but now the transition must be made to an understanding that health is a quality and an activity of Soul, Spirit, Life, manifesting and expressing as the harmony of the body. This eliminates fear when inharmonious conditions of body and health are met.

Peace, which ordinarily means absence of war, is no longer a condition of human conduct, but, rather, peace is understood as a state of the Soul—a continuing, permanent, eternal and immortal state of the Soul, never dependent upon outer conditions. Peace must first be sought within, then peace will appear without.

When the disciples were concerned about the Master, He said unto them: "I have meat to eat that ye know not of." And the same thought was conveyed by Paul: ". . . the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The understanding of this wisdom will free you from all dependence on person, place, thing, circumstance or condition; and yet, will add to you the infinity of God, appearing as all the good things of this World.

A Beholder

God pours Itself forth as Life, Love and Truth. It is your function to be a beholder —*to let God express Itself,* while you watch the activity and enjoy it.

Never personalize. As soon as you try to restrict or limit. God to a specific person or channel, it is as if you would limit the sun to a specific garden. Look above your own garden—see the warmth and light of the sun, and delight in its universality, impartiality and impersonality.?

So it is with Life—look above Its forms and see It, *omnipresent as all form.* So it is with Love—look away from person, and behold Love appearing through all. In this way you do not limit Love coming only through family and friends, but through any whom Grace may select. So it is with Truth—look above all teachings so that you do not limit Truth to certain teachings or religions, and thereby behold Truth through infinite avenues or instruments.

The New Dimension—Christ

There is a certain spiritual groove, or inner rhythm in consciousness, into which we (individually) fit; and when so located find ourselves in outer circumstances, places and conditions of eternal peace and harmony. This is not a static peace, but a vital state of spiritual being and activity.

At times this peace is a deep stillness within, resulting in quiet and joy in worldly affairs. Again it may appear as warfare, since ". . . I came not to send peace, but a sword." This warfare represents our painful surrender of self, and our ultimate realization of spiritual Selfhood and harmony. It is the laying off of the cocoon in order that the butterfly may emerge.

In meditation, in quiet contemplation of the Soul, we achieve or attain this groove or rhythm in consciousness and then, and only then, do we know the government and realm of Spirit. No longer are our values based on material estimates but, instead, are measured by the standard of "My kingdom"—Love. In this rhythm of consciousness we rest in the Soul, and find recompense and activity in the new dimension—Christ.

INFINITE WAY LETTERS 1956

CHAPTER ONE: JANUARY

Withinness

AT this stage of our unfoldment the time has come when we must relinquish our old theological beliefs and come to understand the nature of God. This I give to you: God is! God is good! God is omnipresent! The allness of the presence of God, in Its infinite goodness, power, intelligence, wisdom, and love, is present—here, where you are and where I am. "Closer is He than breathing, and nearer than hands and feet." None of us can make it so, and none of us can prevent its being so—it is so! *God is!*

Is it not foolish to believe that God will do something for you that He might not do for your neighbor; or that God will do something tomorrow that He is not already doing today? There is no reason to believe that God is withholding your good, and therefore it is useless to go to God as if you were seeking to influence Him to do something that He is not already doing. In order to avail yourselves of the abundant flow of good, and bring it into your experience, it is necessary to open your own consciousness to the receptivity of the presence, power, and activity of God.

We must not seek to obtain God's goodness. Instead, we must agree that God's goodness is embodied within us, that the goodness and allness of God constitute our very being. This is beautifully stated in the words of the beloved poet, Browning:

Truth is within ourselves; it takes no rise
From outward things, whate're you may believe.
There is an inmost center in us all,
Where truth abides in fulness; . . . and, to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

Paracelsus: ROBERT BROWNING[1]

Many people believe that they are seeking companionship, and because they are lonely they often ask for help, but that really is not what they mean at all. They are seeking companions. If it were companionship they desired they would not have to ask

for help, because *companionship is not something outside their own being*! Companionship is within you and, instead of looking to someone else to express it, *you must express it*! Start with the understanding that companionship is a quality of God which is embodied within you and begin to express it, right where you are. As you open out a way for companionship to flow you will find many opportunities will be given; and the companionship that *flows out from you* is the same that comes back to you.

In like manner, where will you find integrity, loyalty, and fidelity if you do not already possess these qualities within your own being? Never permit yourself to look to another to express these qualities. Each man's life is his own, and whether or not he wishes to express these innate characteristics of his higher nature is his own affair, but since no one can hurt you by any lack of integrity or loyalty the injury is to the one not expressing them. Even if someone were to deprive you temporarily of something that is rightfully yours, be assured that you will not be hurt by the loss, and your good will continue to unfold.

Just as you do not look to anyone for companionship, integrity, loyalty, or fidelity, do not look to anyone for gratitude. Expect it of no one, but rather look for gratitude within yourself—express it, and watch it return. "Cast thy bread upon the waters; for thou shalt find it after many days." It is a spiritual law that the good that comes into your experience is the reflex action of the good that flows from you. The love, companionship, friendship, cooperation, and understanding that you express from within is the substance of the bread of life that you cast upon the waters, and it comes back to you abundantly.

In a degree, each of us is withholding these qualities with which God has imbued us. If you will watch a little child you will find it spontaneously expressing love, trust, faith, joy, playfulness—the very things we would love to have in our own hearts. But human experience has built a shell around us, and we keep these inherent God-qualities all bottled up inside. Because someone has injured us, we hold back for fear that all the rest of the world will do the same, and as the years pass each of us withdraws more and more, withholding a little love and friendship here, a little faith and trust there, until we become nothing but a prison-house for these splendors of God, and we are afraid to let them out. Why that reserve, that holding back? We are children of God, all equal in the sight of the Father. White or black, Jew or Gentile, we are all one in Christ Jesus. God has constituted His qualities as our own being, and when we understand that, we do not have to go to God for anything necessary for our unfoldment and fulfilment. Our work in life is opening consciousness to the inflow and outflow of this spiritual Presence and Power. We must re-establish that joyful trust and love with which we were endowed as babes—that trust and love which holds out its little hands, even to a stranger—so that we can express it to the world, letting that which comes back be the abundant return of that which we have cast upon the waters.

Your good does not *come* to you—your good is the reflex action of the spiritual Presence. By way of illustration: suppose, in some miraculous manner, I could bring God Himself right here beside me as I speak to you. Would you not immediately say: "Lucky fellow! Your problems are over. You have God, and with God all things are possible. You have that which multiplies the loaves and fishes; that which is the healer, the resurrection. You have life eternal. You have God, what more can you have?" And you would be absolutely right! If I can become quiet and still within until I feel the divine spiritual impulse as an *actual reality*, a Presence and Power within me, then I am indeed a lucky

fellow. From that time on nothing of a negative nature can happen to me, because the presence of God is annihilation to even a suspicion of a belief of a selfhood apart from God. This is the secret of the entire message of The Infinite Way, but each student must achieve for himself this realization of the actual presence of God, and henceforth let good unfold from within his own being.

We have no need to demonstrate supply, companionship, home, employment, or anything else on the face of the globe. We have but one demonstration to make, and that is the conscious awareness or "feeling" of oneness or union with God. This is not an easy matter, but it can be accomplished by each one of you, even if, in the beginning, it may seem to be only a tiny degree of awareness. However, as you continue in the practice, the degree of God consciousness increases and becomes greater, more assured and sustained, until undoubtedly the day will come when you can be like unto the Master who always maintained conscious union with the Father within. If you will remember, the Master did not have to turn the stones into bread: He just waited, and let the Father perform whatever miracles were necessary.

Many, many times in the writings and recordings of the message of The Infinite Way, you will read and hear these scriptural truths: "Thou wilt keep him in perfect peace, whose mind is stayed on thee"; "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths"; "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." If you abide in the Word of God, and let this Word abide in you, you will be as a branch that is one with the Vine, that is one with the Godhead, and you will bear much fruit. As you continue *to dwell* "in the secret place of the most High," you will find that it is not a matter of God's doing something for you—it is a matter of maintaining conscious oneness with God, keeping your mind stayed on God, acknowledging God in all your ways, abiding in the Word and letting the Word abide in you.

In actual practice, this means awakening each morning and veritably bringing the presence of God right into the room with you in the realization that "This is the day the Lord hath made." Instead of bringing to consciousness your problems, sins, and inharmonies, bring God into your awareness in the realization that God is with you throughout the day. You can face any problem or task in the realization that you do not face it alone, "For he performeth the thing that is appointed for me." God is your supply, forgiveness, life, love. Emmanuel—God with us—is that which enables you to be, to do, to prosper. Consciously realize that God's presence goes before you, and when going about your affairs consciously know that the Christ is greeting you through every individual encountered. *Acknowledge Him in all thy ways* and you will be obeying Paul's injunction to "pray without ceasing." In God you will have a friend, a big brother, the Father within; and you will come into the realization, as did Paul, "I can do all things through Christ which strengtheneth me."

As you persist in the practice of the Presence you are carried along by its beauty and harmony, and a day will dawn when "you" no longer exist. Then there will be no need to think about God—there will be only God, functioning as your individual being, thinking, being, knowing, living through you, and then it is literally true: ". . . I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God. . . ."

As you behold these unfolding glories you may be inclined to wonder what you have done to deserve such blessings. You have done nothing. God's grace never is bestowed upon the human being, but upon the spiritual being which is revealed when the limited, finite, human self has been dissolved. When we let God through in order that He may function as our being, we are no longer human beings. When we no longer hold the splendors of love and trust and faith imprisoned in reserve; when we cease to condemn and find fault with the people of the world, but meet them in a spontaneous feeling of love and joy; when we have learned to forgive the offenses that are aimed at us personally, religiously, racially, nationally; when we acknowledge that the world is returning exactly what we send out to it—then it is that we are children of God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. . . . For as many as are led by the Spirit of God, they are the sons of God.

Romans 8:9, 14

The Ninth Commandment

Ordinarily the Commandment, "Thou shalt not bear false witness against thy neighbor," is understood to mean that one should not bear tales or repeat scandal and gossip about one's neighbor, but the spiritual meaning is much more profound than that. To bear false witness against your neighbor is to accept him as a human being. Even to say that your neighbor is good and healthy is to bear false witness against him because, by so doing, you are holding him as a limited, finite human being who was born and will die, who may be good today and bad tomorrow. Obedience to the Ninth Commandment is to understand that your neighbor is immortal and eternal, possessing only the qualities of God, which are spiritual.

In God there are no opposites. That which is God is infinite and eternal: therefore, it cannot be white or black, good or bad, sick or well, beautiful or ugly. That which is God is an invisible spiritual being—and that is what you are and what I am. The *I that I am* is invisible; *I am* in and of God; *I am* spiritual; *I am* perfect. God constitutes my individual identity, and even though I may sometimes forget and permit my actions to belie that truth, nevertheless that does not change the fact that in essence and identity and being that is what *I am*. Anything short of that can be blamed on the humanhood which has built up a shell that prevents the real spiritual identity being made manifest. I, Joel, am invisible. That which you see is the body, and if you look only at that, you are judging unrighteous judgment. However, if you become still and quiet until you arrive at a state of spiritual realization, you see me as *I am*—spiritual, complete, and perfect.

When a practitioner on the spiritual path works for you, he does not work for health, nor against disease; he does not work for supply, nor against lack; he does not work for goodness, nor against sinfulness. Rather, he closes his eyes to your humanhood, turns completely from it, and tabernacles with God until he attains a state of realization in which is beheld your spiritual nature, your spiritual being, your spiritual Selfhood. This is what takes place in healing.

The lessons on treatment, as presented in the various writings, are very necessary until such time as you achieve a solid foundation in the letter of truth, and a thorough understanding of what you are leading up to. There is one thing of which you must be sure: you are not leading up to a blind faith! At the beginning of your study and practice, you may find at least fifteen minutes are necessary for a treatment, but gradually the time will be shortened until, after a while, the average treatment will not require more than two minutes, and, later, but a few seconds. The reason for this is simple: when you first begin to master the multiplication tables it takes time to figure out 12 × 12, but after you have studied a while the immediate answer is 144.

Just as it takes considerable time to learn the multiplication tables, so also it takes time to learn the nature of spiritual being—what God is, what the individual is, and what the relationship is, what the law of God is, and how it operates. That is why you include these in your treatments, and although it may take a few minutes longer, never hesitate to spend all the time that is necessary until you arrive at that moment of release. After the letter of truth has been consciously brought to mind, you will arrive at a place where none of that enters your thought. You will become very still and quiet and silent within, and if you think anything at all it will be the word "God"—God is life eternal; God is the only law; God is the only being. God—God—nothing but God, and in that stillness there will steal over you that divine impulse which is an intuition, an assurance, a knowing, and in that sense of release you will have attained an awareness of spiritual reality, which is your true being and mine.

You are a pure, infinite, immortal, and eternal spiritual being—invisible to this world. You will never die, but will always exist as an individual state of consciousness, ever progressing in spiritual development and unfoldment. There is no mysterious God to do this for you, so whatever takes place to benefit you is the result of your own improved state of consciousness. But once you learn this truth the out-picturing will become progressively better than it is at this moment. This higher state of consciousness is attained by constant practice. In all your relationships at home, in business, driving or shopping, *it is imperative that you consciously behold the invisible spiritual identity of every person you meet.* In this practice you do not see the body; you do not see male or female, rich or poor, sick or well. Instead, you see a light—a light which shines forth from each person's eyes, and you become consciously aware of the very Child of God behind those "windows of the Soul."

Much can be accomplished through association with your teacher or practitioner and with others on the path, and you will benefit greatly from their state of consciousness. Much progress can be made by living in the Writings and the Recordings, but you must be careful not to lean too much. The disciples benefited from association with the Master, but not enough, and most of them committed grave blunders. It was only after the Master went away that they awakened to the realization that each must find his own union with God. This is no work for a lazy man! *You must develop your own state of consciousness!* You must learn that God constitutes your being, and you must behold that same spiritual being behind the eyes of every individual in this world, even though they themselves may not recognize it.

When the Master said, "Arise, and take thy bed, and go thy way into thine house," he did not see a man bound by a diseased body—he saw only the unfettered Soul, and was saying, in effect: "You, the Soul—arise! Take up thy body, and walk!" It is inevitable

that as you continue in this work you will be called into sick rooms and into hospitals and prisons, and always you must remember not to judge by appearances. When you have learned to see the Soul of the Child of God shining through those pain-filled eyes, you too can say: "Pick up that body, and walk out of this prison-house of beliefs!" This can happen, however, only as you and I, individually, "pray without ceasing"—but that does not mean praying *to* God *for* something. Prayer is a recognition of God as the life of every individual. Prayer is the awareness of ever-present good. Prayer is an acknowledgment of God in all thy ways. Prayer is understanding God as the only power operating in consciousness. It is in the understanding and application of these spiritual principles that you live in obedience to the Ninth Commandment and, thereby, bear *true* witness unto thy neighbor.

TREATMENT

Part One

The nature of all inharmony exists only as suggestion or appearance—an illusory sense. To treat spiritually is to reinterpret experience as it comes into range of your awareness. Consciously to know the truth about God and Its creation is the healing treatment which determines the harmony of your existence. It is imperative that you learn to reinterpret every situation or seemingly discordant condition in the understanding that God is the substance, law, and action of all true being and, therefore, you will not fear appearances of any nature. The activity of this truth in your consciousness constitutes the law unto every situation or condition.

When faced with any suggestion of a selfhood or condition apart from God, turn to God in thought, ponder these truths, and meditate upon them—always remembering, however, that memorizing or reciting these words is not treatment! Let Truth reveal Itself from within your own being, in ever new and fresh thoughts, ideas, unfoldments, and revelations. The scriptural truth, ". . . greater is he that is in you, than he that is in the world," is the assurance that your very consciousness of Truth is the treatment to every appearance of evil.

Perhaps some member of your family is ill, or experiencing some sense of discord. Immediately your thought goes to God, and you are reminded that the harmonious and eternal, creative principle of Life appears as the life of every individual. Therefore, that which claims existence as disease or discord can have no substance, no power, no cause—hence, no reality. As you understand God as the one infinite Being, the creative Principle and Substance of all that *is*, you do not accept any appearance of discord as actually being a part of life or body. Whenever you behold any appearance of error whatsoever, your reaction will be the same.

An understanding treatment never concerns itself with getting rid of or destroying discord, but includes only the realization of God and Its harmonies, perfection, substance, and law, and, as a consequence, the unreal or illusory nature of any appearance or suggestion of evil. If you will go back into the Old Testament, you will read of the siege of Jerusalem, where Hezekiah, the king of Judah, tells his people: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles." The understanding treatment does not battle error or seek to destroy it, but knows that the infinite and eternal nature of individual being makes impossible any condition or action that does not have its source in the Spirit.

Your treatments will be fruitful in proportion to your faith in the Infinite Invisible. This faith grows and waxes strong as you realize that the infinite nature of eternal life makes God, the one Mind or divine Consciousness, the actual substance of all good. Heretofore, it has been believed that God sends or gives your good, but now you know that *God appears as your good*! God does not *send* security or peace—*God is security and peace;* God does not *give* employment—*God is the very activity of your work;* God does not *send* supply—*God is the substance of all forms of supply;* God does not *give* family and companions—*God appears as family and friends!*

There is within you that which sees what eyes can never witness, hears what ears can never hear, and it is this intuitive inner Soul faculty which enables you to see through appearances, pierce the veil of illusion, dispel the sense of discord, discern the harmony of God and the spiritual perfection of all being. Spiritual treatment is based upon this inner Soul faculty, and when made a regular and frequent part of your daily life it develops an inner awareness and constant assurance of a divine Presence accompanying you at every step. It provides you with infinite wisdom and divine protection from the discords of sense. It reveals harmony and peace as ever present and, eventually, an insight into the kingdom of God on earth. Treatment, rightly understood, develops the inner faculties so that your spiritual resources become the substance and activity of your outer experience and enables you to draw upon this eternal, infinite, invisible Source for whatever healing, supply, or protection is necessary, rather than depending on outer forms for your good.

The object of the message of The Infinite Way is the development and revelation of these inner spiritual resources of the individual; that you may ever prove that "I have meat to eat that ye know not of"; *that your good is the continuous unfolding of your own consciousness,* always appearing in the form necessary to the experience of the moment.

Son, thou art ever with me, and all that I [the inner Self] have is thine.

Part Two

None of the things so feared and dreaded by the world can cause inharmony in your experience unless you endow them with the power to do so, but you give them that power whenever you believe that because you have been a bit resentful or envious or

unkind you must expect some dire result. Countless people are holding themselves under so-called “laws” of sin and disease by saying, “My envy, my jealousy, my hatred is causing this discord.” Even practitioners sometimes bind their patients in the belief of disease and discord by giving power to mental-cause. Mental-cause is no more power than is physical cause, but if you make such laws for yourself you will surely bring them into being. If you believe that germs have power to cause disease so it will be in your experience. On the other hand, if you believe that germs do not have power, but that wrong thinking does, you have made that a law unto yourself. If the germ theory is a belief then, likewise, the mental-cause theory is a belief, in spite of the fact that, to human sense, worry produces ulcers and germs cause disease. But—does that make them laws, or does it make them beliefs which are accepted as laws?

In the world where germs and mental causes are accepted as law, disease and inharmony are rampant. Regardless of what laws the world may set up for itself, *there is only one law*, and it is this: God is! God is Life; God is Love; God is Power; God is Spirit. God is infinite spiritual Law: therefore, neither error nor sin nor disease nor death has power to perpetuate itself because there is no law to sustain them!

As you rise into the spiritual realm you will more clearly understand the words of Genesis: “And God saw every thing that he had made, and, behold, it was very good.” Since God made all that was made, and all that God made is good, that which God did not make was never made. There is no evil presence, no evil power, no evil cause. When you know the truth that disease or error has no cause, no continuity, no being, no law, it will have no effect.

You may be assured that God is functioning perfectly even while hospitals are overflowing with the sick; while wars wipe out millions; while infection and contagion encircle the globe; while innocent children are born deaf and blind. Why is this so? Of what good is God to all these people who seem as branches that are cut off and withereth? The answer is given by the Psalmist who says that you must *dwell* in the secret place of the most High; by the Master .who says that you must *abide* in this Truth, and let this Truth abide in you; by Paul who says that you must *pray without ceasing*! It is absolutely necessary that you know, consciously, that *God is the only power*—and this is the truth that will make you free!

A Note to Practitioners and Advanced Students

When a claim of error arises, the metaphysician or truth student is quick to answer with a denial, or with some sort of affirmation of truth. In the earlier stages of one’s study and practice this is well, and it is necessary, but the practitioner or advanced student should not meet any case in this way.

Since every claim is an argument, to answer back, either with a denial or an affirmation, is to use argument against the argument, and in this way a battle is enjoined. From the standpoint of the higher understanding of spiritual practice, one should not make any denial, nor should one voice a truth in contradiction of an error. To voice a truth in contradiction of an error is meeting the error head-on, and it is using the very weapon

of the error. The error is an argument, and the moment one answers back, even with a word of truth, the battle has begun.

Under no circumstances should an advanced student make a declaration of truth to refute an argument of error. Resist the temptation to know any truth, and when presented with an argument of a negative nature stand fast without permitting a single thought of affirmation or denial to enter your mind. By thus standing without mentally refuting the appearance, you attain an attitude of receptivity and Truth quickly fills your consciousness.

This is the "Middle Path" referred to in the Writings and taught in the Practitioners' Classes.

The Spiritual Path

Those of you who are serious students of The Infinite Way will be most anxious to share this truth with your loved ones, and you will yearn to take them also into this heaven. But this is not always possible. Even if it were possible to present this message to thousands of people at one time, only a few would be capable of receiving it. But to those who can receive it, this message is life itself because the Spirit within has drawn them unto their own.

By your example you will be able to influence some of your loved ones, with marked improvement evident in their lives, but others will desert you, because you will be living in a realm of consciousness far removed from their present state. No longer will you be able to converse with them about germs and mental-causes, the latest movies and newspaper scandals, because these things will seem superficial. Instead, you will want to be with those of your own true household, with whom you can share these truths, and where the conversation is kept in heaven. This happens to every one who earnestly devotes himself to the spiritual path, and although it may be a lonely and heartbreaking experience for a time, the ultimate unfoldment of truth compensates to a far greater degree than anything of the materialistic world that you may lose.

[1] From *The Collected Works of Robert Browning.*

CHAPTER TWO: FEBRUARY

God is the Soul of Man

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalms 36:7-12

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

Psalms 37:1-9

Part One

IN order to know God, to understand God, to place your faith fully in Him, it must be understood that God is the Soul of man, and that *God is the Soul of you!* The grace of God is universal—"for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Everyone, saint or sinner, has a Soul; and this Soul is pure, never depleted, never lacks, never has been touched or tainted by human thoughts, deeds, or conditions. In this understanding, you are not putting your trust in something unknown, afar, off, or difficult to obtain. It is because you do not realize that

God is your Soul, that seeking and reaching out for God sometimes separates you from your good, because you are thinking of God as something separate and apart from your own being.

Fear is based on the belief of a God afar off, of a God who may not be aware of your needs; and it is only when you really know God as your own Soul that you confidently trust everything to Him. In the realization that God is your Soul, that which is responsible for your being on earth, and which is responsible for your continuing unto eternity, can you fear, can you doubt, can you place confidence elsewhere? Once you recognize God to be your Soul, never again will it be necessary to reach out to God, or fear that God is not with you, for then you know, "Closer is He than breathing, and nearer than hands and feet." Once you realize that God is your Soul, you can rest, knowing that where I AM—here, in the withinness of your own being—is your own Soul, and *that Soul is God!*

When some experience of the world tempts you with its claim of lack of health, lack of supply or safety, lack of peace, there is just one place to turn for the resurrection of your good, and that is to the Soul. Whenever tempted with illness of any nature, realize that there is no health in the body—health is in the Soul: the body is but the receiving place for that health; that place where the health of the Soul is made manifest. Whenever tempted by lack or limitation, realize that supply is not money in the bank—supply is in your Soul, that storehouse of all good, which also is that center through which God pours Its good to all others. As long as you know that your own Soul is the storehouse of infinite good, never will you be separated from any part of God's grace.

Miracles occur once you realize that safety, security, supply, and health are not dependent upon shelters, investments, or body; but that safety, security, supply, and health are within your very own Soul. All good is in your Soul, and is reflected in the mind and body.

You can turn from God only in belief, never in truth, because you cannot walk away from your own Soul. If you make your bed in heaven or in hell, your Soul is there; if you walk in the shadow of death, your Soul is with you—It can never leave you nor forsake you. God is the Soul of man—of sinner as well as saint. Even the greatest sinner finds his good the moment he realizes it is not to be found in the outer world, but within himself. Then it is that the Soul speaks: "I was with you when you were feasting on the husks; when you were turned from. Me, and thought you had left Me. I am with you alway, even unto the end of the world."

For long years we have acknowledged that all good is in God, but sometimes we forget, momentarily, and in confusion and indecision wonder how to reach God, which way to turn. The Soul of man—your Soul and mine—is infinite wisdom, infinite intelligence, divine love, and never have we become separated from It. ". . . the place where thou standest is holy ground,"—God is where you are; the Soul, the storehouse of all good is within us. Never, even for a moment, believe that there is any way for God to be separated from you, unaware of the immediate needs of every second. Once the idea dawns in consciousness that God is your Soul, you no longer look elsewhere for your good, but by turning to that infinite storehouse, the Soul, and drawing upon It, you will be rightfully guided and supplied with all that is required for every experience.

Part Two

God, the Soul of man, speaks to the listening ear as Soul unto Soul, as Heart unto Heart:

Never more shalt thou fear. Nevermore must thou doubt. Nevermore turn to man whose breath is in his nostrils. Nevermore turn to the outside world—*for I am with you*! I have been with you since the world began, to form you in the image and likeness of God; to send you forever about the Father's business. Look unto *Me,* the Soul of thy being, and be saved! Look unto *Me* for wisdom and guidance, for safety and security and support, for healing and for comfort. Look unto *Me* for resurrection and, finally, for ascension.

Never doubt that the Voice will speak when you are listening. Never doubt that the finger of Grace on the hand of Love will touch you when need be. The Voice will utter Itself unto you; the hand of the Father will be the power; the love of God will be the means. Always remember that your good is in *Me,* the Soul, and in all thy ways turn unto *Me.* God's grace flows to all men everywhere, wherever the listening ear is developed, wherever there is one to recognize that he cannot falter or stumble because of this divine Presence within his own being.

The Soul speaks unto Soul, saying: "All this is true of you and of me. We are held by an invisible bond of Love. We are one. Awake thou that sleepest, and find *Me,* the Soul within you." As the Soul thus speaks, we are awakened to the realization of God's most precious gift to man.

The Soul of your being is the source, the activity, the substance, the immortal life; and nothing shall enter which defileth or maketh a lie; there is no place where even a suggestion of evil can find an abiding place. ". . . yet in my flesh shall I see God," and as you turn to the Soul for the unfolding of your good, It appears as the health of your flesh; intelligence of your intelligence; life of your life. All this flows from the Soul, and is made manifest in the flesh.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Look only unto *Me,* not unto the men nor the thoughts and things of the world. No more must you voice the doubts and fears of the world, but speak the Word of God, the Word of Truth. No more must you hear the doubts and fears of the world, but listen for the still, small Voice. Hold the Word of God high in the mind and in the heart. Let the name of God be upon your lips—let it always be *God—God—God,* in the knowledge that all good is in Him. In all thy ways acknowledge Him, whom to know aright is life eternal. "And call no man your Father upon the earth: for one is your Father, which is in heaven." God, the Soul, the Father within, is the creative energy of all being, and therefore of your individual mind and body; the creative urge and activity of your world experience. Thus it is understood that as you sow to the flesh—to the external realm, the form—you will reap corruption; but as you sow to the Spirit—the Soul within —you will reap life everlasting.

It may be difficult, at first, to believe and understand that there is an invisible Presence and Power maintaining, guiding, and governing you harmoniously; being your shelter and fortress; your bread, wine, meat, water—and it may take a while to become

accustomed to this old, yet new idea; but when the invisible Presence, the Soul, is realized to be the fount of life, you have, indeed, entered the kingdom of heaven. The price of demonstration is that this first be maintained in consciousness, sacredly and secretly; that is, you must secretly and silently declare these truths about yourself, and then about all individuals with whom you come in contact, be they human, animal, vegetable, or mineral. Know the truth that *God is the Soul of man,* and voice it for the benefit of every individual, far and near, who comes within range of your consciousness. Use it, realize it, with every experience of a personal, national, or international nature; but keep it secret, silent, sacred, knowing the truth that God, the Soul, is ever revealing Its will to man.

Never voice this truth in words, however, except to those of thine own "household." Otherwise, you are casting your pearls before the unprepared thought, and they are liable to be trampled under foot. No one can value the truth, no one can accept it nor even believe it, until he is ready for it. The human mind rejects spiritual truth because the things of God are foolishness to man's intellect, and it is only when he has opened his Soul to truth that he is able to receive it. Do not give this truth to the unprepared thought, but voice it silently, blessing everyone, friend, enemy, and believer alike, by secretly and silently knowing that this is the truth of their innermost being. Then it is that the Soul speaks unto the Soul.

Where two or more are "gathered together in my name," we are come for the purpose of opening our souls to God—opening consciousness that we may be filled. Therefore, any word of truth that is voiced is received, accepted, and responded to. If we were to give this to passers-by they would reject it because they do not look in this direction; they have many other sources of authority in which they believe, and that is their individual demonstration. You bless them only if you address them in the secret place of the most High—there the Soul can speak to Soul and not be rejected.

In the silence, speak to the Soul of your children, and even of your pets, and notice how they respond to the Word of Truth, without a single uttered word. As you continue in this practice, always recognizing the spiritual nature of the one you are addressing, you will be able to speak to the Soul of adults, and they also will respond, and although they may not acknowledge it, being unaware of what has happened, their response will be by way of greater health, purity, or supply. In the silence, gently let the Soul speak unto Soul: "Thou art fair; thou art pure. In thee is no evil; in thee the world beliefs have no place. Thou art the beloved Son of God, made in His image and likeness, sent to earth to be about the Father's business. *Thou art He."* Oh! the power of these words, whispered unto the Soul of man when his intellectual mind is not listening!

Nothing is more wonderful than the realization of this truth. It purifies one from head to foot, and pervades every detail of one's experience. But that is as nothing compared to what happens when one Soul speaks to the Soul of another, recognizing only the purity, the infinity, the perfection of individual being, in the realization that *God is the Soul of man*!

Spiritual Preparation

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Matthew 13:3-9

When the message of The Infinite Way was given me, as the result of many years of healing work, meditation, and inner spiritual unfoldment, it was also revealed that this message could not be entirely intellectually imparted; that the import of The Infinite Way could not be grasped by the mind alone, but that there must be a natural or developed spiritual consciousness before a true response could come forth. Many times did I try to impart the message to students close to me before the soil had been sufficiently prepared, but in every case I witnessed that the seed withered and died, and there was no spiritual fruitage.

Then, as the call came to lecture and teach, it was given me to prepare the soil for the truth of The Infinite Way. Just as I spent sixteen years in the healing work before *The Infinite Way* was written, so that no word of it need be changed—so have I now spent ten years in preparing consciousness for the Word which springs into flesh—the Truth which appears visibly as harmony, joy, peace, and life eternal. By means of the Writings, the Tape Recordings, and the Closed Class work, consciousness has been prepared for receptivity to the Word. Five years ago, when what we call "the Middle Path" was given to our students in class work, the way was prepared for the next step—realization.

To those who may now or hereafter become students of The Infinite Way, these writings and recordings will provide the necessary enrichment of consciousness—the necessary preparation of consciousness—so that the Word embodied in the message may be grasped, realized, and lived. To The Infinite Way students of today, the time has come to leave your nets—to give up even the most cherished beliefs of the past, and consciously *enter The Infinite Way.* With the help of those students who already have received this light, I will devote these coming years to your full awakening. Many of you are prepared, by virtue of the devotion given to study, meditation, and practice, to fully understand and demonstrate "the Middle Path" of The Infinite Way.

Because all spiritual teachings, and many mental teachings use the same language —the same words, God, Christ, Truth, Spirit, prayer, many students have not found the pearl in the message. Because meditation is not easily achieved, many have given but lipservice to this great attainment. Now we must awaken! We must rouse ourselves to the understanding that regardless of what we have done heretofore, and no matter how much we have studied, meditated, or practiced, we have but prepared the soil of consciousness

for the planting of the Word of Truth. This planting *we* must do—so that God, Truth, may give the increase.

As a first step, I urge that students read and reread as many of the Writings as possible; that they hear again and again the Recordings available to them; and that they hold themselves attuned inwardly that the Word be revealed. In the work of 1955—the Kailua Series of recordings, the Monthly Letters, the Chicago and Seattle Special Classes—the way has been prepared for the coming year. In 1956, the monthly Letters, class work, and in the new Writings that will appear (including the new American and British editions of *The Infinite Way*) the Word will become clearer and clearer, thereby leading to the point of realization.

Remember this always—it is not sufficient merely to turn to God for physical healings, for greater supply, home, companionship, or other forms of good. This is but a preliminary step, often necessary to placing our feet on the spiritual path of life. In our earliest days of study it is well if we discover a God at hand, available in all our human affairs, ever ready to heal, save, reform, and enrich. However, this is but the infant stage of spiritual unfoldment. Most of us have been spiritual infants, and some have remained so. Others have advanced to spiritual youth and have found an inner communion with God, have discovered the actual presence and power of God. Through meditation, many have maintained a constant intimate relationship with God. Most people can remember the happiness and pleasures of human youth, but that can not be compared to the glorious youth in the spiritual kingdom.

Out of all the world there are relatively few who have been born into spiritual infancy. The orthodox religious world is just becoming aware that there is such a realm as a spiritual kingdom on earth, and it is providing new spiritual infants. Most of the metaphysical world is still in its spiritual infancy. The Infinite Way begins our spiritual life as a youth, and leads us to maturity in Spirit. Those who come into the realm of The Infinite Way will be led from infancy to youth, and then, through spiritual unfoldment, to maturity.

In two years, divine Grace has carried me to Europe three times—twice around the world, including a great and grand experience which carried me six thousand miles from North to South Africa, and more thousands of miles to Central and East Africa. God's grace has enabled me to speak the Word in the United States, Canada, England, Scotland, Holland, Sweden, Germany, Switzerland, and Africa, and finally, to carry it to India. God's grace has given us American and British editions of the Writings, as well as translations in Dutch, German, and Braille. Imagine! All this in just twenty-four months! God's grace has prepared every step of The Infinite Way, has blessed and prospered its activity, and provided receptivity to its message. God's grace has been the source of 1955's year of preparation; at every step the Voice has been in my ear with directions for each day, and assurance of what lies ahead. Indeed, in the spread of The Infinite Way we have witnessed the proof of the message. Think you that anything but the grace of God has done this?

Let us see now what things God's grace has prepared for us in these coming years, which are so important in carrying the orthodox world into metaphysical infancy, and developing the infants into spiritual youths. To those who have been faithful to themselves in study, meditation, and practice, this should be a year of great spiritual realization. The time is ripe for those students of The Infinite Way who have attained a

measure of youth, to attain maturity—*and that time is now!* Prepare—be alert—the grace of God will carry you through to fruition.

* * *

Out of this work throughout the world have come sizeable groups of students who are ready for the healing work—and this, as you know, is the foundation upon which The Infinite Way builds. Why is healing so important to us? It is not merely because of the physical harmonies which result, for often these are but "loaves and fishes"—but that spiritual healing is the natural and inevitable result of conscious union with God, the fruitage of conscious oneness with our Source, and the direct evidence that what we are attaining is Truth Itself. Those who learn the principle of The Infinite Way, which, of course, must include the understanding of the nature of error, will be healed, and will heal others. It is not a difficult matter—this spiritual realization which reveals harmony where discord has been in evidence—but it requires a consecration to the study and practice until a consciousness of one power is attained.

Here, of course, is the reason that The Infinite Way can bring tremendous spiritual harmony, wholeness, and completeness into manifestation: the unfoldment of the nature of error reveals the awareness of one Power, and establishes us in it. Without this, even metaphysical healing or so-called spiritual healing methods cannot be fully effective, since it leaves the world with two powers, even while claiming one. Happily, quite a number of our students throughout the world have caught this vision of the nature of error, and of the nature of life lived in the acceptance and realization of one Power.

More and more the message of The Infinite Way is being received and welcomed by leaders of other metaphysical and spiritual groups. The wholehearted sharing between these teachers and our Infinite Way work will hasten the day when workers in the spiritual and metaphysical fields will be united in love and truth. Into this consciousness nothing will enter to defile—and from this consciousness, healing will reach the students of all teachers and teachings. When John informed the Master that he had forbad one who was healing because he was not one of his followers, Jesus answered: "Forbid him not: for he that is not against us is for us." Someday, all who are engaged in either metaphysical or spiritual healing and teaching activities must unite in consciousness. Each may maintain his own identity or organized or unorganized form, and yet conjoin in spiritual friendship and in healing consciousness.

Once the subject of cosmic law is understood, all barriers of separation in the spiritual fields will fall away. This we have already experienced in England, Holland, South Africa, and with a few of the teachers in the United States; and now we have received our first welcome in India. I wonder if you glimpse how this "chain of spiritual understanding"—this bond of spiritual fellowship and this band of spiritual consciousness—is extending around the globe? It is important that you understand its significance.

The message of The Infinite Way is finding wide acceptance. Many must be blessed in spiritual unfoldment and more harmonious daily experience, since only the spiritual fruitage of our students is responsible for this mighty flow of the Word around the globe and into foreign languages. With this realization must come a further awareness of the need for more students to accept the responsibility for doing healing work and conducting Tape Recording Work in their communities. While we can be deeply grateful that in many cities now there are students willing to be active in healing, you can readily

see that many more are needed.

You are capable of doing healing work, since you have come to the realization that, actually, there is nothing, and no one, to heal; that healing work is but the realization of this truth, in one way or another. You do not, and cannot, heal! *Nor can God!* With this understanding for your basis, it is inevitable that *all forms of discord must evaporate as they are touched by your consciousness of this great truth*!

You know that Truth does not overcome error, that God does not heal disease, that there is no great power overcoming or destroying negative powers. You now understand the meaning of oneness: one Power—without an opponent; one Being—and none human; one Law—and that, Spirit. This constitutes your healing consciousness. Is this clear to you? Then—be about the Father's business, so that you too can say: "Go and shew John again those things which we do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

It is our joy that you receive healing and instruction; that you can smile at the very thought of a presence or law other than God; that the *appearances* of sin, lack, disease, and death are evaporating in your presence. It is our satisfaction when you, in turn, heal and impart. The sick are healed, "not by might nor by power," but *by knowing this truth of One*! Think what will happen, first in your world, and then in the world's world, when *all of us* more thoroughly realize one Power, one Cause, one Law, one Activity, one Being!

Spiritual Guidance

When the eleven disciples were choosing a successor to Judas, they were undecided as to which of two men should be accepted. They turned to God, who had been revealed to them, and prayed: "Thou,Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." We do not always remember that just as God was able to reveal His choice to the disciples, so can God reveal the men best fitted to lead us in national government and world affairs of today. As we look to national matters, and then to matters concerning the world, let us not be too quick to judge and condemn, but let us turn within, that those whom "thou hast chosen" be revealed, and in such choice the affairs of men and nations will become harmonious.

If we look to God for healing of the body and the mind, if we look to God as the source of our supply, surely we can look to God for things much more important than our personal health and well-being, and that is the health, well-being, and prosperity of all nations and all mankind.

It is much more important that this world be endowed from on High with those capable of spiritual growth, wise and intelligent government, than that you and I work out our little individual affairs. In the working-out of the world's greater problems, our individual affairs soon fall into line, because it is only in the good of others that our own good can be found. It is far more important to pray for harmony and supply for the world than it is for ourselves, but in so doing we find our own good is included in that of the

world. Let us find our good in the universal good: therefore, let us pray for ourselves by praying for the government of man by God; let us pray for our supply by praying for the supply of all nations.

Only if we are living in the realization of Him who is our God is this teaching practical; only if we know that God is the Soul of man—a God of love, ever present, ever available, ever pouring Itself out to us as we look to the Father's house instead of to the husks of men.

* * *

HOLIDAY IN AFRICA

by

A Student

Imagine 75,000,000 gallons of water rushing every minute over a width of 1,860 yards into a gorge 355 feet below. This is the breath-taking experience known as the Victoria Falls, in South Africa.

A few weeks ago it was my privilege to visit the Victoria Falls with Joel Goldsmith.

Joel had a wonderful time—his winged feet have taken him to most parts of the globe for many years, but here, for the first time in his life, he decided to try being just another tourist. Joel had not only brought a camera, but with it every conceivable attachment and contraption that has ever been devised. He photographed monkeys, baboons, crocodiles, hippos, Barotse natives, falls, gorges, and the numerous islands covered with luxuriant tropical vegetation; in fact, everything in sight, with ordinary lenses, telescopic lenses, 3-D lenses, requiring minute adjustments, it seemed, to every part of the camera. His enthusiasm knew no bounds—every time a spool was completed we dashed up to the post office to mail it away to Hawaii, to ensure that the results of his newly uncovered art would be awaiting his arrival back home. I am sure that as the years go by, and Joel's winged feet again take him around the world, many thousands of his Infinite Way students will be privileged to see these photographs.

On one perfect morning we took the launch trip to Kandahar Island, some eight miles up the fabulous Zambesi River; and on another afternoon, after a long hike in the baking sun, at some remote part of the river we climbed into a red canoe manned by three husky Barotses, and were paddled across to Livingstone Island where, on November 16, 1855, the Falls were discovered by Dr. David Livingstone, the intrepid missionary-explorer—the first white man to see this amazing masterpiece of Nature.

It might interest those on the Way to learn that the Barotse Tribe constitutes about one-sixth of the population of Northern Rhodesia, and they occupy over 350 miles of the Zambesi River. They are essentially a lazy tribe, preferring to bask in the tropical sun and watch their wives carry the crops. However, as they are born and bred on their beloved Zambesi, they are really excellent boatmen. This has always stood them in good stead against potential invaders, just as it stood Joel and me in good stead on that canoe ride at

the top of the Falls. History tells us that the Kumalo Tribe of Zulus, under the leadership of the mighty warrior-general, Mzilikatze, broke away from Tsaka and his Impi warriors, making their way northwards to what is now known as Matabeleland, the western portion of Southern Rhodesia. On two occasions Mzilikatze sent his warriors northward, and each time they were defeated in a river battle on the Zambesi by the skill of the Barotse boatmen. For this reason the Zulu influence, which is predominant in the south, never spread beyond the Zambesi.

No story of the Victoria Falls would be complete without a description of the miniature railways which take visitors to the Devil's Cataract, the Rain Forests, and the bridge and back. These cars are virtually two benches, back to back, seating five a side, on wheels with a hood overhead. The locomotion consists of three Barotses pushing from behind, one of whom turns a wheel which operates the brakes.

Some American tourists whom we met on the launch and at coffee at the hotel, remarked at the airport that they felt conscious that something wonderful was happening when they saw us together, but they frankly admitted that they were completely puzzled. I suggested that when they arrive back in New York and read *The Infinite Way* and when they see the line about "golden chains", at the bottom of page 40, they think back to the conversation at the Livingstone Airport. This they promised to do.

I expected to be lonely when I said goodbye to Joel, and for a moment or two the empty chair in the dining-room was quite unsettling. But the feeling soon passed over with the realization that this was infinitely more than just a man that I had been privileged to be associated with—this was a powerful presence, and with that click the loneliness passed away, just as the illusion of error dissolves before the light of Truth. Joel was on his way to Nairobi; Bombay, India; and Honolulu; but something far too wonderful for mortal mind to pen was right there with me.

Perhaps I wrote this merely to assure those on the Way that something very vital will stir in their consciousness when they meet Joel.

CHAPTER THREE: MARCH

The Part We Play

Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Joshua 1:1-9

NOT only are these passages from Joshua a continuous assurance and reassurance of the omnipresence of God, Truth, they are also an admonition "to do according to all the law"—to remain in the realization of the Truth—with the promise that as long as we abide in the Truth, turning neither to the right nor to the left, "I will be with thee: I will not fail thee, nor forsake thee."

In order to avail ourselves of spiritual guidance so that we may live under the shadow of this eternal protection, we have a two-fold part to play: we are called upon to be strong and very courageous, and to abide confidently in the Truth. Thrice we are cautioned to "Be strong and of a good courage," as if there exists a great possibility of weakness and doubt. And it is true—time and again we have proven weak and of little courage; time and again we have lost faith and confidence in the omnipresence of God. Over and above striving to be upright and good and just in our humanhood, we must abide in the Law, abide in the Word, live and move and have our being in the consciousness of the Truth. And in order to do this, two things are necessary: "Be strong and of a good courage," and "do according to all the law."

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall

accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.
Isaiah 55

Herein we are told that we shall be given an everlasting covenant, an everlasting sign, just as in the reading from Joshua we are assured of the constancy of God's presence. The great prophet Isaiah cautions against living solely for the gratification of human and material comfort and well-being by asking: Why do you spend money and effort for that which does not satisfy? Why give yourself to anything other than that which represents the true Bread; that which represents the true labor and effort for the Spirit? Why spend yourselves for that which does not bring a spiritual return?

We who are gathered together on the spiritual path have come for the express purpose of spending ourselves, our money, our labor, and our effort for the attainment of spiritual realization. As we give thought to the things of the Spirit, by no means do we give up the material comforts of life and the blessings of human relationships; but, whatever we do, we do unto the Lord, ever seeking to acquaint ourselves with Him, for we realize that without the true Bread, these things of the world bring no lasting satisfaction or peace.

We know what we expect and hope of God, but too frequently we do not fully realize our responsibility in bringing about the activity of God in our experience. Even when we affirm and declare truth, we are preparing ourselves for the real experience of inner communion. "Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you. ..." In all endeavors the inner ear must be kept open, alert, receptive, and responsive; and it is this constant listening and hearing, receptivity, and obedience to the Word of Truth that makes the Soul live. "Seek ye the Lord while he may be found, call ye upon him while he is near"—go within, be still, listen, and hear—that is our part in the demonstration. As we listen, in meditation and in prayer, we are seeking God; and it is then that the still, small Voice that goeth forth out of the mouth of God is heard, and then "thou shalt make thy way prosperous, and then thou shalt have good success."

How foolish to be concerned with human thoughts at a time when we should be seeking, listening, hearing only the thoughts of God! But as we open ourselves to God by diligently seeking, it follows "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Just as in the world of nature the rain and snow watereth the earth and maketh it bring forth and bud, so the Word of God, which is imparted in the silence when human thought is stilled, "shall not return void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As we rise to that place in consciousness where we hear the still, small Voice, it performs the activity of healing, comforting, regenerating, and supplying. Once the Word is heard, once the presence of God is experienced, once the inner assurance is received,

you may be sure that it does not return void, but prospers in the thing whereto it is sent. All of this happens, however, after we have fulfilled our part in seeking God by turning within; after we have spent our money and labor for the things of the Spirit; after we have listened and heard; after we have communed within our inner being.

It is utterly useless to look for the things of the Spirit to come into your experience except in proportion as you listen and hear, as you obey by keeping your mind stayed on God by acknowledging Him in all your ways, as you pray without ceasing. The presence of God is ever available, but available only in proportion to your individual effort in seeking, calling upon the Lord, listening and communing within your own being; and in that proportion you come to the place in consciousness of hearing the Word. And when the Word of God is heard "in quietness and in confidence . . . ye shall go out with joy, and be led forth with peace." Then it is that the thorns in your pathway shall be removed, and the inharmonies and limitations of humanhood fade into nothingness. This Word will never leave you, nor forsake you; and "it shall be to the Lord for a name, for an everlasting sign that shall not be cut off"—an everlasting covenant of peace, harmony, and joy—for "the Lord thy God is with thee whithersoever thou goest."

Seek Within

As all students of truth know, God is Love, but do we realize that only God loves, and that all love flows forth from God? You and I are but avenues through which the divine love of God flows, but in many instances we have impeded and hampered its flow to us and from us by the use of the little insignificant word "I." As a rule, we think in terms of "I love" and "my love," and that is where is set up the barrier which curtails the flow.

The realization of God as love is the greatest healing influence in the world, but it bears no relation whatever to my love or your love. My love will not heal you, nor will your love be of any benefit to me; but the love of God, flowing through you and through me, will heal, restore, and reform all within our circle of consciousness, by bringing them into the new dimension of spiritual dominion.

Contrary to the prevailing world idea, your love is not even necessary for the maintenance of your establishment and affairs—it is the love of God; and when the belief enters that it is your love and your effort and care that maintain and sustain your body, business, and home, a sense of lack or limitation is set up. In like manner, it would be fatal if a patient were ever to believe that the understanding of the practitioner was the healing influence, because no practitioner has that much understanding. It is God's understanding, for which the practitioner is but an instrument: the infinite wisdom and divine love of God, flowing through the practitioner, heals, saves, regenerates, and frees.

Erase forever from your consciousness the words I, me, mine, you, he, and she. Realize that only God is Love, and that God loves equally, universally, impersonally, impartially; but, as we have read in scripture, only as we open ourselves to the divine influence are we enabled to receive that Love. Only by actively maintaining ourselves in Truth—spending our money, our effort, our time, our thoughts, on the things of the Spirit

—will we ever attain that bread, which really satisfies.

There is no such thing in the realm of divine Wisdom as your love or mine: there is only the love of God, flowing to us through each other—the one infinite, divine *life* of the Husbandman, flowing through the vine, the Christ, to *every* branch. No one branch sustains another; but the *vine* sustains every branch, and that only by grace, since it is the Husbandman that sends Its word, Its love, Its wisdom through the vine to the branches.

Regardless of how high in consciousness your teacher or practitioner may have risen, he is merely the vine through which the Husbandman pours forth Its love to the branches. Thus it is with every individual in your experience: he is the branch and you are the vine, the avenue through which the Father, the creative Principle, pours Its love. Remember always this great truth: God is Love, and love is of God, and the vine carries that love, that substance, that healing influence to the branches. In this higher unfoldment of understanding love as being of God, through God, from God, you become a healing influence because, so far as the world is concerned, you are the vine, and all you encounter are the branches; and your contact and conscious union with the Father, attained and maintained by constant turning within, enables the divine substance, the love of the Father, to flow through you to every man, woman, and child, animal, plant, star, and planet within range of your consciousness.

This must be very clear. God is Love. God is the Father, the Husbandman, pouring Itself forth into expression. You are the vine, and all you meet in this world are the branches who are being fed—not from you, not by you, but *through you*, from the Father. This is the love "and the peace of God, which passeth all understanding."

This principle applies also to kindness and benevolence, justice and mercy. It would be a sad situation, indeed, if you were to look for justice in a court of law: but as you look to God, realizing that judge, jury, attorneys, and witnesses are but instruments through which God's justice and lightness flow, justice and lightness will be revealed. Never believe that justice and mercy lie in the realm of man; but, rather, understand that justice, like love, is a quality and an activity of God, and then it is that every individual becomes an instrument through which justice and mercy are brought forth. All the many qualities associated with love—care, protection, security, safety—come directly from God, and anyone, at any time, may be the instrument through which these qualities and activities flow. As this principle becomes firmly established in consciousness, you learn not to look *at* people, but *through* them, to the Husbandman, the Father, the divine Source; and in so doing you will find that life, in all its outer aspects, changes, and love becomes the motivating force of all your activities.

Meditation

We have been given the caution to look unto God to be saved—to look unto God, not unto man. I am told to repeat this—because evidently a great need is presented here today—there is the feeling that someone is looking to a person, a thing, or a circumstance, instead of looking to God for the good he seeks. It keeps coming to me —"Turn within—Seek Me! Seek diligently *within*—listen for the still, small Voice—*look*

within for the saving Grace!" Whatever may be the great need that is being felt here, the word keeps coming—keeps coming—"Seek within yourself! Seek Me—the Lord!" Again it comes—this is a direct message to someone—"Do not look for help to come from man—the saving Grace is to come *from within*, and the contact must be established. Listen! Be alert for the Word that goeth forth out of the mouth of God." Someone is looking outside for help, but that is not the way. Seek within—the help is already established within your own being. Ah!—now I see—it is a problem pertaining to a case at law—and freedom is being sought outside. Freedom is not to be found outside—it is not there! Go within—and realize that the blessing of freedom and release can come only from the kingdom of God within your own being. When the Word of God has been heard within, It will be manifest in your experience!

Seeking Within Reveals the Nature of Prayer

This unfoldment which was given in meditation again brings forth the necessity of understanding that prayer has nothing to do with seeking a person, a condition, or a thing from God. Throughout this entire revelation we are told to turn within, to seek Me, to come unto Me, to listen for the Word. This can be of benefit only if it can make you see what has been wrong with our former understanding of prayer.

Much of our prayer has been devoted to acquainting God with our desires; telling Him what we needed and what conditions we would like corrected or changed. Altogether too frequently it has been an attempt to influence God to do our bidding: whereas, prayer, as we are now beginning to comprehend, is a conscious attunement or at-one-ment with God, so that His blessings may flow unto us.

It is the nature of the sun to express light and warmth. Consequently, when we walk in the sunlight, we have no thought of asking for light and warmth—we merely accept them and enjoy them. The nature of God is love: therefore, there is no need to pray in terms of what we desire to receive from God. Simply entering into the Presence bestows the fullness of Life, Truth, Love—without taking thought, without asking, without praying for them. So think of yourself as walking out into the sunlight, being enfolded in its light and warmth. Think further of entering into communion with God, being enveloped and surrounded by the radiance of the Presence, in which the divine qualities and activities are revealed as the harmonies of your experience. For just as the sun expresses itself as light and warmth, so does God express Itself as harmony, wholeness, completeness, perfection, dominion, power, joy, and peace.

Students, can you not see how we are being led ever higher and higher in the unfoldment of prayer, to that place where, ultimately, we will find ourselves in the very presence of God? The purpose is to elevate us into an attitude and atmosphere of conscious union and attunement, in which we are at one with the Father; into the conscious realization of divine Love, ever enveloping, enfolding, attending us. In this understanding, prayer, and the necessity to pray without ceasing, becomes the most important and joyous part of our lives, does it not?

Let us endeavor to outgrow the belief that prayer is acquainting God with our

troubles, or that prayer is asking for blessings of some specific nature. Let us, rather, think of prayer as an attitude of holy communion, in which we rise into the higher atmosphere of Spirit, wherein prayer is recognized to be the Word of God which is to unfold from within. How vastly different is our attitude when all problems are left outside the door, and we turn to God solely for the privilege of sitting at the foot of the Throne, thereby letting the glories of God's grace be unfolded and revealed!

Teaching The Infinite Way to Children

The questions have been asked: What are we to do about teaching this truth to our children? What about Sunday Schools?

I shall answer the last question first. So far as Sunday Schools are concerned, that is an individual matter. Sunday Schools will not solve the problem of teaching, because it is doubtful that anyone can teach a child a principle of life in an hour and expect it to remain with him. Truth cannot be taught in any set period of time: it is a continuous unfoldment and development, and the more one lives in this consciousness, the more will these principles become embodied as consciousness and, ultimately, come forth as demonstration.

If you have accepted the fact that The Infinite Way is a principle of life, who is better qualified to teach your children? Who, in a Sunday School, is equipped to teach the principle that you, individually, have adopted? Truth cannot be taught in an hour or two a week, and, actually, it cannot be taught at all purely in the sense of teaching. Children must be taught much as we ourselves are taught: every time a problem or a need arises, we must apply the truth of being, and this is done not so much in the sense of teaching, but of reminding.

Certainly, you are all desirous that your children and grandchildren grow up with the truth, rather than having to take the hard way forty or fifty years hence. Clearly, the job is up to us if we desire our children to grow into manhood and womanhood with a higher spiritual sense than that of the last few generations, but this cannot be accomplished through our present human teachings, doctrines, and codes. The one way to accomplish this is to start your child where he is now, whether an infant or twelve years of age—start where he is now, and build a consciousness of truth until it becomes a completely natural way of life. It is up to you to build that consciousness, or else let him grow up outside—a prodigal, being something of himself, and then praying to some kind of a divine Providence to get him out of his troubles. That there is no such divine Providence you know from your own experience: the only divine Providence is your individual realization and awareness of the Presence—that is your refuge, your Christ.

The secret of the Christ principle with which we are working is the omnipresence, omnipotence, and omniscience of God. In fact, the entire message of The Infinite Way can be summed up briefly as understanding the infinite nature of God—Its omnipotence, omnipresence, ever-availability. And that is the principle you wish to give your children—a sense of God's presence and power. There is absolutely no way in which that can be built in an hour or two; rather, from morning till night it must be built into the child's

consciousness, until it becomes the very fibre of his being.

If you can bring God to a child's conscious remembrance several times a day, either with a sense of gratitude or with a sense of omnipresence, great and wonderful results will follow. An undertaking such as this will entail much patience and persistence. It may be difficult to resist the impulse to say: "Mother will do this for you" or "Daddy can give you that." Instead, turn the child's thought to God as the infinite source of good, by teaching him that God provides all his needs; that God never withholds good; and that God is with him constantly.

Each hour of the day a parent and child must meet some new experience, and the manner in which each situation is handled determines whether or not the child is learning the principle. For instance, suppose he falls and hurts himself. It will be of no benefit, other than comforting him, to say: "Come to Mother, and Mother will make it well." What better opportunity to say: "What's this? You are crying? Can't you close your eyes and feel God's presence with you?" This is where the practice must begin, to make it clear to the child that the Father within his own being is the answer to his hurts.

No child will ever learn this principle unless he is taught meditation. Perhaps you will wonder how it is possible to teach a young child meditation, but it can be done gradually by beginning each day, before the start of any activity, with the gentle reminder: "Let us stop for just a moment, and realize that God is with us today, and that He is holding our hand." That is enough, because the child has been reminded to think of God as an active Presence and Power. A child might learn this on Sunday morning, but by Monday morning that thought is far from his mind, and again it must be brought to conscious remembrance.

There are innumerable opportunities for such promptings. As you set his food before him, remind him to stop for a second of gratitude—"Thank you, Father, for providing our daily food." This need not be said audibly: instead, and perhaps a better way, is to teach the child to say and think inwardly, "Thank you, Father." Before he runs out to play, gently prompt him: "Wait just a minute—have you stopped to let God take your hand?" At nap and bed-time he should never be permitted to drop off to sleep without the conscious remembrance of God as omnipresent in one form or another; and this is also a good opportunity to instill the idea of opening himself to God whenever he awakens during the night and the first thing in the morning. If it is possible to teach the child that the divine Father is always present to provide for all his needs, he will have taken a great step forward.

One of the most difficult things for parents to overcome is the tendency to say, for example: "You must eat this because it is good for you." Often this has seemed the best way of cramming down unwanted food, but now we are going to do an about-face: we are not even going to agree that it is good for him. If we, ourselves, have come to the conviction that nothing is good but God, certainly we must get over the idea of forcing a child to eat this or do that because it is good for him.

Begin now to teach him to acknowledge God every time he eats a morsel or drinks a drop. Never permit him to leave the house without hesitating for a moment to say: "Thank you, Father, Thou art with me"—always being sure however that the thought of danger is not brought to his mind, but just a simple, "Thank you, Father, for Thy presence." Before he falls asleep, let him again acknowledge the Presence with the thought of gratitude that his Father-Mother God is with him always, whether asleep or

awake. Day in and day out, direct his thought toward God, until God within becomes the prime reality of his consciousness. We, who have been students for many years, would not be able to accomplish much in the way of Christ consciousness if we did not live with it from morning till night: therefore, you can well understand the importance and necessity of continually building this truth into the child's consciousness, until such a time as it becomes his normal and natural way of life. After a year or so, you will find that he will acknowledge God as his Father-Mother, and the source of his good; that God has become his constant companion, and wherever he goes, God will walk beside him.

Do not wait until your child is twenty years of age before teaching him that the kingdom of God is within his own being, and that it is unnecessary and futile to pray to a God in heaven. Start at the very beginning of his life to teach the habit of gratitude, of love, of acknowledging the Presence—implanting in his mind and heart the thought that his relationship to God is a sacred and secret one—just between God and himself. Impress upon him that his gratitude and acknowledgment must be spoken secretly and silently, and never openly or outwardly where he might be robbed of his treasure. Many a child has lost his treasure by making his religion public where it is often held up to ridicule and shame. No one has the right to parade his religious beliefs before others: instead, we must go into the secret place, into the inner sanctuary of the temple of our being and pray in secret and in silence—there, away from the thoughts and things of the world, we hold communion with God.

This, of course, does not mean that we are not to offer a cup of cold water when the occasion arises. Offer the cup, but offer it in a way that does not flaunt your religion or give someone opportunity to tread upon it. It is difficult enough for adults when friends and relatives think they are somewhat mentally deranged because they actually rely upon God, so think how much more difficult it would be for a child to have his innermost faith taunted and laughed at by unthinking persons. He is not prepared for that, because he has not yet arrived at the place of an unshakable inner conviction. It is vitally important that his religion be in secret—something which he holds and treasures within his own being; and you may be assured that whatever he learns from the Father-Mother God within himself will be made manifest in his experience.

Children, even the very tiniest ones, should become acquainted with God, and with the kingdom of God within their own individual beings. There is no prescribed formula or set of rules, no rote, no ritual—each situation must be handled in an individual manner, and your own divine wisdom will guide and direct you what to do and say under any circumstance. The main point to observe is to make God a living reality, so that after a few years of such teaching and training the child will have attained a measure of the consciousness toward which you have been building through your own years of study and practice. If children are enabled to come into an early realization of God, Omnipresence, as the mainstay of their lives, it will not be necessary for them to go through all the things that we, their parents and friends, have experienced. There will arise a generation of young people who, from infancy, have learned to trust God—and not only trust It, but rely on It and prove It! Then there will be an opportunity for world peace, because these young people who have attained a measure of Christ consciousness will have no thought of enmity or hatred or envy in their hearts, and their lives will be devoted to giving and sharing and helping, rather than to acquiring.

In the next few chapters, there will appear a series of lessons written especially

for children. These lessons, together with the suggestions given here, will be of immeasurable help in presenting the subject of God to your children. If you are able to instill in them the consciousness of the omnipresence of God, you will have given your children the greatest gift a parent can offer—the gift of Life, Truth, Love.

Across the Desk

As more and more opportunities for presenting the message are received, it is wonderful to observe how people the world over are taking The Infinite Way to their bosom and welcoming us into their lives. Recently, in many cities throughout the world, there has been inaugurated a program whereby each student devotes one meditation period each day to conscious realization of the activity of the Christ in individual and collective consciousness. In this way, eventually, our students will form a ring of conscious Christ realization around the globe. Do you understand why this work has been given to us, and what it will accomplish?

You have read and heard that Christ, the Spirit of God in men, will save, heal, redeem, forgive, enrich, make free. And yet, the world remains in slavery to material sense! Why is this so? The secret is this: only the *realized Christ* breaks the bondage to mental, physical, moral, and economic conditions. The Christ, Tao, Brahm, Emmanuel, is always present, filling all consciousness, but—*the fruitage comes only through realization!*

Do you know why so many metaphysical treatments bring little or no healing? Do you know why so many prayers remain unanswered? It is because these treatments and prayers are entirely in the mental realm—intellectually stated or thought—and they have little or no power until an inner "click" or realization, or awareness or release takes place in consciousness. This realized Christ then appears as peace, harmony, and perfection in your individual experience and in the experience of the world at large.

Our work, in every village, city, state, and country where there is an Infinite Way student, is to devote one daily meditation period to the acknowledgment of Emmanuel, the Christ, as omnipresent, omnipotent, omniscient—active in consciousness, individual and collective; breaking the mesmerism of world belief and race consciousness; then, waiting in quietness and in confidence until the "click" or realization takes place. Through consecrated devotion to this practice the history of the world will change.

Gradually, our "golden chain of spiritual understanding" is encircling the globe, and somehow I feel that this time world peace will not escape us—and the spiritual consciousness of those uniting in daily meditation will be the means of its achievement.

* * *

ONENESS
by
A Student

The Master, Christ Jesus, said: “Believest thou not that I am in the Father, and the Father in me? . . . I and my Father are one. . . . 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.”

Just as the ocean is the essence of its waves, so your consciousness is the essence of your experience. The ocean is salty: therefore, the waves are salty. In the understanding that the ocean and the waves are of one essence, one is enabled to say, “I and my Father are one (of one essence)—yet the Father (the ocean) is greater than the wave (the Son). The wave (the Son) of itself can do nothing: it is the Father (the ocean) that doeth the works. If the Father is eternal, the Son must be eternal, for what power could ever separate the wave from the ocean, or the love of the Father from the Son? “Son, thou art ever with me, and all that I have is thine.” If the essence, the Father, is Love, Intelligence, Spirit, the Son must be of the same essence.

Right where the wave is, the ocean is. Consciousness appears as waves—waves of infinite form and variety, such as people, trees, mountains, rivers, animals, etc. In our ignorance, we believe that we can separate the waves from the consciousness that formed them, and give them entity and identity by judging some good, some evil, some sick, some well—while, in reality, the only true Being is one ocean of consciousness, showing forth Its characteristics through each wave.

In our erroneous state of consciousness, we single out one wave and say, “This is I,” and our lives are spent busily attending to its wants and desires, until, finally, it passes out of existence by dying. Consciousness is the substance, form, and activity of every wave: and if the consciousness is salty, the wave must be salty, for they are one. Jesus illustrated this when he stated, “. . . he that seeth me seeth him that sent me.” All life, love, strength, and activity reside in our consciousness. The wave is but the instrument through which these qualities are expressed, and which shows forth the glory of the consciousness. Each of us must become a beholder of the activity of consciousness—not an isolated wave with a life and mind of its own, but we must realize we are the ocean itself in manifestation.

As we look out upon the ocean with its billowy waves, we are never tempted to give power or activity to the wave. We merely think of it as the activity of the ocean—the whole containing all the waves. If we could look out upon life in the same fashion, we would see all as the activity of God, Consciousness. The moment we think of the small ego, we are separating the wave from the ocean, and delusion is piled upon delusion. We would not pray God to remove the mirage in the desert, or to change the snake into a rope, and yet we pray God to remove sickness, sin, and death, which are just as much of a delusion as the mirage or the snake. Whenever we believe that we are separate waves with qualities of our own, we are in trouble, beset with inharmonies and discords. In

singing “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there,” the Psalmist realized that regardless of the human appearances of heaven or hell, the wave could never be separated from the ocean—the consciousness that formed it. When the Master taught, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” he knew that the wave was as perfect as the ocean. There is only one Being, God, appearing in infinite form and variety, and It is always the substance and activity of Its expression.

If you think of yourself as a separate wave, having a life and mind of your own, you wear out; your strength becomes exhausted and your life ends in death. But when you, as a wave, know that the ocean is your life, your strength, your being, you are then as eternal as the ocean, and your life, strength, and being are infinite. Jesus did not heal the blind, the leper, the palsied—he simply removed the delusion that made them exist as separate waves—as separate human beings; and he taught that we would remain in the delusion as long as we had a life of our own, a supply of our own, a mind of our own. When you set about to cure and reform the world, you are saying, in effect, that God’s universe is not perfect, and you are trying to change or correct the waves. What you think you are doing to the waves, you are doing to God—for God is the allness of each wave.

All bodies and forms that we behold are the waves of consciousness, and wherever there is a wave there is the allness of God, since God, Consciousness, cannot be separated or divided. When we realize God as our consciousness, we behold the perfect activity of Christ consciousness. When we think we have a consciousness of our own, the waves appear to take on the nature and character of this false consciousness, and the essence of the waves is the essence of this false consciousness. This false consciousness places power in effect, calling some effects good, some evil, some sick, some well. We must always remember that the good appearance is as much of a decoy as the bad appearance. Jesus discovered the truth and taught that we must be born anew of the Christ consciousness. Paul said we must die daily to this false consciousness and let Christ consciousness be our only consciousness. And further, Jesus says that if we “bind the strong man” then we must destroy his effects.

We must always remember that we never deal with the waves, whether the waves appear as patients, unemployment, lack, inharmony, etc. The only truth is the truth about God—*God appearing as*——: in other words, we do not have an ocean and waves, but ocean appearing *as* waves. Since there is only one God, there can be but one Being appearing in infinite form; and what is true about one wave is true about all waves, since God is the substance and activity of all form.

No wave can have any qualities of its own: always it is God’s love, God’s intelligence, God’s power, showing through each wave. Giving supposed power to waves, separate and apart from the ocean, is the cause of all delusion. God is all alone in the world. He is the only Being. There is no other entity to oppose or challenge Him. Jesus realized this and admonished us to agree with our adversaries—resist not evil—love our neighbor as ourself. We bear false witness against our neighbor when we call him either a good human being or a bad one, since, actually, he is the Christ of God, and is a spiritual being. Jesus told his disciples not to rejoice that they had power over evil, but to rejoice “because your names are written in heaven”—rejoice that you know your spiritual identity.

Would it affect the ocean if one wave were to give a treatment to another wave? No! Both the patient and the practitioner are false appearances. All that the wave has is given it by Grace; and when we go into an inner stillness we are flooded by Grace, which announces, “This is my beloved Son”—without beginning, without end, since, again, what is true of one wave is true of all waves.

This realization will dispel the illusion instantly if the realization of the truth of being is vivid enough; or we may have to go back into the closet and “shut the door” many times to the material appearances. We must learn to let the ocean take care of the waves without feeling called upon to correct or reform them, because the ocean and the waves are one, whether we give them a treatment or not. We may give ourselves a treatment so that we may be in a more receptive state of consciousness to realize that perfection is the reality of all that exists, but the fact remains that God’s universe is the same, both before and after a treatment.

Humanhood is that state of false existence in which we believe we have a consciousness of our own, and it is this consciousness which shows forth the false human picture which Jesus called “this world” and which, in the last months of his ministry, he stated he had overcome. Our true consciousness is Christ consciousness, and until we come to its realization we will be continually tossed back and forth in the illusory sea of human existence.

The Master realized that the discords of the world—sin, sickness, death, etc., existed only as a false appearance, and he realized that the Father of *this* universe was Satan, whom he called a liar and the father of lies, or illusions. This devil, or liar, would make us believe that we have an existence separate and apart from God—an illusory human being who appears to be born, lives a limited existence of sorrows and very few joys, and then dies. The folly of this human existence should bring us to the recognition that with an infinite Good—God—these experiences could never be based on reality. How could a wave be both salty and fresh? How could God’s universe be both good and evil, sick and well? In Genesis, we are cautioned in allegorical style that we must not eat of the tree of good and evil, because the moment we have a tree of opposites, we have a false state of existence. We must lay the axe to the root of that tree!

CHAPTER FOUR: APRIL

Neither Good Nor Evil

The Middle Path

TRUE spiritual living is based on overcoming the self and being reborn of the Spirit—which is what Paul refers to as dying daily. The only devil is the personal self, or ego, which insists upon being considered and catered to; which is easily offended and hurt; fearful one day and joyous the next. In the physical world, and in most religions, both theological and metaphysical, it is deemed sufficient to rid ourselves of the negative aspects by overcoming sin, disease, etc., yet at the same time desiring to cling to all the good aspects—the idea being to cease being a sinful person and become a virtuous one; no longer to be sick but well; to rise above lack into prosperity. This is all very well as far as it goes, but it has no relationship whatsoever to the true spiritual way of life. In the spiritual life, the world is no more good than it is evil, and in the correct apprehension of this is the understanding of what the Master meant when he said: "Why callest thou me good? there is none good but one, that is, God."

Those of us who have embarked on the spiritual path have done so for one purpose: to bring ourselves into alignment with the spiritual laws that have always existed, that exist now, and forever will exist. As an Infinite Way student, you must accept that responsibility and realize that the degree of progress is strictly an individual matter. However, the degree of unfoldment that takes place at a given time is not up to you. Some, by your natures, will achieve more quickly than others; but aside from time, the arduous work is individual acceptance of these spiritual laws, and the subsequent overcoming of the personal self. This you must do for yourself.

Let us assume that a group of students is assembled for the sole purpose of uniting in the Spirit for communion with God, in order that the truth be revealed. Before we entered, this room was a blank—nothingness, in which was no good and no evil. But as we enter we find an atmosphere of love, co-operation, friendship, integrity, joy—*simply because we brought it here!* There is no dissension because each has come in the spirit of love, truth, harmony, peace, joy—in the spirit of sharing—receiving from the Father and not from each other. No one has the idea of benefiting from another, knowing that whatever benefit is to be derived will come from the Father within each individual.

On the other hand, had we brought antagonism, disbelief, self-interest, the desire

to get, to benefit and to achieve, a sense of division, tension, and uneasiness would be evident. You can readily see that you are responsible for the attitude that surrounds you. God fills all space, but the presence of God could not prevent dissension if we had come in a controversial mood. God's presence fills this universe, but that does not prevent wars and aggression, simply because the peoples of the world are ignorant of the fact that the kingdom of God is within the individual. The majority are not united for the purpose of God realization but, instead, are submerged in the materialistic world of acquisition and conquest.

The law of God is love—"Love is the fulfilling of the law"—and the responsibility rests upon the individual to come into harmony with this law. Spiritual love has nothing to do with a sense of personal or emotional love. *Spiritual love is the recognition of God as individual being;* concurring that God is the Life, Mind, Soul, and Spirit of individual being. First of all, that means you: you are Self-sufficient; you are complete in the God-Self within your own being, and you do not look outside to any man, any thing, or any condition.

Because you are responsible only for your own demonstration, it is necessary that you know this is the truth about each member of your family and associates. By realizing that each is Self-sufficient in God, you have no further responsibility or concern for another's demonstration—each is free to make his demonstration according to his own light. It is only natural that you will co-operate in every way, but the greatest service of love you can render is in realizing that God is individual being, and that each one is Self-sufficient, Self-maintained, Self-sustained. When the Master said: "I have meat to eat that ye know not of," he was saying that he was sustained by this inner Selfhood. He further taught that this is true of you and me; and as we come to realize this truth for ourselves we realize it for the world. This is a universal truth, and here and there, one by one our friends and loved ones awaken to their own Self-sufficiency in God.

There are two forms of spiritual love. The first, and by far the most important, is set forth in the Commandment: "Thou shalt love thy neighbor as thyself." As you behold mortality from infancy to old age, from health to death, from saint to sinner, you are obedient to this Commandment only if you realize that God is individual being; only if you realize that God is the Soul, Mind, Spirit, and the Law unto all being. This is the highest form of loving your neighbor as yourself, and it means no interference in another's life.

The second form of love is found in Matthew 25:35-40: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There are many opportunities to heal the sick or to assist someone with human forms of good, but this is never done by endeavouring to live their lives for them; but, as we are informed of some temporary need, we have the grace to share and then go on about our business with no sense that we had anything to do with it—because we did not. It is the grace of God that is all sufficiency! The only way to overcome the self is by realizing that no quality of God is personal; and also, by not accepting error as personal. Whatever of good is performed through you is an activity of God, for which you are just the instrument. Whatever of evil is just a temporary falling under the spell of world hypnotism.

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Mark well this principle of The Infinite Way: our work is to bring release from the physical sense of the universe; release from the physical sense of health of body or business. This is quite different from the ordinary metaphysical practice of exchanging sickness for health, lack for abundance, loneliness for companionship. Can you not recall how often you have been ill and prayed or treated for health; or have been in lack and desired abundance? Such prayers or treatments sometimes are successful on the level of belief—exchanging one physical condition, discord, for another, harmony—*but they have nothing to do with spiritual regeneration or realizing Christhood!*

Infinite Way practice means neither fearing evil nor desiring good (physicality) but, rather, attaining the realization of God. We recognize neither good nor evil in any effect, appearance, or form—but, rather, that God alone is the reality, the law, substance, and activity of *all form*. This is release from even the good or harmonious physical sense to a realization of spiritual harmony, spiritual peace, spiritual abundance.

Watch this carefully: are you hating, fearing, or loving the form, appearance, or effect? Are you realizing Reality, that is, Cause, as the fact and function of Spirit, Consciousness—supporting, activating, and maintaining the peace and harmony of *all form?* Are you learning to place no labels of good or evil on form—effect? Are you understanding that discords reveal that you are permitting universal belief, or hypnotism, to operate—when, of itself, such belief or hypnotism *has no power or law?*

Until we thoroughly understand that we are to give recognition neither to good nor to evil—but to Spirit alone as above both good and evil—we have not caught the message of The Infinite Way. Until we desire neither good nor evil in effect, and ascribe neither good nor evil to effect, we have not caught the vision. To pray for the opposite of what we have is to pray amiss. To pray for the realization of Spirit, God, is true prayer. It is necessary that we consciously reject the claim that there is power, law, substance, activity in form or effect, and realize God, individual Consciousness, as the only and the all Power governing every form and effect.

As humans, we are attuned to "this world"—good and evil; riches and poverty; virtue and sin; health and sickness; intelligence and stupidity; life and death. Attuned to "this world" we give and receive hate, envy, malice, lust, greed, doubt, fear, lack, and unrest. But as we rise higher we consciously, hourly, attune ourselves to the Spirit, and as we are attuned to the Spirit *only the qualities of spiritual reality flow from us,* and all who come near "feel" the emanation of joy, peace, freedom, and harmony which is our consciousness. Attuned to the Spirit we need not seek any thing, any person, or any condition—all good flows where we are. No conscious thought of getting, receiving, or achieving is necessary. Our only thought is the realization of our Self-sufficiency and Self-completeness in God!

Judge Not According to the Appearance, but Judge Righteous Judgment

One of the most difficult steps in overcoming the personal self is the conviction that we are entitled to retain our opinions and ideas. This is the last stand of the devil-self, because in the spiritual life we are not entitled to our own opinions and theories, nor are we permitted to judge. In part, this is not too difficult because, as students, we have

already come to the place of withdrawing judgments of evil. Whereas, the ordinary man loves to assemble all the facts about the other fellow and from these impressions draw his own conclusions, we have arrived at the place where we no longer condemn, and therefore withhold judgment. The other part is much more difficult, however: we understand that we cannot have an opinion and that we can no longer judge; but now we must go further—we cannot even be satisfied or content or pleased with the *good* in the human picture.

It is the degree in which you are able to overlook the good as well as the evil that determines what degree of healing work you are able to do. If you will be satisfied or happy to see a sick person get well, a sinful person become virtuous, a poor one gain wealth, you may as well relinquish forever the hope of attaining any great degree of progress in the spiritual ministry. Spiritual wisdom teaches that *you are spiritual because God is the reality of your being.* The truth of your being is *God*, and you dare not have any opinion other than that! God is neither good nor evil, healthy nor unhealthy, rich nor poor. *God is!* Should a patient report a fever, you cannot jump to the conclusion that it is an evil about which you must do something; nor can you feel relieved and believe it is good when the fever is abated. When there is no longer a reaction to the human good or to the human evil the most difficult step on the spiritual path, the one which ultimately leads to the death of the personal self, has been surmounted.

In looking at person, place, or condition and deciding that this is good and that is evil, you are judging by the human appearances which are always variable and subject to change. Although a physician may make an examination and announce that you are in tip top physical condition, you must not be tempted to rely on that judgment to the extent that you really believe him, because of what might happen tomorrow. You may look over your list of investments and confidently lean back in assurance, and suddenly have the bottom drop out of the market. One day the world is at peace and the next day something in the human scale goes amiss and there is war. If you are judging by appearances by taking undue censure of the evil and undue pleasure in the good, in either case, sooner or later you come into difficulties. But, if you constantly keep before your vision the Infinite Invisible, you are judging righteous judgment. Never can there be any certainty about a good or evil person, thing, or condition “out there” in the human world—but, if your faith, reliance, hope, and expectation are in the conviction that the Infinite Invisible is changeless Spirit, you are judging righteous judgment, and in overlooking the human picture you will find the Infinite Invisible manifesting in your experience.

Judging according to the human concepts of health and age, the ultimate conclusion is disease and infirmity. But in beholding both the infant and the elder in the realization of the nature of the Infinite Invisible, there is gained an understanding of God as the only Life. Immortality is never achieved in the outer—it is within you. The body, of itself, has no capacity: it is but an instrument for your belief or knowledge, whereby you can either show forth every human belief of age or disease or limitation; or, by recognizing the Infinite Invisible as its only capacity and quality, you catch a glimpse of God as the only Being, thus bringing forth the true vision of immortality.

The body can be made a spiritual instrument by realizing that God is its only strength and the measure of its capacity. This was Paul’s realization when he said: “I can do all things through Christ which strengtheneth me,” by which he meant, I can do all things through Christ, which is my only strength and life. In your own experience, health

and abundance can be brought forth by the realization that health and supply are of God. Wisdom, art, music, literature, business ability can be brought forth through the realization that the Christ is your spiritual capacity. It is when one believes that his health is dependent upon the physical body, and that his mental capacities are in proportion to education and experience, that they are limited and finite. In the knowledge and awareness that the Christ is your only strength, capacity, mind, being, and eternality—the measure of your manhood or womanhood—the entire responsibility for your being is thereby placed in this invisible Selfhood; and in reaching this conviction you soon find yourself rising to greater and higher capacities.

By acknowledging this same Selfhood for your neighbor you are literally loving your neighbor as yourself, and it is this realization that works miracles in his experience. Your responsibility lies not in your human concept of him, but in the recognition of his Christhood; and in so doing, you are dying daily to the personal selfhood, both of yourself and your neighbor. When this has been accomplished, you no longer have a personal reaction toward either the human good or the human evil in the realization of the perfect and complete spiritual Selfhood in Christ.

* * *

As this principle begins to take shape in consciousness, it is inevitable that the thought of some particular person or problem will come to mind, and it will be necessary to take a firm stand against the normal reaction that here is an evil that must be corrected. Right here and now you must begin the practice of dying to the personal self by not permitting such reactions. You must rise in consciousness to the place where you no longer feel that help is needed at all—not even from God! How, then, can you help? How can you express love and assistance?

The patient or student may not always understand that, in consciousness, you cannot agree that he needs help, and so, when you are asked for help, graciously consent to give it. When faced with what the world would call evil of any nature, the first thing is to retire within your inner being with the question that if it is neither good nor evil, what is it? There is only one answer: *It is!* Even though the outward appearance of sin, disease, lack, limitation, or death is evident to the human sense, it is not an actual externalized condition—it is but a mental image or suggestion in thought, like the mirage on the desert. Ask yourself if you are seeing the appearance, or that which *is*? In agreeing that it is only an appearance, an illusion, it can be disregarded entirely, because behind that appearance is the truth which eternally *is*! It is necessary to close the eyes to all appearance, judging neither good nor evil—acknowledging only that *it is,* and in this way something rather like a vacuum is created within your being, and into that place of stillness and peace Truth reveals Itself as the harmony unto the situation. Thus you are enabled to understand that “God saw every thing that he had made, and, behold, it was very good.”

This is without doubt one of the most difficult lessons on the spiritual path, but once it is mastered there will be no need for any others, because by then you will be entirely dead to the personal self and thoroughly alive in conscious union with God.

Oneness with God

Humanhood is the story of Adam, which, by its very nature, compels us to put labels on appearances by calling some good and some evil. We are inclined to designate this man moral, this one dishonest; some things beautiful, others distasteful; certain foods as good or bad for one; this is health, that is disease; and as long as we persist in such judgment we are living in the Adamic nature. But in proportion as we no longer sit in judgment the Adamic nature is being overcome, and gradually we are enabled to look through the appearance, becoming ever more and more aware of the omnipresent Christhood.

In this release of the human sense, it is possible to commune with nature and even with animals, thereby coming into a sense of oneness with all life. Those of you who are familiar with the life of Jacob Boehme know of his spiritual experience in which the "spirit suddenly saw through all, and in and by all the creatures, even in herbs and grass, it knew God, who he is, and how he is, and what his will is." In this connection, and further to explain this sense of oneness, we are repeating the unfoldment and meditation which appeared in the July, 1954, monthly *Letter:*

"The ability to commune with God is given us only by Grace—as the gift of God. The gifts of prophecy and divine healing are likewise gifts of the Spirit, and can be realized only in proportion as Grace has quieted the reasoning faculties of the mind.

"Under Grace the being is flooded with light, the body is weightless and without sensation. There is a oneness with all being and with nature, and one is of the very substance and nature of all creation. This is not being a part of nature or even a part of God but, rather, being the very fabric of Life. One feels himself of the essence of the sea, the actual rise and fall of the waves, the ebb and flow of the tides.

"The being flutters in the leaves on the trees, and is the essence and taste of their fruits. The freedom of fish swimming in the depths of the sea is matched only by the gentleness of the swaying breeze, and the beauties of the rocks and stones and corals beneath the waters. All life is *one*!

"Life beneath the waves is as much a family life as between men and women of earth; life is one in the garden in flowers, trees, birds, and insects—even as the family life of human beings. One Life and one Love surge through all as one infinite divine Being. One Soul unites all creation in Its embrace, and is the Life of all creation. This Life is not separate from the life of the atmosphere itself, so there is no life *in* creation—*Life is the Soul of Creation!* Soul is not *in* any being or form of being—nor is Soul separate from being—*for Soul is Being!*

"I am not in the earth or tree or bird: *I am these! I am* the gentle movement of the clouds . . . the brightness of the sun and its movement. *I am* the breeze in the air, the swaying of palm fronds—yet the palm itself. I look out from the stars—but being also the sky, I hold the stars within me. Beneath is world upon world within my embrace—while I look out from these worlds to the stars above. . . . There is no place where I leave off as the life of one, nor begin as the life or mind of another, but *all is one*. I flow through all, in all, as all. *I am* also the flow. *I am* in musical sounds, yet *I am* the sound itself. Of all

creation *I am* the essence, the fibre, the fabric, form, and action—the very Mind and the Life."

The mystical life is the life that is consciously one with God, but you are consciously one with God only when you realize that God is your individual being. In this conscious oneness you do not look at person, place, circumstance, or condition with any opinion other than beholding Spirit. In this consciousness there is neither good nor evil—*only God.*

In absolute Consciousness there is no loss of identity: I remain myself and you remain yourself, and yet there is no place where one begins and the other ends. Those who have been instrumental in bringing about healing through spiritual means know that, when you come to a state of complete quiet and inner stillness, there comes a period of peaceful release in which you are aware of being in communion with the spiritual Selfhood—then it is that you have touched the reality of your patient and found that all is well. You are aware that all of life is a continuous communion with God, and you know that beyond all appearance is the infinite, intangible flow of Love that transcends humanhood. This is the realization of true identity—the Christ.

Because no language has been found adequate to express spiritually the union between the individual and the Christ, most writers and many of the illumined saints and seers have been unable to describe this communion except in terms of human love. When individuals find something deeper than the external appearances of the physical and mental, mutual interests, or religion, that relationship can be understood as communion with the Christ. This understanding, sometimes called the Mystic Marriage, or Oneness, is the relationship that should exist in human friendships and marriage. This is accountable for the fact that in spiritual work often there is a strong bond or attachment between student and teacher, between patient and practitioner, in which, until the communion with the Christ rises above the human levels, there exists an inability to express spiritually. However, with the death of the personal selfhood and the birth of the Christ realization there comes an inner ability to sense another's reactions and thoughts, because when the personal sense of "I" has vanished all relationships are so natural, so simple, and so pure that everything is understood without the need of any outward sign or expression. It is in this realization that your conscious oneness with God constitutes your oneness with every spiritual being and idea.

THE INFINITE WAY LESSON FOR CHILDREN

Love

This is the first lesson I have given especially for children, and so I would like to explain the reason the word "Aloha" is so often used.

Aloha is an Hawaiian word, used both in greeting and farewell, but it carries a much deeper meaning than our ordinary Hello, how are you? or Good-bye. When using Aloha as a greeting, we are really saying, “Love greets you,” or “I trust that Love is with you.” In the same way, Aloha at parting or farewell means, “God speed you,” or “God goes with you.”

Love is the most important and universal word in all the world, regardless of language. You have read in the Bible that the beloved disciple, John, said: “God is love.” Whenever you think of love in that respect you must remember that Love, God, is finding an outlet through you; and that every time love comes to you, it is the very gift of God. And so for our first lesson in the message of The Infinite Way, I would like to impress upon you a message of Love, and it will never be difficult to understand the meaning of Love if you will memorize the lovely Hawaiian word Aloha, and remember that it means “Love to you—greetings of Love—Love goes with you.”

Our lives run very much like a piece of machinery which, of course, requires frequent oiling. The oil in our lives is love, and it is by bringing the love of God into our lives with as ordinary a thing as a little word of greeting that life is made smoother for ourselves and for others. As you become accustomed to that idea, whenever saying Hello, Good morning, or Good evening, actually you will be saying, “I greet you with Love,” which really means “God greets you with Love.” If you remember the word Aloha every time you say good-bye or good night, you will be saying, in effect, “Love goes with you.”

God fills all space. God really is our true Father and Mother. God is All-in-All in our experience but, somehow, God does not come into our lives often enough. This is because we, ourselves, do not admit God into our lives. It is true that God fills all space, but *you must let God into your life* by bringing Him into all your relationships—with parents, teachers, friends, and everyone with whom you have even the least contact. The spirit of Love is with you always, as long as you are opening your minds, your hearts, and your mouths to express and to receive love and kindness and thoughtfulness.

Of course, not everyone is interested in God in quite the same way that we are. Some people think of God simply as something connected with church or Sunday School, and it really never has occurred to them to bring God into their lives as a constant friend and companion. Therefore, it is not necessary to go around talking about God in their presence, but that does not hinder our using the word love in our inner thoughts, nor does it prevent our utilizing every opportunity to express love in many simple and unobtrusive ways every day.

When leaving home for school or play, it is a loving thought to call out, “Aloha, Mother and Dad,” thereby reminding them (and yourself) that Love goes with you, and is present with them also. That is why Aloha is such a charming word to use—especially in your silent thoughts—because every time you think Aloha you are thinking of Love—and Love is God. Because of our daily habits, much of the time you can greet your schoolmates and teachers merely with the usual, “Hello,” or “Good morning,” but at the same time you can see how easy it is to think within yourselves, silently and secretly, “Of course, Aloha—Love!” Your greeting really does not carry much meaning unless inwardly you also think, “Good morning, God shines upon you,” or “Good-bye, Love goes with you and greets you wherever you go.” There are many times throughout the day when Love, and all the word conveys, can be used in your inner thoughts, as well as in your outer associations.

The Master taught that whatever we say or think or do in secret will be shouted from the housetops—in other words, whatever you think inwardly, that is what people will receive from you and know about you openly. Perhaps you have never before thought of this great truth of life. Perhaps you think it is possible to have secrets from the world, that it is possible to cheat another, to be cruel to an animal or bird, or to be rude and unkind, and no one will know about it. Divine Law teaches that whatever you think in that little secret place within your heart is shouted to all the world. You can prove this in your own experience by noticing that when you have thoughts of love or sharing or giving, everyone is aware of that love; but the moment you are rude, cruel, disobedient, or disrespectful, there is created an atmosphere in which you do not shine too brightly. Actually, a miracle takes place in your life once you let the word Love come into your thought, because every time you think of Love you are thinking of God, even if you never mention His name, *because God is Love*!

Love is the relationship between you and your parents, friends, and teachers, and that love unites us all as one happy and joyous family. God is the cement that holds us together. God is the tie that binds, and *God is Love.* So, you are really experiencing and expressing God when you are experiencing and expressing Love. When you understand that Love is the bond that unites us, you are understanding that *God* is the bond that unites us. Love is God, and so you can see that God is the real relationship between you and all the members of your household and circle of acquaintances.

All the good that comes into your experience really comes from God. Naturally, your parents, sisters and brothers, teachers and friends, all do many wonderful, kind, and helpful things for you—indeed they do! *But it is God's love they are expressing—all this good really comes through the Spirit of God within them!* It is well that you realize this truth: all good comes through Love, therefore it is of God! Then you will understand that you are fed, clothed, protected, and taught through Love. Is it not because of your parents' love that you are provided and cared for? Is it not because of love for your parents that you are obedient, kind, and considerate?

Whenever you say, "Thank you," remember you really are saying, "Thank you, Father, for Love," for whatever has been given is some expression of God—you have been given something of God. Whenever someone expresses gratitude or thanks to you, it is for some bit of God that you have given them. Whenever you receive a birthday or Christmas gift, or even some little gesture of kindness or thoughtfulness, always remember that you are being given Love, and so you are being given God. Everyone who gives is giving something of God. Every time you give to another, you are giving something of God. Whenever you do something to please and help your parents or teachers, it is really Love that prompts you and, in return, it is Love that makes them appreciate and be proud of you.

Is this not a beautiful thought to remember? Is it not wonderful to know that all the good, all the gifts, all the care, and all the love that is bestowed by parents, family, teachers, and friends, is a sharing of God with you? And is it not also wonderful to know that whenever you bring something of good into your home, whenever your conduct and progress in school is good, you are bringing a gift of God into your own life and into the lives of others?

In closing this lesson, I leave with you the reminder that *God is Love, and Love is God,* by saying that wonderful word that conveys my love to you and your love to me—

Aloha.

Aloha

Aloha means “Farewell,”

Aloha means “Goodbye,”

Aloha means “Until we meet again under a sunlit sky,”

Aloha means “I do not want to leave you,”

Aloha means “Forever I’ll be true,”

But the best thing that Aloha means

Is “Peace to you.”[1]

Across the Desk

There is no way to establish peace on earth except as Christ, Emmanuel, is consciously realized, and the responsibility is yours as much as mine.

You have come to The Infinite Way not only that your personal affairs come into harmony, but that by loving your neighbor as yourself you can help achieve spiritual freedom for all men. Since these monthly letters go only to those who specifically desire them, it is evident that you are all students who know sufficient truth to raise your world from death in sin, sickness, or lack, to the attainment of life, peace, joy, and abundance. And yet, you demonstrate this only in a small measure. Do you know why this is so? Do you understand why so many treatments and prayers achieve so little?

Primarily, it is because, in meditation, you consciously declare, state, or think the truth of God; you specifically know the nature of any form of error to be but suggestion, appearance, or temptation; you actually know that no form of discord has substance, power, or law—and then *you forget to wait,* in quietness and confidence, for that inner assurance and release which inspires you with confidence in God as the only Power, the only Law, the only, only, only Being!

As you take a specific problem—turn completely away from it—do not permit it to enter thought in any way. Declare or think truth about God, God’s law, His universe, presence, and power. *Let thought about God unfold within you!* Declare or think all you

know of error, of sin, disease, death, lack: Declare or think that *these are but forms of world belief*—race consciousness, mesmeric material thought—the fabric of nothingness. Then wait—quietly, silently, peacefully, and expectantly. Listen for that inner Voice, click, or release. Be expectant of an inner Grace announcing Itself within you. Practice this several times each day and night. Take advantage of every opportunity. Practice it with every problem that is presented, whether your own or another's.

I ask each Infinite Way student to devote at least one meditation period each day to conscious realization of the presence and activity of the Christ—Emmanuel, Tao, Brahm, call it what you will—permeating individual and collective consciousness throughout the world, breaking the mesmerism of material sense and revealing the kingdom of God on earth. If the message of The Infinite Way does not inspire with love for God and man, it fails in its purpose. If we seek our own good, separate and apart from seeking the good of our fellow-man, we fail. As we, individually, realize Christ, a friend, a neighbor, or someone afar off whom we do not even know is awakened to the realization of his own Christhood.

Dear Students, in your prayer work, please remember this: we are not seeking material growth, financial abundance, or numerical increase. Our mission is the realization of Christ—touching individual and collective consciousness, waking it from material sense, and revealing the kingdom of God, here and now! Through our realization of Christ, we are instruments through which this spiritual Impulse destroys mortal sense, and reveals the man whose being is in Christ. This man is spiritually endowed, fed, clothed, prospered—and is eternally alive in God.

After a month or two of this practice, write me of your experiences. Let me help you, through the monthly letters or otherwise, to the attainment of the consciousness necessary to bring peace and harmony into your world. I shall look forward to hearing the fruitage of this work in your experience.

Peace be with us all around the globe.

* * *

The Principle in Healing

The secret of healing is in the term "The Realized Christ" or *"God Realized."* It is important that you know this: it is not God or the Christ that performs the miracles until it becomes God or Christ *realized!* And the way to realization?

Seat yourself in a comfortable chair or lie on your bed and relax. Completely relax mind and body. Feel free. Turn within with the thought, "Speak, Lord, for Thy servant heareth," or "I will listen for Thy Voice." In this relaxed, receptive attitude there is no mental effort, no mental strain. You are not reaching out to God: you are just relaxing, and gently, quietly, peacefully *receiving the Christ;* calmly, confidently *feeling or sensing the Presence;* and in this state of receptivity there is only awareness, gentleness, purity, and peace.

You do not turn to God for any purpose other than that you "might know thee the

only true God"; that you may know "My Peace"—"the peace of God which passeth all understanding." Let there be no purpose, no reason, no object, no thought of self—just purity, spiritual purity of purpose; just pure joy, to commune, to tabernacle, secretly, sacredly, confidently, that I may know Thee; that I may rest in Thee; that I may be at home in Thee.

Be at peace and, eventually, the Word will reach you: "Lo, I am with you alway, even unto the end of the world. . . . I will never leave thee, nor forsake thee"—*I am thee!*

* * *

The following is a copy of a letter written to a student exactly ten years ago, which even then expressed the fact that many people are seeking God for some purpose other than God realization. I bring it to your attention at this time because it is becoming increasingly important that we rise above the sense of physical and material good and evil to that place where we embark on the journey of The Middle Path—at the end of which there is but one Truth—*God is! Therefore, harmony is!*

Dear Friend—I have an idea that when people went to hear Buddha and Lao-tse give their discourses, it was much like the more recent days when they go to hear some of the modern teachers. They went then, and they go now, to hear about God and to learn truth. It is probable that those who first sought Jesus went on the same mission, but soon the word spread that those who heard the Master came away healed, and this, no doubt, started the multitudes seeking healing rather than God.

As one seeks God, it is natural that discords disappear because God is the one Cause—the Cause of all harmony, peace, and joy. Those who are seeking healing are seeking an effect, and to seek an effect is like trying to have a loaf of bread without first giving consideration to the proper ingredients. Gradually, our attention must be weaned away from seeking effect, to the place where the whole attention is placed on Cause.

On many occasions Jesus noted this seeking of effect rather than Cause, and he had much to say on the subject in such passages as refer to seeking the loaves and fishes, and in telling the rich man to sell all he had, give it away, and follow him. In that most magnetic section of Luke 12:22-32, he reveals the necessity of taking no thought for effect, and directs attention to seeking first the kingdom of God, assuring us that the Father knows our needs before we ask, and that it is His good pleasure to give us the Kingdom.

This is the line of my thought as I sat up nearly all last night, and I am just sharing it with you.

* * *

As pertinent questions come to my desk, and as they are unfolded, I shall try to answer them for your further enlightenment. One such question that appears frequently concerns the matter of baptism and Holy Communion. What is meant by these terms?

Baptism is an experience that takes place in individual consciousness at the time the Holy Ghost, or Spirit of God, is first realized. It is an experience that comes only by the grace of God. Once in a while it may come when there has been no previous preparation by the individual, but this is very rare. Buddha studied, prayed, sacrificed, and searched for twenty-one years before it came. Jesus received it when he was thirty years of age, having been a student and a seeker from before the age of twelve—and

immediately he received it, his mission began.

It is the grace of God that forces us to study, pray, read, and hear in preparation for the experience of baptism. The experience itself is an immersion in Spirit, a relaxing in the Word. It is a gentle release from "this world," with the awareness of "My Kingdom" forever at hand, after which never again shall one fear the evils of the world, nor condemn or judge those who trespass. It brings the realization that the world has only "an arm of flesh," but with us "is the Lord our God to help us, and to fight our battles." Compassion and understanding are born in us in place of criticism and judgment, because now we are enabled to see that sin is but an ignorance or lack of awareness of the presence of God.

After the experience of baptism one is alive in spiritual consciousness, and only then does one receive the ability to commune with God. Inner communion is a complete release from "this world," followed by the opening of the Soul faculties, whereby one is enabled to commune with God at will. While, at times, this may be by words or thoughts going to and from God, in a much greater degree it is a Holy Communion of silence, in which the presence of God is felt, imparting Itself to us, and receiving us within Itself.

While baptism is a once-in-a-lifetime experience, Communion is frequent, and by consciously and unceasingly opening oneself to God, it becomes a continuous one.

[1] From the Masonic Magazine, *Brotherhood.*

CHAPTER FIVE: MAY

A Beholder

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Psalms 27:14

It is good that a man should both hope and quietly wait for the salvation of the Lord.

Lamentations 3:26

Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint.

Isaiah 40:30-31

Part One

THESE are but a few of the innumerable passages throughout the Bible that reveal the importance of "waiting on the Lord"; and this is just what The Infinite Way teaches as learning to live the life of a beholder. This, of course, does not mean sitting idly by with folded hands. On the contrary, the more one waits on the Lord, and the more one is a beholder of God working in him, through him, and as him, the more active he becomes. As a beholder, we still plan our days in accordance with what is necessary to do, taking care of those things which require our attention and which lie nearest at hand. We go about our daily lives, managing our households and businesses as usual, but always from the standpoint of waiting upon the Lord, beholding what the Father gives us to do this hour and the next, tomorrow and the day after. For example, if I have lectures and appointments scheduled in advance, I arrange my time so as to be available for this work, but I do not consider what to say or do during these lectures and appointments. That is my opportunity to become a beholder, to wait upon the Lord, to watch what the Father gives me to say or do at each period of the day. As the work for the next day comes to mind, I take the attitude of a beholder, of waiting, of listening for the subject which is to unfold. If nothing seems to come through, I am not concerned: I simply continue to maintain the attitude of expectancy up to the very moment of the lecture, remembering that this is the Father's work, not mine. Students come to hear the Father's Word, not mine: I am merely the messenger or instrument, and together we are beholders. Students come with an air of expectancy, beholding, waiting for the Word that is to be given; and I also am a beholder, waiting, listening for that Word. It may be revealed beforehand, and sometimes it may not be given until the lecture has been in progress for several minutes. There have been times when students actually knew when the Word was received by the change that occurred.

When I am asked when and where the next class will be given or what my future plans may be, my usual answer is that I do not know. When the Word is given, plans and arrangements are made and not until then. If we stand aside as beholders of the activity of God, the Father leads us step by step; and we must always hold ourselves in such a state of receptivity that we are ready and willing, at a moment's notice, to change any plans we may have made in order to follow the divine plan.

Regardless of the nature of our work, there are duties to be performed and obligations to be met each day, but by being a beholder we discover that there is a divine Power which guides and directs us; that "He performeth the thing that is appointed for me." Much of our trouble arises from that infamous little devil, the word "I": I want to do this; I must do that; I have planned to go there—not realizing that there is another *I*, a divine Presence that would live our lives for us if we but permitted It to do so. This is the state of consciousness achieved by Paul: "I live, yet not I, but Christ liveth in me." It is as if the man Paul were stepping aside, saying, "The Christ is acting in me, through me, and

as me. Christ lives my life for me." That is the attitude we maintain as a beholder, and it is almost as if we were saying, "I am not really living my life at all. I am watching the Father live Its life through me."

This is the ideal way of living—the spiritual way, in which we meet with the fewest obstacles and misunderstandings, the least opposition. In this spiritual way of Life there is no I, me, or mine; the little I has not entered the picture. If I speak or act in accordance with my human desires, my words and actions may incur criticism and misunderstanding; but if I wait patiently enough the Father will speak and act through me, and these words and actions always will be understood. "I live, yet not I, but Christ liveth in me." Always there is a Presence, the Infinite Invisible, that goes before us to make the crooked places straight, to perform that which is given us to do, to perfect that which concerneth us. It makes perfect every detail of our experience if only we can resist the temptation to use the word 'I' long enough to give *It* an opportunity to work in and as us. It is only when I do or speak or think that the outcome may be wrong.

Our entire experience of frustration and mistakes comes from our reluctance to wait long enough for the Christ to take over. Most of us are unwilling to wait until the moment in which a decision is necessary, but insist on knowing the answer in advance. We want to know what is around the corner, what is in store for tomorrow, or even what decisions should be made for next year, instead of waiting until the actual moment has arrived and then letting God put the words into our mouth and reveal what action should be taken. Day by day the manna falls; day by day the wisdom, guidance and direction necessary for that day are given. God does not often advise us a week in advance; we receive the direction as we need it. We have acquired the habit of impatience, and instead of waiting for God's decision to be made manifest, we let fear creep in and, then, afraid of the possibly unfortunate effects of indecision, rush in and act on the basis of our own best human judgment.

Each day we are faced with responsibilities and the need for decisions in regard to our households, business, communities, and nations, and each day we must learn to wait on the Lord, to become a beholder, in order that the decision may be God's. We must learn not to place reliance on human judgment or opinion, and always be alert to avoid being swayed by outside influences. Let us learn to make all decisions in the light of the disciple's prayer: "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." This should be our attitude, not merely when choosing or electing a leader, but in handling every detail of our lives. It applies when making a purchase, when deciding whether or not to make a change or move of any kind. Humanly, we have been taught to rely on our best judgment, to consider all sides of a situation, and to decide on the basis of the evidence what we think is the best course of action to pursue; whereas, in spiritual living we do not depend upon our correct evaluation of human situations. No matter how good our judgment may seem, we turn from it to the Father: "Father, show me the way; show me the next step, and when and how to take it."

With patience and practice we develop the consciousness of a beholder, of waiting on the Lord, and this leads us to a miraculous discovery in which we know not only that there is a God, but that It has become the governing factor in our life; It has taken over our experience. How often we have prevented the activity and operation of God in our affairs by not waiting, by not being a beholder, by not standing, as it were, a little to one side of ourselves until we feel the Father taking over. As we develop our spiritual

consciousness we find that there *is* a Presence that goes before us to make the crooked places straight. When we make a human decision, very often we find insurmountable obstacles in the way; but when God makes the decision, His presence goes before us and every obstacle is removed, everything necessary to facilitate the undertaking is provided.

Let us make a daily practice of being a beholder: "Father, this is Thy day, the day Thou hast made. I will be glad and rejoice in it. Reveal the work of this day; show me Thy decisions; show me what Thou has chosen; let Thy will alone be the motivating and activating principle of my life." Let us be very patient and wait—wait upon the Lord, and even if the answer seems to come a minute later than necessary the right decision will be made, and in this experience we will have witnessed the miracle of watching God operating in our affairs. When this has become an actual experience, never again shall we know what it is to be without an awareness of God's government, because we shall have discovered that God *does* respond and that God *does* take over.

The Psalmist's deep understanding of God's wisdom, God's government, God's direction caused him to sing: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Once we have come into the awareness of being led, directed, impelled, and motivated by God, we shall never again be satisfied to make any decision without recourse to spiritual guidance.

Part Two

Let us now take another step forward and carry this attitude into other areas such as morality, supply, strength, life, and health. This requires a relinquishing of the personal sense of wealth, health, and goodness. For instance, the only good is God. As we permit the good of God to manifest Itself in our experience, we become instruments for the goodness of God. We do not claim credit or expect commendation for our goodness because it is not we who are good: God is expressing Its goodness through us. There is only one morality, only one integrity, only one honesty. None of these qualities is a personal possession! Morality, integrity, and honesty are expressed *through* us. There are no states and stages of these qualities; there are no degrees of them. To be ninety-nine percent honest is an anomaly. One is either one-hundred percent honest or else not honest; one is either one-hundred percent moral or else not moral. Integrity *is*, and it is the eternal reality of our Christ identity. "Why callest thou me good? there is none good but one, that is, God."

Health is not of self, but of God; and in that recognition there is not my health nor your health. If we accept this literally, we shall see miracles occur. Health is a quality and an activity of God, the essence and substance of God. To speak of my health and your health would indicate that there are degrees of health, good health and poor health. In the spiritual way of life this cannot be; it is an utter impossibility: there is only one health and that is God.

Health is of God—God "is the health of my countenance"—therefore my health is infinite; it is omnipresent, omnipotent, Self-created, Self-maintained, and Self-sustained. It is not dependent upon our thoughts nor even upon our treatments: it is dependent upon

one thing alone, and that is our recognition of the truth that all health is of God. Our recognition of this truth is the only treatment necessary. That does not imply that we may not give specific treatments at times, but it means that health is not dependent upon treatment. Health is a quality of God, created, maintained, and sustained by God; and God does not require us to help It perform Its function in our experience. As Infinite Way students we are making a transition from the belief that we are responsible for our health; that is, that we are responsible for knowing the truth in the right way, or giving the right treatment, or holding the right thought. Our responsibility is to know the truth that health is not of self; it is of God. If we know that truth, we shall be free of the belief that we can be either healthy or unhealthy.

For those who seek to understand clearly the spiritual sense of life, the chapter "The New Horizon" in *The Infinite Way,* sometimes called "The Practitioner's Chapter," is the most important writing in the entire message. Most people are not so much interested in the spiritual sense of life as they are in enjoying a harmonious physical sense of life. A harmonious physical sense of life is very pleasant and, of course, it is much more comfortable than an inharmonious sense of physical life. But we, as students of The Infinite Way, should not be satisfied merely with a physical sense of health because, regardless of what degree of harmony we may be experiencing today, it all can be changed by tomorrow. We are making the transition, as rapidly as possible, from the physical sense of health to the spiritual sense of health. And with the spiritual sense of health comes the discovery that health is not dependent upon the organs and functions of the body—health is not dependent upon God alone, because it is a quality and an activity of God!

Whatever is necessary in the government of the body is performed as an activity of God. Let us remember this in connection with the food we eat: the food, of itself, has no nourishing value, no substance, no power to sustain or maintain life, but I, the Soul of me, the consciousness of me, impart to it, its substance, its value, and its nourishment. If we make this a conscious realization, we shall soon find that food will have an entirely different effect upon our bodies than it has had heretofore. "He performeth the thing that is appointed for me," and therefore, all activity of the body is performed by that "He" that is within us. We do not have to take thought about it. He performeth it. "The Lord will perfect that which concerneth me."

It must be clear now that health is a quality of God, and because it is of God it is infinite, omnipresent, omnipotent, omniscient, Self-created, Self-sustained, Self-maintained, forever operative here where I am. So, also, God is strength. My body is not strength; my body does not have strength; nor do I have strength. Only *God* is strength, and strength is infinite. God is life. This is God's life; there is no other. The only life we can have is the God-life which is infinite, eternal, and immortal. This is true in every aspect of our experience. Therefore, let us be beholders of God—beholders of God appearing as our health, our wealth, our strength, our life.

Once we learn to give up the sense of personal possession as indicated by the words I, me, mine, we begin to find the real meaning of spiritual living, universal living, impersonal living, harmonious living. God expresses Its harmony through our being. Every phase of harmony, regardless of its name, is a quality, an activity, and a law of God. When we recognize God as the essence of all good, we become instruments for the expression of a universal sense of good.

Part Three

In spite of this clear teaching of God as the source of all good, all health, all life, many of us continue to be faced with discordant conditions. Apparently there is something operating in universal thought, universal consciousness, that is a persistent barrier to harmony. What is it that acts as a deterrent to the harmonious unfoldment of our experience? What is it that prevents our enjoying spiritual well-being? It is on this point that truth students must be most alert, because the world knows nothing of that which is causing it to be sick, sinful, and poor. The student of The Infinite Way has access to that information, but too often he does not understand how to use this knowledge effectively.

Should an accident occur, or should we awaken not feeling well, it would be useless to examine our thought to see wherein we have failed, to ask whether we have been good or bad, whether we have deserved this untoward circumstance, or what wrong thinking we have been doing, because we shall never find the reason there. The error does not lie within us either physically or mentally. Error, every error we experience, is a universal belief. It has nothing to do with you or with me, except insofar as we have accepted it, and by this acceptance permitted it to affect us.

Let us illustrate it in this way: a child who is too young to have either right thoughts or wrong thoughts, and who knows nothing of truth, becomes ill. The foolishness of searching that little one's thoughts to find what terrible sins he has committed, or what wrong thinking he has indulged that would bring on this illness, should be immediately apparent. The child is too pure to behold iniquity. We, in The Infinite Way, begin with the fact that this illness, claim, or belief has nothing to do with the child. The explanation is that a universal, mortal belief in a selfhood apart from God has operated in the child's consciousness to produce the distress. The child, not knowing the truth, and ignorant of the fact that there are such universal beliefs, becomes the victim of them. But the child is not the only victim of these universal beliefs: we are all victims of ignorance. Whatever of a negative or evil nature is taking place in our experience is not due to our sins—it is due to our ignorance. If a man steals, it is because of his ignorance that all that the Father hath is his; that in order to experience abundance he only has to open his consciousness for the inflow. Had he known that, he never would have stolen. Ignorance is the sin, the snare—ignorance, first, of our true identity; and secondly, of the fact that there are world beliefs operating in consciousness which we passively accept.

On one occasion a doctor, who had witnessed several spiritual healings but did not understand how they were accomplished, asked me to explain how Truth healed. In the short time we were together it was impossible to give a complete explanation, but our conversation gave him a clue from which to make further deductions.

"If we were to open the windows and doors this cold afternoon, what would happen?" I asked.

"We would catch cold, of course!" he replied.

"Yes, that is probably true, if that is what we believe. Now, where will we catch cold?"

“Oh, it might be in the head, the lungs, the chest, or the throat.”

“Very well. Now, tell me, which of these organs knows that we are sitting in a draft?”

“What is that you are saying?”

I repeated, “Which of these organs knows that we are sitting in a draft? Does the head, or the lungs, or the throat know?”

“Certainly not! How could they know anything?”

“Then, what part of us would know we were sitting in a draft?”

“The mind.”

“In that case, we have to catch cold through the mind, do we not?”

“Why, yes. Yes, we do.”

“And the body will express it, eh?”

“Yes, it will.”

“Of course,” I continued, “the body cannot know that we are sitting in a draft, that is certain. If you are convinced of that much, you are beginning to see why some people have come to the conclusion that disease is not physical. It first must come through the mind and then the belief, entertained in the mind consciously or unconsciously, expresses itself in the body. Follow me just a bit further, and let us suppose that we go out into the rain and get our feet wet. That, too, will give us a cold, will it not?”

“Yes.”

“Yet the feet do not know they are wet, do they?”

“No.”

“Do you think the shoes know that they have something to do with it?”

“Oh!” he said, “I am way ahead of you now. I never heard of anything so stupid as catching cold because our feet are wet when we get them wet in the tub every day. I can see that.”

“All right. What else do you see?”

“I see that I can never again catch cold either from sitting in a draft or from getting my feet wet. The whole idea is ridiculous.”

As long as that doctor was governed by the belief that sitting in a draft or getting his feet wet could give him a cold he was subject to the effects of that belief; but the moment he realized that neither the feet, the lungs, the throat, nor the head can know anything about the weather, he was free of the belief that certain material conditions cause colds, and this belief no longer operated as a law in his experience. Freedom from future colds came with the understanding that he was not faced with a physical condition but that this was nothing but a belief.

Now, suppose we know nothing about the existence of colds, and yet we have all the symptoms. How can such a thing occur if we are ignorant of the fact that there is a human belief that germs, weather, or drafts cause colds? It is our ignorance that is responsible for our plight. One might counter with the corollary that because of our ignorance we are subject to a billion different things of which we know nothing. We are. Tomorrow and the day after, and the day after that, all manner of things will be happening of which we may have had no previous knowledge, and these will happen because of our ignorance. This does not leave us helpless, however, because the student of The Infinite Way always has available the means of preventing these things from occurring.

As we have seen, there is a universal belief that drafts and changes of weather can

produce colds. If we accept that belief, if we believe that climate is a law in our experience, we are under that law. We have believed that there is a mental cause for physical disease, that resentment causes rheumatism, that hate causes cancer, that lust causes consumption. Although these beliefs may be held universally, their universality has nothing to do with their veracity or tenacity, for a belief by one or a belief by a million is still just a belief, and is never a power.

Another widespread belief of which most people are victims is that each year makes us older; that our life span is determined by the passing of time as measured by the calendar. This belief will operate in our experience unless we consciously realize the truth in some such way as follows: “Whereas, formerly I believed that day following day was a law of age, now I understand that it is a belief and only a belief. My life and my body are eternal, governed and maintained by a divine Source which is within me. I, therefore, am no longer affected by the passing of time. The calendar is not a law: it is a belief, and a belief cannot operate in my consciousness as law. Within me is the fullness of life.” As this recognition becomes a specific activity of consciousness, the effects of age on the body are nullified.

Now is the time to eliminate such beliefs from consciousness because they are not true and never were true. Once we arrive at the recognition that these beliefs are not laws, are not power, are not cause, we have reached one of the most important moments in our spiritual unfoldment. We are governed either by our consciousness of truth or by our ignorance of truth. Whatever may be the world belief that claims to cause the sin, disease, lack, limitation, or death, it is not cause, it is not power! The knowledge of this fact is our “shield and buckler.” Truth students frequently complain: “Despite the fact that I have been in truth for years, I continue to experience disease, poverty, and inharmony. How can this be?” There is only one answer. They have not been in truth. They have been attending truth centers or reading truth books, but they have not been in truth. No one is ever in truth until he takes the truth into his consciousness and begins to live it. The way to do this is to understand that we are the spiritual offspring of God, and are, therefore, God-governed, God-maintained, and God-sustained. That must be an unshakable conviction within us. To know that God is infinite, and that “I and my Father are one,” is the basic principle of The Infinite Way. But this, alone, is not enough. In addition, it is necessary to understand that whatever in human belief claims to cause sin, disease, lack, limitation, and death is but a belief and not a law, is but a theory and not a demonstrated fact. Such understanding begins to dispel the discords from our experience.

Christopher Columbus was one of the few men in the fifteenth century who believed the earth to be a sphere. Most of his contemporaries were convinced that the earth was flat and that the sky and the water met at the horizon. But this one man, in his correct perception of the world as it is, not only was himself no longer in bondage to world belief, but also was instrumental in freeing others from the limitations of this belief. We must recognize that there are universal beliefs which operate in consciousness, even though we may never have heard of them. Theories of materia medica, astrology, or theology, are not laws but beliefs entertained in human thought; and because they are merely beliefs they can only affect the believer. Everybody may believe in sin, disease, lack, limitation, and death, but one enlightened soul, one Christ Jesus, nullifies these beliefs, not only for himself, but for the multitudes. We can be of the ignorant multitudes who live according to material law, or we can be one of the spiritually illumined, who

comes out and is separate. We can be the ones to realize: “No longer do these mass beliefs operate in or through my consciousness. My consciousness is a vehicle for God, a channel for Truth. My body is an instrument for the expression of Life, Truth, Love, harmony, wholeness, and perfection. My whole consciousness is alive, alert, awake, receptive, and responsive to Truth. Into it nothing can enter that defileth or maketh a lie. None of these world beliefs, none of the theories of materia medica, astrology, or theology—none of these can enter my consciousness. I understand such ideas to be beliefs and not laws.” Universal beliefs are power only to those who accept them, or to those who do not recognize that the cause of their discord is a universal belief accepted as law. The moment we recognize discord for what it is, a universal belief, it cannot operate in our consciousness as cause or as law. Only God and the things and thoughts of God can operate in the consciousness of one who is awake to this truth.

To live as a beholder, we must hold these two important principles always before us:

1. God is infinite, all. “I and my Father are one,” and all that the Father hath is mine; and only that which emanates from the Father can, and does, manifest in and through me.

2. Error is a universal belief, a world belief, always without presence or power, or law to sustain it.

In this wisdom, let us recognize all discords as universal belief; let us “wait on the Lord”; let us be beholders of God, guiding, maintaining, and sustaining Its own; God fulfilling Itself as individual being. Then “we shall see him as he is”—God appearing as the wholeness, the abundance, the harmony, the peace, and the joy of our experience.

THE INFINITE WAY LESSON FOR CHILDREN

Peace

It is a beautiful, calm, serene, and peaceful day here in Hawaii, and from my window I look out upon a bright blue sky, filled with lazily moving, fleecy white clouds. Close at hand is the rhythmic sound of the surf, and in the distance the little grey doves can be heard calling softly back and forth. All about there is an atmosphere of Peace, which is the atmosphere of God’s love. There can be no doubt about that Love: evidence of it can be seen everywhere, especially in the beautiful colours and varieties of the flowers and foliage. Why, just the other day, I was told that on the Garden Island of Kaui there are five thousand species of one flower, and so you can imagine how many, many colours and forms must appear in just that one plant. Only God’s love for His children and for His creation could bring forth such an abundance of beauty of form, color, variety, and fragrance. And so today, as I give you my aloha greeting of love, it comes to my thought that love is another name for peace. Whenever I think of God, I think of love; and whenever I think of love, I think of peace, for God is *Love* and God is *Peace*!

The dictionary defines peace as a state of tranquility or quiet, freedom from fear and conflict, harmony. This definition brings to mind a wonderful and beautiful message from our Master and Teacher, Christ Jesus, wherein he says: “Peace I leave with you, my

peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jesus always told us that, "My doctrine (that is, Jesus' teaching) is not mine, but his that sent me." In other words, Jesus came to earth to give us God's message, and so when he says, "My peace," he, of course, means God's peace. Every word of the Master is meant to be used for the glorification of God in our experience; every word is meant as a fulfilment of love, of good, to you. When Jesus says, "I am come that they might have life, and that they might have it more abundantly," he was really saying, "I am the Son of God, and I am bringing the love of God to you. God's peace reaches you through me."

This is true in your own experience. Just as Jesus was the Child of God, the Messenger who brought "My peace"—the peace of God to you—so are you young people the children of God who must bring the love of God and the peace of God to your families and friends, and into your homes and schools. You children must accept the same responsibility that our great Teacher accepted, and whereever you go you too must be willing to say, silently and secretly, of course, "I bring the peace of God to this home, to this schoolroom, to this playground. The peace of God in me I bring unto you." There may be an occasion now and then when you may speak this in words, but you will remember what I told you in our first lesson—*you do not have to say it aloud.* For instance, when you come home from school, instead of rushing in helter-skelter, pause for just a little moment and remember that you are bringing peace—"My peace"—the peace of God into your household, and when you do that you bless every member of your family. In the same way, when you enter your classroom or a store, Or any other place you may happen to go, remember that *you* now carry with you the peace that the Master gave to you, and always be ready and willing to give it forth to others. In this realization of God's peace, there will be no need for any students to fall back in their studies or fail in their examinations; there need be no unruly, unkind, or thoughtless children; there need be no harsh or impatient teachers. Part of the responsibility for your schoolmates' success and for your teacher's good nature, rests upon *you*!

Up to now, perhaps you have thought that all the responsibility was upon your parents, or your older brothers and sisters or your teachers, but now you must accept some responsibility yourselves. And the first responsibility that you can accept is love. You, as children of God, must bring the same message of love into your circles that the Master brought into his when, in speaking to his disciples, his mother and brothers, he said, "My peace I give unto you." You must bring that same peace into your homes, schools, and playgrounds.

The Master once was asked which of the Commandments was the greatest, and he answered that the first Commandment was to love God with all your heart, with all your soul, and with all your mind; and the second was to love your neighbor as yourself. In order to be an Infinite Way student at all, you must make love the central theme of your whole existence: first, in your love to God, and secondly, in your love to all those with whom you are brought into contact.

There is a systematic and orderly way to do this and, if you are really sincere in being students of The Infinite Way, it is a way which you can practice with very little trouble or effort, and without forgetting. First of all, remember these words of the Master, Christ Jesus: "Peace I leave with you, my peace I give unto you." Memorize these words, learn them by heart—"My peace I give unto you"—and every time you enter or leave

your homes or your school just remember, God's peace I leave with you.

Across the Desk

From the articles appearing in the newspapers and magazines, one would believe that there is a spiritual revival in the world; that people the world over are desperately seeking God; that the overflowing churches and increased church memberships indicate this spiritual surge.

Let us not be fooled by this. The greater the church attendance, the less spirituality is shown forth. It is important that you know the facts. If you will ask the question, Why this filling of the churches? you will learn that the pews are not filled with those seeking *to know God,* or seeking *to learn God's will,* but rather, *to get something from God* that God has not been giving them—presumably because they remained away from church. This is not spirituality, but dense materiality and self-seeking!

And these things that the people seek of God—are they finding them in and through the churches? Are they finding peace? And if so, why the great interest in television, radio, movies, prize fights, and other non-spiritual diversions? Are they finding health? Then why are magazines and papers filled with more and more news of miracle drugs and new discoveries and cures in medicine? Are people finding serenity and sanity? Then why the increasing need for more and larger mental institutions, alcoholic and drug cures, rest homes and sanitoriums? Is crime lessening? Juvenile delinquency? Are the churches answering these problems or meeting them? Are people finding spirituality there? Are people finding God there? The answer is obvious. Then wherein is the failure of the churches to meet the needs of today?

Only in knowing God can we find life eternal! Only in understanding prayer can we achieve freedom from material conditions! The churches neither know, nor can they teach, the nature of God and the nature of prayer. Praying to God for peace, for health, for safety and security is a waste of time. The prayer of the righteous man is a prayer to know and understand and *experience God*! The prayer that availeth much is a prayer in which God's will is asked. The healing prayer is a prayer that God's grace be realized, that God's will be done.

Infinite Way Students! Learn that God cannot be influenced, coerced, bribed, or otherwise prevailed upon to do anything that is not already *being done by Him*! Seek nothing of God but God Himself. Be satisfied with nothing less than the experience of God—the actual awareness of God's presence. Surrender your desires. Give up your wishes. Acknowledge God as the all-knowing spiritual Intelligence. Rest in the truth that *it is God's good pleasure to give you the kingdom.* Relax in the assurance of God's grace. Cease being a beggar. Desist from demanding of God. Call a halt to telling God of your needs. Rest! Relax! Rejoice! In Him we truly live—*then live in Him!* His fullness is our completeness. His perfection is our wholeness. His love is our assurance of grace. Rejoice in His love!

You will know when the world starts on the spiritual path—when the people seek God, instead of things and conditions. You will know when the world begins to pray—

when you hear: “Reveal Thyself, O Lord; Speak, Lord, thy servant heareth”—instead of “Listen, Lord, thy servant speaketh,” and asketh and beggeth—and sometimes even demandeth!

You will know when *you* have entered the spiritual path, The Infinite Way of life—when you surrender your desires and wishes and hopes, and seek to know God, to meet God face to face, to experience God. You will know that the divine harmonies will flow when you no longer seek harmony, but seek “to know thee, the only true God.” When you are weary of seeking demonstrations, your strength will be renewed in Him. When you tire of seeking supply, companionship, employment, you will rest in His grace and find peace, contentment, abundance, freedom, and joy.

* * *

The study of the Gospels will reveal (among other things) three important points worthy of serious consideration:

1. Through consecrated study, meditation, association, application, all may attain a measure of Christ realization. The measure of attainment is dependent upon the depth and degree of consecration and devotion to the achievement.

2. An individual who is imbued with the Christ realization is a law of harmony, peace, health, supply, completeness to those receptive to the spiritual Impulse. Such an individual, attaining Christ realized, dispels the material sense which has produced the good and the evil physical sense of existence, and reveals the spiritual presence of eternal harmony and wholeness.

3. *Only individuals receptive to the spiritual Impulse* (only those having a capacity for Christ) *can benefit.*

On this third point, be careful. It is not our degree of human worthiness, goodness, or virtue that determines our receptivity to the Christ, or our ability to attain God realization. Often the sinner proves as receptive as the human saint. *Christhood is attained only in the measure of our ability to be unselfed.*

CHAPTER SIX: JUNE

In God's Presence is Fullness of Life

Part One

IN speaking with the Samaritan woman, the Master said: "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him [it] shall be in him a well of water springing up into everlasting life." Later that same day, when the disciples urged him to eat, he answered: "I have meat to eat that ye know not of." On another occasion he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Once we glimpse the profound and sublime truth contained in these mystical utterances, our attitude changes completely and life assumes an entirely different meaning, for then we understand that "Man shall not live by bread alone," but that the "Word that proceedeth out of the mouth of God" is the substance of all life.

As we begin to perceive that that which is outwardly tangible and visible is but the product of that which is invisible, we no longer judge our supply by the size of the purse but by the degree of God-contact attained. In attempting to find the fullness of life without first having made the contact with the Father within, we find ourselves with dust and ashes. It is imperative, therefore, that we gain an awareness of the divine Presence before the fullness can appear in our experience.

Whatever good is to appear in our lives must appear as the result of the activity of truth in our own individual consciousness. If we maintain the same consciousness today as yesterday, we can expect no different fruitage; and in order that our experience tomorrow have a new and different and greater unfoldment, there must be a new activity in consciousness today. In other words, if we are to reap any spiritual fruitage from the study of truth, we must rid ourselves of whatever dead branches we are clinging to. Through a specific activity of consciousness, we must purge ourselves of any false beliefs we have entertained about God or Truth.

As a beginning, we must reconstruct our ideas and concepts of prayer. It is evident that we have entertained a belief that it is possible to pray to God for something and receive it; and so, heretofore, we have prayed in order to gain something or to bring about some desired condition. Now we must consciously renounce such a belief and concept of prayer, and enter into a state of silent meditation in which we consciously remember that since the kingdom of God is within you, no longer need you look outside your own being

for anything to come *to* you. Instead, *you must open out a way for it to flow from you*! This is impossible of accomplishment, however, unless you consciously come into the understanding of your own Self-completeness by making the sacrifice of everything of an external nature.

In The Infinite Way, meditation, communion, and prayer can be rightly defined as "waiting upon the Lord." How we long to stand before the Ark of the Covenant and there experience the presence of God! But before entering the Holy of Holies we must make the sacrifice of all beliefs of a personal or material sense that might be a barrier to this communion. What has held up our spiritual progress heretofore? It is surprising, if we search deeply enough, to find how many universal beliefs we have been holding, and how difficult it is to relinquish them. If you have been depending upon investments, positions, or families for supply, you must consciously withdraw attention from those sources and realize that all good must flow from the infinite Source within your own being. Perhaps you have looked to loved ones or friends for gratitude, understanding, love, and co-operation. Now you must consciously loose these dependencies and expectations and let them go by inwardly realizing that the error lies in looking to any person, situation, or thing for your good. The very first of these that must be abandoned is the belief that any person, any thing, or any condition of the world can provide lasting happiness and security and peace. If we have been looking "out there" for love, supply, or health, these very things have operated as insuperable barriers in our consciousness. As we enter the Temple of our inner being, we must surrender and cast into the sacrificial fire every material and mental obstacle and belief that stands between us and our Heavenly Father.

In this communion we must lay aside even the desire to be helpful and to do good, or to be healers; and, strange as it may seem, we must surrender even the desire to attain Christhood! Surrender everything but the desire to stand before God! Watch this carefully, and be sure you are not secretly harboring a desire for something besides God! We must, literally and actually, mean it when we say "Thy Grace is sufficient for me," and if we are successful in surrendering every desire of a mental, mortal, or material nature it will not be too long before we will stand in the Presence. But remember, we cannot carry our burdens into the Temple, nor can we have any desire that God will do something to lighten them. We will stand in the Presence only when we have been purified of all human desires and hopes in the actual realization that the grace of God really is our sufficiency in all things.

God is not a far-off God, separate and apart from us. No, no, no! God is within us, and He must be consciously realized within us! But this realization will never come to anyone who desires God for any purpose other than the realization itself! Everyone who has sought God for any other reason has missed the way. God can be attained only by a complete surrender of everything but the desire to bask in His presence. It is in the degree that you make this sacrifice within your own consciousness that "Thou shalt decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." If you will decree this surrender and consciously let go in the realization that life is not lived by bread alone, but by every Word that proceedeth out of the mouth of God, you will soon find that the Christ-peace, the necessary step leading to spiritual fulfilment, will follow.

As we divest ourselves of material and human dependencies, the use of words such as I, you, he, she, and it, will diminish, and we shall not give so much thought to

those persons and things from which we formerly expected so much. Now as needs arise, the first thought will be the Christ, and in this awareness whatever is necessary and needful for the fulfilment of your experience will be forthcoming—not from you, him, her, or it, but from the Christ of your own being. It is true, of course, that the Christ sometimes will appear as human avenues or channels. For instance, your good can come through me, and my good can come through you: but my good will not come from you, nor will your good come from me. As we look only to the Christ of our own being, the Christ appears as that which we need. Perhaps today, as you look only to the Christ of your own being, the truth appears as me through these written words, but tomorrow and the next day it will appear as someone or something else—but always it will be the Christ appearing.

As you learn to personalize your good and the avenues of your good less and less by permitting dependencies to fall away and subside, you realize the Christ to be the source and fount of all good, and by continuously looking to the Christ your good will flow. When the Master said, "I am come that they might have life, and that they might have it more abundantly," he was telling us that our families, friends, positions, and bank accounts are not fulfilment, but that I, the Christ of your own being, am your fulfilment. Over and over again in the promises of scripture we are reminded and assured of the presence of God. In every circumstance, in every trial, and in every tribulation, "God is with thee whithersoever thou goest."

Part Two

In Genesis, we read that if ten righteous men were found in the city, the city would be spared. A righteous man is one who has attained conscious oneness with God. Therefore, the sole purpose of meditation is to achieve this state of union or oneness. As you, individually, attain conscious union with God, you become that very Spirit through which God pours Itself; and as you place utter and complete reliance on the Christ, the divine Presence within, you begin to realize that you *are* that place through which God shines upon the world. As you accept this rather earth-shaking realization and are willing to be the instrument or avenue through which good flows out to the world, you make the transition from being a branch to being the vine. Jesus was enabled to feed the multitudes, heal the sick, and raise the dead, only because he had attained conscious union with God; and it will be your conscious union with the Father that will enable you to become the vine, the infinite source through which all the God-head flows—feeding, healing, illuming, saving, and redeeming those branches who do not yet know their Self-completeness in God.

Spiritual man, the Christ, can have no desires. Spiritual man, our true being, simply stands and serves, and rests in his conscious union with the Father. The moment we attain Christhood, by completely discarding all outward reliances, we become the channels through which the infinite, spiritual good of the divine Source flows into visible expression. Can you not readily see the necessity for making the transition from humanhood by dying daily to that part of you that ever had a desire for personal good,

and being reborn into the spiritual awareness of the infinite nature of your own being? Knowing your Self-completeness in God, how can you possibly pray for any *thing*? Instead, your prayer is a paean of gratitude: Thank you, Father, I am. All that Thou art, I am. All that Thou hast is mine. I am. Thank you, Father, I am. In this prayer you become aware that that which you have been seeking already is embodied within your own individual being, and that it is only necessary to open wide the gates of consciousness and let it flow into visible expression.

As you begin to perceive the tremendous meaning of this truth, it is only natural that questions come to mind: Am I worthy of this great good? Do I deserve it? Have I sufficient understanding to receive it? Have I time for all the work and study and prayer necessary to come into this realization? In answer to these questions it is important that you know this fact: *Nothing can stay the hand of God!* This good is the pure activity of the Christ, and is not dependent upon anything that you do. Your sins of omission and commission do not act as a barrier to this activity, and nothing you can do or ever have done can prevent it. This realization is not determined by the amount of time devoted to reading, studying, and meditating. These are merely aids to open your consciousness. God is not waiting until you become virtuous or read so many books or meditate so many hours. God is in constant activity—omnipresent, omnipotent, omniscient—and the only requirement on your part is that you open consciousness to receive it.

The Christ is the reality of your being, now!—and It is waiting in abeyance, so to speak, for you to let It in: first, by erasing and discarding all beliefs that God is something separate and apart from your own being; and, secondly, by relaxing and letting It flow forth. You are Self-complete in God. The infinity of God, Good, is flowing forth, much more than you can ever accept; but holding to the belief that this divine Grace is dependent upon what you do or do not do humanly is a barrier to the fullness of Its expression. All truth already is within you, and the work that you do by way of studying, reading, and meditating is not for the purpose of obtaining God's grace, but to enable you to open consciousness to the inflow, thereby drawing Its infinity forth from within your own being. Never, in any way, believe that you can bring about the grace of God or prevent it. It is already full and complete within your own being, awaiting the awareness of your fullness in Christ; awaiting the acknowledgment that the grace of God *is* your sufficiency in all things; awaiting the recognition that the peace of God is all you will ever want or need. In this realization, all that is needful for fulfilment will appear in infinite form and variety in your experience.

This realization of the indwelling Christ is a "Peace, be still" to all forms of discord. Though your sins be as scarlet, they shall be as white as snow. Though you be crucified, today thou shalt be in paradise. Thy sins are forgiven thee, because there is no penalty for that which no longer exists. "Thou art made whole: sin no more, lest a worse thing come unto thee." Now that we know the truth, we will evoke greater trouble if we go back to the old belief of a sense of separation from God that brought us into difficulties in the first place. Go, and sin no more! Never go back to the old ways of seeking your good humanly from person, place, or thing. Loose these old beliefs, and let them go in the realization that you live and move and have your being in God!

Often, when faced with the appearances of discord, pain, lack, and limitation, our first temptation is to make a mental effort to achieve peace or harmony or healing by forcible and strenuous thought-taking in the way of affirmation and denial. This only

serves to make us tense. Now we will reverse this, and whenever there is an appearance of discord we will relax in the remembrance that our good does not come by mental might nor physical power, but by the very gentle Spirit within the depths of our own being. We can dismiss any discord in the awareness of the Christ-peace—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Therefore, we will make no effort to achieve a healing: instead, we will become still and quiet and confident in mind and body so that the Spirit may descend upon us, and that we may hear the still, small Voice. Be still! Why struggle and strive as if it were necessary to search for God and, once finding Him, to cling to Him? Be still! He leads us beside the still waters and into the green pastures wherein we find peace. Be still! Who, by taking thought, can accomplish anything? What clothes the lilies in the field? What guiding Spirit leads the birds to their nesting places? It is the love of God, the grace of God, the sufficiency of God in the midst of each and every individual, but we can receive this fullness only in stillness, in quietness, and in confidence.

Though we be called upon to walk through the valley of the shadow of death, "Thou art with me; thy rod and thy staff they comfort me." Here we understand that it is not our thoughts or words or treatments that comfort and heal, but the presence of God, and so, even in the midst of these seeming discords we can relax and rest in the awareness of God's grace. It is not your mind or your thoughts or your ways that are the healing influence, but the Christ at the center of your being. Why not give up your thoughts and ways and your doubtful mind, and let the still, small Voice assure you that "I will never leave thee nor forsake thee"? As you lean back in the everlasting arms, knowing that you are maintained and sustained by the Word of God, you are enabled to receive of the living waters that spring up into life eternal. It is as if the gentle Christ Itself were speaking: "Fear not. My Spirit is with you. My Presence goes before you. Rest in me. You need not strive for your good, because your Heavenly Father knoweth that you have need of these things, even before you ask, and it is His good pleasure to provide for your every need."

As attention and reliance are withdrawn from the world of persons and things, gradually you become more conscious of the fact that the Word of God is as hidden manna—hidden within the depths of your own being, invisible to the world of sense and humanhood. This is the meat, the bread, the wine that the world knows not; and you can always turn to it in confidence, in peace, and in joy, in the awareness that the kingdom of God is within you, and all that the Father hath is yours. Whenever an appearance of discord looms upon the horizon, be at peace in the assurance of the divine Presence, and let the Christ be the avenue through which you are provided, maintained, sustained, and protected. "Believe ye that I am able to do this?" If your unreserved answer is, "Yea, Lord," you can trust the Christ, whose only function is to bless and be a benediction unto you. As you cease to put your faith in princes and no longer live by bread alone, you will find that every promise of holy scripture is fulfilled in you, for "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

Faith

Millions of fine people the world over "believe" in God; have "faith" that God will heal, save, reform, enrich—as the case may be. Most of these earnest ones go through an entire life span—believing, having faith—yet witnessing little or no fruitage from their faith. Actually, it has rarely been revealed to the world that faith is not an activity of the mind; is not an act or concept of the intellect—and therefore such believing or faith is without "signs following."

Faith is a spiritual perception entirely apart from .conscious thought or human reason. Faith is a transcendental quality, an act of the Soul. Faith is achieved only as one refuses "to believe" or "have faith" and retires into the withinness of himself, and there asks for light and spiritual realization. Faith is the ability to see the invisible, hear the inaudible, know the unknowable—and this is possible only through inner vision or spiritual perception.

Naturally, here the question arises: Can a person living the normal human life, engaged in family and business pursuits, achieve the faith which moves mountains, heals the sick, and comforts the weary? To this question, the answer is a quick and definite *Yes!*

Let any interested person agree to drop his present "belief" or "faith" and retire each day to some quiet place for contemplation or meditation, and surrender himself in the sense of: Let faith be established in me. Let faith be revealed within me. May that which is God fill me with His faith—not mine. In quietness and confidence I await the unfoldment of the true faith—that which God will impart to me in some understandable way. This, of course, will not be a formula: you will take this theme into consciousness and let it formulate itself in your own words and thoughts. Above all, remember that it is in quietness and confidence that you await the establishment of God's faith and His vision within you. Faith is not something generated in us toward God, but a quality and an activity of God, imparted by Him to us. Await His grace with confident assurance.

Not many days or weeks of inner contemplation will be required before you literally "feel" faith being revealed and established within you. Never again will you ignorantly worship or blindly believe—*now you will know and understand faith,* and you will witness the "signs following."

Along with faith will come love—a love of God which passeth all understanding. Heretofore we have only given lip service to love of God, but with the first warm glow of faith comes a love which embraces God and all His creation. Until the faith of God is established in one, faith is weak and faltering—and love of God is but a phrase. Touched by His faith, Love enters the Soul with its healing ministry—and the sick are healed, the hungry fed, the naked clothed, and His kingdom is established within *you.*

You cannot have faith in God—but God can, and will, establish His faith in you. Approach God, in the inner stillness, with confidence that it is His will that we know His faith, His will, His love—and be receptive to Him. Then will come the crowning glory—a life lived by faith—His faith in you.

THE INFINITE WAY LESSON FOR CHILDREN

Obedience

Aloha, Young Friends! Do you recall our last lesson in which was emphasized the fact that it was your responsibility to be the emissaries to carry God's love and peace wherever you may go? I wonder if you memorized the Master's loving words, "Peace I leave with you, my peace I give unto you,"—and if you are remembering them as you go about your daily activities? If so, you are obeying the two greatest Commandments—to love the Lord with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself—and you are being a good child of God. By the way, these same two Commandments appear in the Old Testament as well as in the New Testament. If you will take your Bible and turn to the 20th chapter of Exodus, you will find the first and greatest Commandment stated in somewhat different words but having the same meaning: "Thou shalt have no other gods before me." And in the 19th chapter of Leviticus, you will find "Thou shalt love thy neighbor as thyself." Why not look up these passages right now?

Just as these commandments are teachings of the Hebrew faith as well as the Christian, they are also the teachings of faiths the world over. Someday, perhaps we will take a little journey into some of the other bibles of the world where we will find that love for God and love for our neighbor is a teaching older than time, and one that has been embraced by all other religions and all other peoples. When we understand this, it makes it much simpler and easier to love our neighbor. We must realize, of course, that the term "neighbor" does not necessarily mean the people Who live next door or down the street. It is more far-reaching than that. Our neighbor is every person or animal or thing that lives in the world, regardless of race, color, religion, type, kind, or location. Our neighbor lives in Asia, Africa, China, Europe, North America, South America. Our pets are our neighbors, and even the plants growing in our gardens.

Let us now take another step on the path of The Infinite Way. If you looked up the Ten Commandments (and surely you have read them!) you found one which says: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Now, we must be perfectly honest and straightforward with each other, and realize that if we are to receive God's blessings we must obey His Commandments. There is no other way. So ask yourselves this question: Am I honoring my father and mother? Think this over very carefully, and meanwhile let me show you how to obey this Commandment in a very simple and beautiful way.

Have you ever stopped to consider that when you apply yourself and receive good marks, both in school work and in conduct, you are honoring your father and mother? You are being a credit to them, by showing forth the results of their care and discipline and love. Whatever commendation you receive, they receive by reflection. Every time

you receive an honor in the way of a medal, an appointment, or even an “A” on your report card, remember that you did not do it all by yourself: your parents helped you to that distinction, and without their help you never would have achieved it—no more than you would have achieved it without the help of God!

In everything you do, you have three partners—God, your father, and your mother. Without their help you cannot accomplish very much, so always be sure to acknowledge the part they play in your experience. The world, however, will acknowledge their help, even if you forget, because the world knows that you would have no achievements for which to be honored were it not for the love and blessings of God and the love and care and protection of your parents. If you become known as an obedient and thoughtful son or daughter, or if you are a good or outstanding student, do not make the mistake of thinking that you receive all the glory. God is glorified in your achievements, and your parents share that glory. All the good that the world thinks about you reflects a credit upon your parents, and so if you do nothing more than achieve good marks or a reputation for being kind and good and generous, you are honoring your father and mother, and thereby also honoring God.

Now, let us look at this from another standpoint. Whenever you get into trouble, or do an unkind thing, or get poor grades, you are, in a measure, discrediting your father and mother. Whenever you are inclined to neglect your studies or chores and let things slide by, or whenever you are thoughtless, disrespectful, or selfish, an unfavorable reflection is cast upon their care and discipline. So when these temptations come to you, do not think you are the only one to be considered—think of whether or not you would be honoring, or dishonoring, your father and mother.

There is a spiritual reason behind the Commandment to honor your father and mother. God is your real Father-Mother, and your earthly parents are His direct deputies to whom are entrusted the responsibility and privilege of representing and establishing God’s care, protection, discipline, and love in your lives. Therefore, in honoring your parents you are honoring God. You can readily see that your obedience toward your parents, your attitude and conduct toward all people, and your application to studies and work, all go hand in hand: because when you remember the Commandment to honor your father and mother it will naturally follow that you will remember to love God, and that, in turn, will lead you to remember to love your neighbor as yourself.

These three Commandments always go together—side by side. They entail rather a grave responsibility for young people, but it is a responsibility that you must assume. You do not love and honor God except as you love and honor your parents. You do not love God except in the love you exhibit to your neighbors, whether they be everyday friends or people whom you will never meet. Therefore, in honoring your father and mother and in loving your neighbor, you are automatically loving God. As you ponder and meditate upon this idea you will realize that love, peace, obedience, and honor all blend together into one beautiful theme to make your lives, and the lives of others, joyous, happy, and harmonious.

Anandashram: a Spiritual Haven

When Swami Ramdas was on his world tour last year, I was in India when his party arrived in Honolulu, and it was the privilege of one of our students to be hostess to the spiritual pilgrims. It was inevitable that on another trip I would find myself a guest at Anandashram.

Those who know Swami Ramdas, or who are familiar with his writings, already realize that here is a God-conscious individual. The very first impression on entering the gate at Anandashram is that here is the natural fruitage of God realization. Enormous grounds set in the rolling hills of South India, many modern houses, bungalows, and administration and temple buildings surprise the visitor still thinking in terms of material India.

Here the first lesson of Swami Ramdas' ministry is learned—"To the pure, all things are pure." So to those rich in spiritual awareness, the whole world is revealed in beauty, grace, and abundance. It is wise to ponder this lesson—otherwise, the vision of spiritual consciousness is lost. Only out of the depth of spiritual richness can such abundance and beauty flow!

The practical side of spiritual understanding is likewise revealed in the comfort of the quarters provided for guests, the care of the sick, the ample provisions for the temporarily needy, the plates set for hundreds of visitors. When the spiritual attainment of one man can express itself in the harmony, peace, and graciousness so amply visible here, it behooves all of us to strive for more of this realized Grace. Visitors, guests, associates, and workers unite in a great love for Swami Ramdas and Mother Krishnabai—and their love is deeply felt as it embraces first the kingdom of God and then this universe within it.

Probably, because our Infinite Way reveals that the attainment of the realization of God-presence results in the harmony of body and all daily experience, my greatest reaction here is that the God realization of Swami Ramdas exemplifies exactly this in the practical unfoldment of Anandashram. The peace and joy of his soul are evident in the harmony of all the relationships met here; the richness of his spiritual consciousness is evident in the abundance that greets one in every corner of this estate; the poise and orderliness of the Swami's life are expressed in the harmonious functioning of this large establishment.

The Swami has attained freedom within—and he gives freedom to all. Here is a complete absence of rules and regulations, and yet a perfect rhythm brings us all to meditation in the Ashram at five o'clock in the morning, to devotional readings during the day, and meditations at night.

The physical setting of Anandashram is ideally suited to periods of prayer, meditation and devotion—and always there is the awareness that even the grounds and buildings are maintained in a constant spiritual communion. Here, too, is exemplified "Except the Lord build the house, they labor in vain that build it" since here is visible proof that the Lord has built this Temple Anandashram, and Swami Ramdas has dedicated it to His Holy Name.

Across the Desk

Travelling the world reveals clearly that there is no hope of ultimate “peace on earth” through any of the recognized means.

Once upon a time, peace was maintained by bows and arrows, lances and swords. Later, those who had guns subdued those who did not have them—and so a better way was found to have “peace”. As the power of weapons increased, peace was merely a matter of bigger and better arms. But lo! it is now impossible for one nation, or group of nations, to go to war: the might of weapons is such that whole continents can be destroyed; but the weapons may backfire and destroy the destroyers, so this means of maintaining peace is obsolete. Another era saw peace maintained by treaties. But treaties first became “scraps of paper”—then later merely temporary matters of convenience to be regarded or disregarded at will. Even the United Nations is founded on the assumption that it is only necessary to honor a commitment if it suits the immediate convenience—otherwise, veto it! So I repeat: none of the heretofore recognized means of attaining or maintaining peace will avail in this age.

Travelling also reveals that it is being thought and recognized, more and more, that there must now rise a spiritual teacher, or teaching, to lead the way to peace. But I say to you that no spiritual teacher or teaching is necessary. It will be sufficient to recognize and acknowledge the power of Spirit in the teachers and teachings now available in every country on the globe. To understand that the same Spirit animates the great teachers, teachings, and followers the world over; to realize the need for all these to unite in prayer, even while maintaining the individuality of every group; to “see” that the one Power is Love—here we have the new formula for peace.

To rightly understand The Infinite Way is to behold the measure of Christ, Truth, Love, revealed in all teachings. This better enables us “to love our neighbor as ourselves.” The Infinite Way recognizes that the one holy Spirit, the one pure Soul, animates and governs every spiritual teacher and teaching. It acknowledges that this mighty God-power, acting as the consciousness of spiritually minded individuals all around the globe, unites us in eternal peace. The Infinite Way visualizes the day when it shall be universally proclaimed: “There is but one God, one Son, the Spirit of God in man; one holy family united in His Being.”

To God, “neither circumcision, nor uncircumcision availeth.” To God, it is of no account in what form men worship; nor how clothed. God’s peace descends upon all equally who unite in recognition of one Power, one Presence, one supreme Being. God’s peace will be revealed on earth when men unite in agreement to accept one Love as the universal government in the hearts of every religion and nation. Each may follow his own religious rites, ritual, ceremonies; each may follow his own flag and form of government; but must remain united in one supreme God, as the Creator and Sustainer of all men equally, everywhere.

As The Infinite Way has realized this Oneness operating as individual consciousness, many ministers, rabbis, swamis, and mystics of no title, have likewise opened their hearts and minds to us. The universal nature of Love prompts these friends

to love us and our work, and we have found peace in each other. No doubt many of you, sooner or later, will be travelling in far parts of the globe, and you will be glad to find such friends ready to greet you.

Conquerors have travelled from land to land and across many seas to overcome, subdue, capture, and exploit other peoples and nations. Churches have sent their missionaries to win whole races to their forms and doctrines and beliefs. And now, The Infinite Way travels the entire universe to unite the family of men in the love of, and under the government of, one supreme Being. You may worship It as God, Christ, Emmanuel, Tao, Brahm, Buddha—but recognize It as the one Infinite Invisible appearing as the consciousness of individual man, whoever he may be, or where, or when. God is equally the God of the past, present, and future, appearing *now* as the mind and law of those who accept one universal Life and Love as the animating principle of all.

THE NEW INFINITE WAY
by
Henry Thomas Hamblin

As promised, I am giving some more particulars of Joel Goldsmith's additional chapter to the new edition of *The Infinite Way,* entitled "Wisdoms of The Infinite Way."

Some readers may experience some difficulty in following him, but this need not be the case if they remember that Joel Goldsmith is speaking from the point of view of the Absolute: that is, God as infinite perfection, wholeness, and completeness. Nothing has *to be,* but everything *is.* In addition to a number of very deep and cryptic sayings, Joel gives some hints on meditation. He says, "There are two stages of meditation, serving two distinct purposes. The normal person lives a life entirely in the external—working, enjoying, and playing, physically and mentally. His laws are physical, mental, and legal. His instruction is from persons or books. At some period he learns that 'the Kingdom of God is within you' and an interest in this Kingdom is awakened. Probably now he finds himself pondering the significance of the statement, 'the Kingdom of God is within you.' This is his first meditation.

"As this meditation becomes a daily experience, two, three, and four times a day, an expansion of consciousness takes place, and as more and more of this infinite storehouse of wisdom, law, and power is revealed, he learns to depend less and less on outer forms of force, power, law, or knowledge.

"Finally there dawns in consciousness the tremendous experience of understanding that since the Kingdom of God is within me, and the King, God, is ever within His Realm—within me—that direct impartation of wisdom, direction, law, and power *can* come to me, and he is then ready to remember the boy, Samuel—'Speak, Lord: for thy servant heareth'."

Many people expect to go straight ahead without meeting with any disasters in the spiritual life. Joel speaks of this in a very helpful way. He says, "When the house of cards (of the spiritual student) crumbles, he is near to the house 'not made with hands'. Spiritual student—Rejoice! as the outer building tumbles down—for the Inner Temple is

to be revealed. It is impossible to realize God as long as one has a ‘purpose’ or ‘object’ in mind—other than realizing God.” Here is another wise word: “The crucifixion of the self is accomplished when there is nothing left for which we wish to pray.”

Some people imagine that those who are in the Spiritual Path should never meet with difficulties and discordant experiences. Joel, however, points out that we have to meet with these things and that we cannot escape them. He says, “To those unfolding on the Spiritual Path come the discordant experiences of human life, until the transition from ‘this world’ has been completely accomplished. The *desire* is to escape these inharmonies of mind, body, or economic affairs. The tendency is to avoid or escape them—but this cannot be done, since the discords result solely from the battle between Spirit and ‘the flesh’—that is, spiritual consciousness and material sense.”

It is not possible for me to say any more this month, but what I have said will surely arouse the interest of true seekers after God.

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CHAPTER SEVEN: JULY

Transition from Law to Grace

Now faith is the substance of things hoped for, the evidence of things not seen. . . . Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Hebrews II: I, 3

EVEN as Abraham, the father of the Hebrew race, journeyed long distances in time and space, not knowing whereto or why, so must we travel long distances in consciousness to arrive at a destined place where is found heaven—spiritual harmony, spiritual freedom, spiritual grace. We, as Infinite Way students, are pilgrims on that journey. All of us are seeking a life by grace, and in order to make any progress on this spiritual journey, we must understand the importance of faith in the unknown.

As human beings, from the moment of conception until the moment of death, we are under the law of Moses, which is a karmic law. We are Under the laws of nature, of weather, climate, food, race, religion, creed, dogma. We are under the law of revenge—an eye for an eye, a tooth for a tooth. These Mosaic and karmic laws are made up of both good and evil. We do not choose to come under the law—we are under the law simply by virtue of being born, and we remain under the law until we, individually, remove ourselves from it. There are no ministers, priests, or rabbis who can set aside the law of the Ten Commandments, the karmic law, or the laws of human nature. It is something

each one must do for himself by an act of consciousness. It is something you must do as specifically as you must resist the various temptations that crowd your particular individual life—by an act of conscious will. If you are tempted to envy that which others possess, it is you who, by an act of consciousness, must determine to be satisfied with that which is received from God and to covet nothing that belongs to another. If the temptations were to come to steal, to lie, to commit adultery, you would have to reject these temptations, individually, specifically, and consciously.

When the Master was tempted to demonstrate supply by turning stones into bread, his understanding was, No!—that which is to come to me must come of God, not of my personal powers. Three times in that wilderness experience Jesus rejected temptation by a conscious act of mind, a conscious act of will, by a conscious act of Soul. As his ministry progressed, every time he was tempted to behold sin, disease, lack, or death, he specifically rejected them by refusing to accept such appearances. "Get thee behind me, Satan. . . . Arise, and take up thy bed. . . . Neither hath this man sinned, nor his parents. . . . Neither do I condemn thee." Because the Master was enabled to reject such temptations, many people believe that we will be spared these experiences, but it is not true. Each one of us is subject to temptations from the time he is born until he dies; subject to the laws of good and evil; subject to laws which benefit and bless one day, and turn and rend the next.

In speaking to the Galatians, Paul said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." This is not a Christian law, but an old Hebrew or Mosaic law, whereby we are given the choice of deciding for ourselves whether we shall sow to the flesh or to the Spirit.

All human experience is based on material conditions and things. Therefore, to sow to the flesh means to have faith in matter. If you place your faith in the creature, that is, in persons, dollars, climate, materia medica, et cetera, you must reap the fruits of such material beliefs. If, in any way, you place your faith in material substance, you must take the evil along with the good, the old as well as the young, the sick as well as the healthy, the poor as well as the rich. For instance, if you place your faith for life in the body, eventually you will lose your life. Life is not in the body, life is in God; and if you place faith in the organs and functions of the body, that very faith will trap and ensnare you.

On the other hand, to sow to the Spirit is to understand that there is an invisible Something or Substance—an invisible Presence which is your life, and in which you place your entire faith. This Something can in no way be discerned by the human senses. It cannot be seen, heard, touched, tasted, or smelled—neither can It be reasoned with, nor will It discuss Itself. This invisible Something speaks the Word, and either you can obey and reap life everlasting, or you can reject It and pay the penalty of the flesh. The choice is yours. If your faith is in the Spirit, you will obey without question.

In the interpretation of Nebuchadnezzar's dream, the prophet Daniel revealed that the great image, made of gold, silver, brass, iron, and clay, which represented the kingdoms of earth (materiality), was destroyed by a "stone . . . cut out of the mountain without hands." He further revealed that "the God of heaven [shall] set up a kingdom which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." What is this stone but faith in and understanding of

the Invisible? If one were to use one's hands to cut the stone, one would be resorting to material power; but when the stone is cut without hands, one is relying upon that which is unknown to human sense—spiritual power. This spiritual power will destroy the temporal kingdoms.

As human beings, what are we doing? Are we destroying the kingdoms of materiality, or placing our faith in them? To a great extent the answer is clear: our faith is in persons and things—in money, food, climate, drugs, in business and pleasures. All of these things have failed us. Even our governments and the men we have chosen to lead us with wisdom and justice have led us into one war after another. Ultimately, everything that may be called the creature fails us. Paul tells us that those who worship and serve the creature more than the Creator, change the truth of God into a lie. The Creator is invisible. Reality, "the substance of things hoped for," is invisible, even intangible to human sense, and yet that is where we must place our faith.

If you have come to the point of decision where you are willing, honestly and earnestly, to review the past twenty, thirty, or forty years of your life, ask yourself if any of the kingdoms of "this world" have ever come up to your expectations or have ever really stood up for you. When you come to the realization that they always have, and always will fail and disappoint, you are led to make that tremendous, yet courageous, step into the unknown. It is then that you make the supreme act of faith in which, henceforth, your resolve is to live by virtue of the Invisible; by virtue of that upon which you cannot lay your hands, and which even eludes thought! It is by this undeviating decision to live by faith that you will find yourself, actually and literally, living by grace.

To the world at large it is impossible to speak of living by grace, but to those with some metaphysical background, it is more understandable. Most metaphysicians have witnessed healings that cannot be accounted for by material means, and there is a greater inclination to accept the fact that there is active in human consciousness an invisible Presence or Power which can, and will, take over if given the opportunity. From the very moment that you are willing to "come out from among them and be separate" by accepting the government of divine grace, the law no longer operates in your experience. Once you make the transition from the law to grace, you are set free; your sins are forgiven; and you are no longer under the law of punishment.

To some degree we are all sinners, and it is inevitable and automatic that we pay the penalty for violating the law. If you accept the good of the law, you must also be willing to accept the evil: in other words, if you accept the benefit of the violation, you must expect to pay the penalty for the violation. But from the moment you determine that your life shall be lived by grace, all past offences are erased and forgiven. Although the full evidence of grace may not be apparent immediately, as the weeks and months pass you will find the penalties for those past physical, mental, or moral offences gradually dropping away. Though your sins were scarlet, they will be white as snow. The woman taken in adultery was forgiven and instantly released from the penalty of her sins! The thief on the cross was taken into paradise that very night!

The Master was well aware of the possibility of returning to the old state of human consciousness when he said: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Once we are forgiven it is imperative that we heed that admonition, and in order to avoid going back, we must definitely begin to accept faith as the infinite, invisible Presence and Power governing us and appearing outwardly as the

substance of those things hoped for—the evidence of things not seen.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

II Corinthians 4:I8

Receptivity

Certainly the decision to live by grace is desirable, but it is not an easy decision to make, nor is it a simple one to follow. By way of illustration, whereby we may understand how to go about it, I will use myself as an example. After seating myself comfortably in a quiet place, and after stilling my thoughts by shutting out the world as much as possible, I will say within myself: "I and my Father are one. All that the Father hath is mine. The kingdom of God, the allness of God, the completeness and perfection of God, is within me. As a child of God, I am an heir to all the heavenly riches, joint-heir with all other children of God. The place whereon I stand is holy ground, so that right here I, Joel, have the wholeness of the kingdom of God flowing to me and through me. The fullness of the Godhead is expressing Itself as the health, harmony, supply, intelligence, wisdom, wholeness, completeness, purity, and infinity of my being! All that the Father hath is mine!"

From the moment that decision is made there is an important fact to remember: I dare not look to the world with a feeling that anyone owes me something, that anyone can give me something, or that I deserve something. Henceforth I must live in that purity. I must know this regarding health: I dare not say, "This little tablet will relieve my headache." I must know this regarding supply: I dare not wonder, "Where can I borrow this necessary sum of money?" I must know this about completeness: I dare not indulge my loneliness and hope that someone will befriend or love me. No! I have made my declaration of faith in the Invisible, and I will stand by it! ". . . he that seeth me seeth him that sent me"—for we are one.

Thus it is with all of us. For instance, a married woman may receive her income and support from her husband, but she must not believe he owes it to her, or that the marriage bond entitles her to it. The kingdom of God is within her, and her supply is of God, although God is expressing it through her husband. No one, under grace, should think that anyone in the world owes him anything—not even a debt of gratitude or a debt of love. Nothing! "I and my Father are one. . . . All things that the Father hath are mine."

Is it not strange, as we read the words of the Master, how often a completely new meaning is unfolded in consciousness? Sometimes it seems as if we were reading them for the first time. "Before Abraham was, I am. . . . Lo, I am with you alway, even unto the end of the world." As we comprehend these familiar words in the light of new understanding, we find another reason why we must not put our faith in matter, in the creature, or in anything that is formed: in order to live by grace our faith must be transferred to the Invisible, to the Unknown. It takes courage to stand on that. It takes

courage to go without a medicine on which one has relied. It takes courage to move thousands of miles without knowing any reason for it. It takes courage to look away from all one's human sources of good and inwardly hold to the fact that I have a divine Source of good—the Spirit of God that is within me. This transition from reliance on human means to complete reliance on faith in the Invisible is an act of conscious realization, and one which every individual must make for himself—otherwise he remains under the law with only the arm of flesh for provision and protection.

In the last World War we had nothing but blockbusters to worry about, but now we have atomic bombs and hydrogen bombs. Who can build shelters against such weapons? Is there no hope for man? No!—there is no hope for man who is depending on more and better matter to support, maintain, and save his life; no hope for man who is looking to covenants for protection, to governments for support. Where or when is it ever going to end if we are always to continue living under the law of law?

Unfortunately, those of us who live in the United States have witnessed a whole new series of governments and laws and regulations by means of which they have tried to convince us that man's glorious purpose on earth is to feed and maintain the State—even if it takes 90 percent of what he earns to do it. For 150 years our country grew from a handful of sturdy and clear-sighted pioneers under the ideology and teaching that the State was for the citizen, and that the government was maintained for the benefit of the citizen. But now they would have us believe that that was all a mistake, and that it is the citizen's duty to give everything to the State in order to feed and maintain an autocracy! This is far removed from God's grace. This is getting away from the fact that there is an invisible Presence and Power which is capable of supporting every individual on the face of the globe and which, through the individual, can maintain whatever of a State is necessary.

All our lives our faith has been in that which is visible, in that which can be known and understood by the senses. But that was because we did not understand what the Master meant when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And yet that one statement is our shibboleth—our password into heaven. That statement will take any one of us out from under the law into a life by grace, because whenever you are tempted to turn stones into bread to fulfill your needs and desires, or to work a miracle in order to be free of sin, disease, or death, the password, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," will be your blessing and benediction.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." This is the Psalmist's way of telling us that every time God utters His voice in you, or in me, some earthly discord or error fades away. There is only one thing necessary for our salvation, and it is nothing that can be found in any creature or in any thing that is formed. This one necessity is the ability to hear the still, small voice of God—and, hearing It, to obey!

This brings us to the crux of the entire situation. Have we the ability to hear the still, small Voice? To most people the answer is No! Having lived for generations in a sense of separation from God, giving ear to, and being swayed by, the thoughts and opinions and theories of man whose breath is in his nostrils, we have not trained ourselves to listen and to hear the Voice that is always whispering and uttering Itself within us. We have not learned to turn within, but now we have come to this period of our

lives where we must begin. Experience has shown that for those who have not learned to hear the Voice and to be guided by It, there is a way to achieve it. The way is through meditation.

Except for the few who have been trained to think and live spiritually, and who have learned to abide somewhat within themselves, meditation is not easy. From any standpoint it is a difficult thing to learn. My own experience was probably much more difficult than it will be for you because my background was such that I never had been taught introspection, nor was I what would be called a thinker or reasoner. Always having been the intuitive type, whenever I needed any knowledge, it just came to the end of my fingers or to the tip of my tongue. And so, when I came to meditation it was eight months before I received the very first "click"—eight long months of turning within: at first, six, eight, ten times a day; later, twelve and twenty times.

I doubt if it will prove that difficult or long for you, but even if it should it is well worth while. A few months are nothing to give up compared to the joy that is yours once you attain the ability to still the human mind and hear the voice of God. Verily, from that day you can say, with Paul: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God . . ."—and demonstrate it! From that time on, Christ tells you what to do and when to do it. Christ guides, leads, protects —not the Man of Galilee, but Christ, the Spirit of God within you! That Spirit is there, right now, even if you have not yet learned to attune yourself and make contact with it. It is as omnipresent as are the thousand melodies waiting this moment to be heard, as omnipresent as are the thousand books waiting to be written—all are being broadcast within you at this very moment, and they are just awaiting your ability to tune in and hear that still, small Voice.

Man need not live by bread alone. Man need not live by law; therefore he need not consider the law. His sins will be forgiven so that he does not have to pay the penalty; earthly errors will melt away—but in order to live by the Word that proceedeth out of the mouth of God, he must develop the ability to hear the Voice that is uttered within himself.

The beginning of that process is not difficult. Begin by recalling as many passages of truth as you can remember, more especially the wisdom of the Master, bringing these words to conscious remembrance whenever the temptation arises to say you need this, you desire that, or that you are owed or deserve something. Whenever tempted with such thoughts, reject them with the realization: "No! I am not living by bread alone. I am living by the Word of God. I am living by virtue of the *I* at the center of my being. That *I* will never leave me, nor forsake me. I am living on the promise that *I* will provide—the *I* that was with me before Abraham; the I that will be with me until the end of the world. The flames will not burn, the waters will not drown, the valley of the shadow of death will hold no terrors, for *I* am with me."

You will soon find that this is not a work for a lazy man for you must make a diligent and unceasing effort to learn and apply these passages, thereby making them a living part of your consciousness. There is no God sitting on a heavenly cloud waiting to reward you when you say the right words or think the right thoughts. There *is* a God, but He is at the center of your own being—the Word is in the midst of you and, as Browning writes, you must open out a way for the imprisoned splendor to escape. All the great words of spiritual wisdom are within you; they were within you before Abraham was, but you must utter them with your mouth, think them with your mind, recall them with your

memory; and every time there is a tendency to return to the thoughts and things and ways of the world, you must bring them to conscious remembrance so that truly you can begin to say, “No longer do I live by bread alone—each day I live more and more in the consciousness of the Word that proceedeth out of the mouth of God.”

THE INFINITE WAY LESSON FOR CHILDREN

The Universality of Truth

Uppermost in our hearts is the desire to be good children of God. It is the purpose of The Infinite Way to teach us that God is our Father-Mother, and that in order to be good children of God we must obey his commandments. The two most important commandments are that we love God, and that we love our neighbor as ourselves. And so, if we are to love God, we must love every other child of God, regardless of race, religion, color, or creed.

As this is our last lesson for the time being, we shall review the various points which have been brought forth in our previous lessons to see how they all fit together, and we shall find that it is in observance of these various points that we are obeying the laws of God. As I promised, we will take a little journey into some of the scriptures of other peoples, whereby we will find that many of their teachings present the same truths as those presented in our own Bible.

First we shall go to China: “Be always studious to be in harmony with the laws of God, and you will obtain much happiness.” Did we not learn the very same thing—that if we are to receive God’s blessings we must obey His commandments? Obedience and happiness always go together, do they not?

Previously we learned that whatever we hold in consciousness will be shouted from the housetops—in other words, whatever we think or say or do in that little secret place within our hearts will be sensed and known to all the world. In the Hindu-Buddhist Scriptures of India, we find this same thought presented as follows: “If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.” Also: “Be kind to all creatures that have life. Do not speak harshly to anyone.” We shall stop for a moment in Persia: “He is happy who makes others happy.” Now we go to Turkey where, in the Mohammedan Scriptures, we read: “There is not an animal on earth, nor a flying creature flying on two wings, but they are peoples like unto you.” Is this not what Jesus said about loving our neighbor as ourself?

We shall linger a little longer in Turkey because as we read further we come across a very beautiful passage: “Your God is one God. He it is who created you and all of us in the earth. He taketh care of all things. Not a leaf falleth but He knoweth it; nor a grain amid the darkness of the earth. Do thou remember the Lord within thyself, humbly

and withal; behold thy breath at morn and evening, and in the night time also; hymn Him His praise and at the setting of the stars." In our own Bible, this same truth is given in these words: "Hear, O Israel: the Lord our God is one Lord." As we search further we are always finding similar truths. For instance: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. . . . Therefore rejoice, ye heavens, and ye that dwell in them. . . . Let us be glad and rejoice, and give honor to him."

If you will turn to the fifth chapter of Matthew, you will find the Sermon on the Mount wherein Jesus set forth a model way of life. Later on it would be well if you were to read and study this entire chapter, but just now we shall touch on only a few verses: "Blessed are the meek: for they shall inherit the earth. . . . Blessed are the merciful: for they shall obtain mercy. Blessed are the peacemakers: for they shall be called the children of God. . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

All of these scriptural passages bring out the universality of love, obedience, and peace. When we took up the subject of love, we learned that God is love, and that our purpose on earth is to express love in our lives and to be a channel through which love finds its way to others. If you studied these lessons well, you will remember that love is just another name for peace. When Jesus taught, "Blessed are the peacemakers: for they shall be called the children of God," he was saying that you must assume the responsibility of carrying love and peace into all your everyday endeavors, identifying yourself with the idea that you are a peacemaker bestowing the love and peace of God upon all whom you encounter. If, during the course of the day, you chance to meet someone who is ill or unhappy, speak these words silently within yourself: "My peace I give unto you." You will almost be able to see the peace of mind and soul, health and happiness steal over the faces of those so lovingly blessed. If the peace of God rules in your hearts, truly you can say, "In him we live, and move, and have our being," and be able to convey this peace to others.

Hawaii is called the Crossroads of the Pacific because the population is composed of native Hawaiians, Japanese, Chinese, Filipinos, Samoans, Fijians, as well as natives of North and South America, England, Europe, and all the other countries of the world. All these races, cultures, religions, and creeds cross and intermingle constantly, and yet these people are able to live and work and play together harmoniously, joyously, and peacefully. Instead of arguing or discussing differences, always they are able to find some common meeting ground of truth upon which they can unite. In observing these people, I have learned that there are three things we must do, and for which we are responsible, that will hasten the day when there will be true peace on earth and good will toward all men: First, obedience to the commandment to love God; second, to love our neighbor as ourself. The third is the lesson we learned from the last *Letter*—honor your father and mother by being deserving of honors; because, if you will recall, all the honor and respect and love that the world pays you is, in reality, honoring your father and mother—and thereby honoring God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Love, obedience, honor, and peace—these are the messengers heralding the kingdom of God on earth. In farewell, once more I say, Aloha. May the love of God shine

upon you and keep you in perfect peace.

The True Basis of Religion

The following is the text of my first talk given in the presence of Swami Ramdas to the devotees assembled at the Ashram Bhajan Hall, on December 8th, 1955, while I was a visitor at the Ashram.

In the beginning, the true religions teaching, originating with Krishna and Buddha, made its way from the East to the West, and wherever it travelled and whatever its source through human consciousness, it touched men to the realization of their own spiritual being. The teaching went from India to China, to Japan and then into Egypt, gradually making its way to the Hebrew Holy Land. Always it was the same truth—the teaching of one God, one Supreme Being—and that this great spiritual power is inherent in all men.

The time came when this truth touched a Hebrew rabbi who saw that in the organized church the pure teaching of man's individual spiritual powers was being lost. And so, once again, as Jesus preached by the seaside and on the hills, he taught a truth so profound that in every ensuing age it is repeated: the spiritual kingdom is not of this world—"*The kingdom of God is within you!"*

I do not come from the West to the East to be a teacher: instead, I come to visit the teachers of the East because the teaching of the East is now that of the West. Now we are all one in a spiritual brotherhood of such far-reaching power that even before we meet, the true teachers of both the East and the West are known to each other. This is felt inwardly. The true teacher is drawn to the true teacher, just as the true student is drawn to the true teacher. And so, in visiting you, this is my means of acknowledging the spiritual teacher and teaching that is embodied in our Swami Ramdas. This is the acknowledgment and realization that the Light of the World, which is spiritual wisdom, is here embodied. Like all seekers, I also come to seek and receive more of that Light.

The true teachings of spiritual wisdom are to be found in the scriptures of all peoples: it is in the *Bhagavad Gita*, in the *Upanishads*, in the *Vedas*, in the Bible. Knowledge can be found in all of these inspired writings, but there is one essential point that too often is overlooked: the light of spiritual wisdom can be found only in those men and women of illumined consciousness. Here is the central point of all religion.

Most of the world is satisfied and content to seek its religion in books, to read these words of wisdom and to think that that is all the wisdom to be attained, and to believe that thereby they are reaching the kingdom of heaven. Nothing could be farther from the truth. No one can ever reach the kingdom of heaven through knowledge obtained from books. The kingdom of heaven is attained only through spiritual revelation and spiritual realization! When this realization comes to an individual, that individual is a teacher, and he becomes the Light of the World, first in his own immediate circles and later to greater and ever-widening circles. It is through contact with such an illumined consciousness that we, individually, are enabled to attain the light of realization. Therefore, each one must find his teacher and receive the light through him.

Always this fact has been known in the East, more especially in India. In Japan, in some forms of Buddhism, such as Zen Buddhism, the guru system also is known. A spiritual master is enabled to lift the student to the light—not always to the same height as that attained by the teacher, however, because it is imperative that each one who receives a glimpse of realization must, after that, attempt to lift himself further and higher into his own God consciousness. The Western world has not always known this. Until recently we have read the Bible and other sacred literature, affiliated ourselves with churches, listened to sermons, and prayed. Only now is it beginning to be known in the West that only one who is spiritually illumined can lift others who desire that same illumination.

This is the true basis of religion: each individual must be illumined to the point of receiving God consciousness, of attaining God realization. It is true, of course, that the knowledge to be found in books is helpful and of great benefit, but the ultimate achievement comes as we bring ourselves into the association of saints, and into contact with those men and women who have achieved God realization. They, through the grace of God, are enabled to raise and lift us in consciousness in the degree that we are fitted for it.

Now that we are aware of this basic fact, we must go one step further and understand that in seeking the spiritual light of a teacher we must not be seeking merely to improve our health, our wealth, our homes, or business. We must seek the light for one reason: that the old self may die and that we may be reborn of the Spirit. Many people seek God hoping that He will make their human lives happier, healthier, and wealthier. If we approach God from that standpoint, He will still be a God afar off, able to help us in one way perhaps, but willing to deny us in another. The ancient teaching of the East reveals that this is not true. Rather, it reveals that the old human self must die, and that the new God-self be born in us so that we are no longer desirous of more and more of the so-called good things of human existence; that we must rise ever higher into the desire for God's gifts of spiritual wisdom, spiritual light, spiritual guidance, spiritual health, spiritual supply—all the things that are ours by grace once we die to our personal selfhood.

Self-consciousness imposes upon us the human law of self-preservation in which we seek to save and enrich ourselves even at the expense of others. Under this law one nation attempts to live even if another nation must die; one nation attains freedom even if another is enslaved. But true Self-consciousness, true Self-realization, true God consciousness is a release from all human aspirations and propensities, and brings with it the capacity to share God's spiritual freedom and joy with all mankind. As an individual receives the first gleam of this pure spiritual light, this sense of self-preservation and self-benefit is lost, and there arises in him the desire to receive more and more of the light of spiritual illumination and power, more of God's grace.

Eventually, there comes the day when he is born into the second stage of enlightenment, whereby he loses even the desire to seek more spiritual light. In that day the man is dead to all sense of self and there is revealed "the new man, which after God is created in righteousness and true holiness." Then it is that the spiritual light is free to flow to all who will earnestly and humbly touch the consciousness of that light. Although the light may still appear as a teacher such as Swami Ramdas or some other illumined individual, in reality it is not. In our ignorance of the spiritual kingdom we see the man,

but when viewed from the heights of divine Consciousness only the light remains.

In our Western world it is said that we cannot follow the spiritual path because it is not practicable and operative in our everyday affairs. However, it has been proven time and time again that the spiritual life is by far the most feasible life, and the reason is this: when the spiritual light touches an individual's consciousness, he becomes more proficient and skillful in his particular line of endeavor; he becomes a more accomplished musician, a more creative artist, a more imaginative inventor, a more expert mathematician. Except in the rare cases of those who are chosen to be world teachers, these individuals are left in the world to show by their example of selflessness what it means to be "in the world but not of it"—to lead an active, interesting, creative, and profitable life and still not seek selfishly for gain, for reputation, for glory. There are spiritually illumined men and women everywhere who are quietly and efficiently continuing their work as doctors, lawyers, inventors, manufacturers, et cetera, but showing that they can deal fairly, honestly, and generously with their employees and associates without suffering any loss to themselves. It is these men and women who are now exemplifying rightful and peaceful human relationships among all men.

As we pause for a while in these peaceful and hallowed surroundings, it is very easy to love one another in complete disregard of race, color, creed, religions or political differences. But it is not a simple matter to maintain this state of consciousness out in the world where the desire for personal benefit and gain is evident at every hand. That is why it is so very important and necessary that those who receive some measure of the spiritual light remain in the world for the time being, carrying this relationship into the realm of business, art, government—thereby showing by their example that we are all brothers and sisters through the common bond of our spiritual natures; that we have but one Father; that we have but one God. We must exemplify that we can carry this relationship into the outside world, so that the day will come when every man and woman will bend their knees to this spiritual wisdom and love.

There is a grace of God that has been at work in our consciousness through countless generations to lead us to this present day. We have not come here by accident nor by choice. You have not chosen this day, nor have I. This day was chosen by God. The divine grace operated in each one to bring us together in this certain place on this certain day. And just in case you might think that this wonderful light which we are sharing today is benefiting only those who are gathered together in this Ashram, I will tell you a little known secret: every word that is being spoken here is being heard throughout the world, wherever a spiritually attuned man or woman is listening. God never does anything just for you or for me alone. The work of God is for all people of good will who are opening themselves to truth. You may be surprised some day to learn that in America, in Canada, in England, in South Africa, and in many-other places all the blessings that we are enjoying here were also known and enjoyed there. Our example of spiritual brotherhood and love is but a tiny little bit of a stone dropped into the waters of human consciousness, the circles of which will spread around the world.

Every spiritual impulse that takes place in the consciousness of a master is felt in the consciousness of all those who are attuned to the Spirit. That is how the master draws his students unto himself—the light in the consciousness of the master is felt in the consciousness of the student. Thus it is that every Godly thought that is in your consciousness or mine today is being felt somewhere by someone who is spiritually

attuned. Somewhere a sick person suddenly is restored to health; somewhere an accident is averted; somewhere a sinner is cleansed—only because a ray of the pure spiritual light of God was received in your consciousness and in mine.

Never must we think that we are limited, or that the good we can do is limited. We must understand that we are instruments or channels through which God reaches others of His children. From your own experience, you know that your master is the channel through whom the love of God comes to you. In like manner, in some measure every spiritual impulse received by you goes out to benefit and bless others, and to bring about the glorious day when the entire world will be united in the realization of oneness. There is a bond that unites us and which also unites all of our brothers and sisters of the world with us. This bond is love. It is this spiritual bond of love for God, love for our master, and love for each other that will achieve our ultimate spiritual freedom.

Never can there be freedom on earth until there is spiritual freedom in the individual. Never will one be free through war or conquest. Never will one be free until freedom first is felt in the Soul. This is the true basis of religion—the wonderful teaching of the East that has made its way through the West and once again returns to pay homage to its masters.

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CHAPTER EIGHT: AUGUST

Contemplative Meditation

The Middle Path

Why callest thou me good? there is none good but one, that is, God.

Matthew 19:17

THE universe of God's creating is within us. God's love permeates, enfolds, and upholds this universe and all that is therein. All that exists is of God, and God is the good unto us and unto all creation. This is a spiritual universe, and in it there is nothing good nor evil. Let us make this lesson a meditation, whereby we prepare ourselves to be receptive and responsive to the experience of good by admitting God into our undivided consciousness. Let us close our eyes to appearances and open our Souls to Spirit,

acknowledging God to be the only good, and realizing that all that exists partakes of God's goodness.

Heretofore, we have lived in a world of two powers. In vain we have endeavored to invoke a good power to escape or overthrow an evil power. Now we will do neither. We will rest content *in that which is,* and by translating any appearance or suggestion into that which *it is,* we will behold harmony, health, completeness, and wholeness even where discord and disease profess to be. We will rest in the realization that there is no power apart from God; that God's omnipresence, omnipotence, omniscience is the assurance that good pervades all being, all form, all effect. We will withhold all judgment and opinion as to good and evil and acknowledge that God alone is good. This calls for a rebirth on the part of each one of us. It means that we are to agree within ourselves that in all this world of persons and conditions God alone is good, and that God's goodness permeates and pervades all that exists. There is no evil because God, infinite good, has not created evil, and there is no other creator.

If we have entertained an evil sense of person or condition, let us purify ourselves of such beliefs by realizing that no quality of evil, no power of evil exists; that regardless of what may be presenting itself in the way of harmony or discord is neither good nor evil, for *only God is.* If we walk through the valley of the shadow of death, and though we may seem to be consumed by disease, we will have no fear for, in and of themselves, they possess no causative factor of destruction, no element of death. Since all power is in God, they are nothingness. We will not say of these appearances that they are good or that they are evil—merely that they are nothingness. God is allness. Appearances are nothingness. God's allness, God's goodness, God's power, and God's law permeate this universe, all conditions, and all being.

Beholding good and evil is a state of duality, so keep foremost the truth that nothing, in and of itself, is either good or evil. However, a person, thing, circumstance, or condition becomes good or evil in proportion to your thinking or believing it so, so that something that may seem very good to you is evil to your neighbor; and what might appear as good to your neighbor seems evil to you. Your own way of thinking can make a thing good or bad in your experience, not as a reality but as an illusion which will seem very real if you entertain such thoughts.

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." One's life experience is composed of that which emanates from one's own consciousness. Therefore, never again can the inharmonies of your lives be ascribed to persons or conditions, because now you realize that nothing that man can do and nothing that goes into your experience defileth or maketh a lie; but, rather, that which emanates from your own consciousness determines your experience. If you persistently live in the world of duality by considering some things good and some evil you are casting the bread of duality upon the waters and, invariably, that bread of duality will return to you.

The old proverb, "As a man thinketh, so is he," does not mean what he thinks in his mind exactly, but what he thinks in his heart—whatever he is convinced of within himself, whatever he entertains in consciousness is what he draws unto himself. Therefore, if you entertain no awareness or consciousness or sense of evil none can react upon you. Cast upon the waters your understanding of oneness, the awareness of God's grace as your sufficiency, your recognition of God as the all Good, and these will return

to you.

The belief of evil which you entertain in your own consciousness is the only evil that can react upon you. ". . . for whatsoever a man soweth, that shall he also reap." If you permit your consciousness to be occupied by a sense of evil, that sense of evil returns to harm your being, your body, your business. By relinquishing all sense of evil, and refusing to invest anything with such so-called power, your consciousness is cleansed and there is no longer any evil to operate in or upon you.

Evil has no existence regardless of any appearance of discord that may be evident at this moment. That which we have been fearing and hating and dreading is not evil, because God is all, and God is good. This understanding will lead us out of the age-old belief of a power of God and a power of devil, a power of immortal mind and a power of mortal mind, into the fourth dimensional consciousness, which consciousness acknowledges that *all that is* receives its power, substance, cause, and law from God. Wonders of grace come into our experience in proportion as we withdraw judgments, theories, beliefs, labels, and terms from the world of persons and things and no longer speak a language of comparisons. Begin now by discarding all such ideas suggested by human sense in the understanding and recognition that God is the one causative Principle and that, therefore, this universe and all that is in it is spiritual.

God's grace reveals that never has there been discord or disease or death in all of creation, but because we have accepted the world's concept of good and evil that is what we have demonstrated. But now, as we advance into spiritual enlightenment, we will desist from labeling anything evil, and we will cease to believe that any condition possesses power of evil, pain, or destruction, because all power emanates from God. We will no longer believe in a law of disease, since all law is of God. There are no laws of opposites—there is only one law, one spiritual law, good, which governs God's creation. Since God made all that is made, there is no other creation. "God saw every thing that he had made, and, behold, it was very good." Therefore, we must not be deceived and tempted by appearances to say this is error, that is discord, and proceed to attempt to rid ourselves of it or rise above it. We must come into the realization that God made all that was made, and all that was made is maintained and sustained by its creative Principle. This spiritual perception will result in translating these false appearances into the vision of the divine harmony which is ever present.

As you retire into the depths of your own consciousness where all terms of a human designation are relinquished, you become aware of God alone, and you will behold the vision of God's spiritual perfection and goodness upholding, sustaining, maintaining, and keeping His spiritual universe in perfect peace and eternal harmony. "The heavens declare the glory of God; and the firmament sheweth his handywork."

* * *

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matthew 5:23, 24

If, at any time, you attempt to pray or commune with God and remember that you are holding varying concepts of good and evil—stop right there and make peace within

yourself by agreeing that only God is good, and that the infinity of God's goodness leaves nothing of an evil or destructive nature. When you stand in the Presence in spiritual purity, no longer at war within yourself against any person, any thing, or any condition, coming to the Father with clean hands, having naught against anyone, entertaining no false concepts, and accepting nothing as evil—at peace with all creation—then you may return to your prayer.

The grace of God is enabled to flow in a consciousness that is not divided and at war, that is single-pointed and single-eyed, that acknowledges one Presence, one Power, with no opposites and no opposition. In this undefiled state of spiritual purity the grace of God pervades, overspreads, and fills your mind, your body, your Soul, your very being. Then is prayer answered. But while we live in a dual world wherein we believe someone or something possesses qualities or propensities of good or evil we are a state of consciousness at war—a house divided against itself—and the grace of God cannot reveal itself in such a divided household. We must be of a single mind, we must see with a single eye, and to do that we must withdraw all labels of good and evil, and acknowledge all good to be of God—for God alone is good.

We must continue to be in the world, but not of it. We must continue to care for the affairs of our family, social, and business life, as well as community, national, and international life—but while doing so we must not accept the world's standards. We must be above all such concepts, and we must stand back and realize that inherent in all this universe there is no power or property of evil whatsoever. Make it a daily practice to go to the altar with a consciousness free of enmity, free of beliefs of evil powers, evil presences, evil conditions, evil potentialities. Bring unto God a consciousness purified with the understanding that God alone is good; that God's goodness is the truth of individual being, individual conditions, individual thoughts, individual things; that there is no other power, no other law. Then your prayer reaches the throne of heaven, the very center of your being, and the entire universe is enfolded in God's grace.

There is only one truth, and that is God. Therefore, to behold evil in any way is to behold evil in God. There is no evil. There is only an infinity of good, an eternality of good—God, the all Good, is the only truth. Purge consciousness of the belief in appearances that testify to two powers and recognize only one Power—God, infinite Good. As you behold the Christ as the reality of every individual, the substance, law, and activity of every condition, you hold no duality in your consciousness, and none can return to you. In proportion as this truth is active in your consciousness you are truly master of your fate and captain of your Soul.

There is no power and no law capable of opposing the value of *2* X *2*; there is no power and no law capable of setting aside the harmony of do, re, mi. These quantities and qualities are intact and unchangeable, without opposition, governed by immutable laws which are maintained and sustained unto eternity. This is true of every man, woman, and child on earth. There is no power to destroy the perfection and harmony of our being. There is no opposition to immortality and eternality. A dual mind has led us to believe in two powers, but now, in this day of purification, we return to our Father's house, where we see as God sees. In this consciousness we are too pure to behold iniquity, because we are beholding with Christ consciousness—the consciousness of God. We do not believe that there is an evil person, thing, condition, power, or propensity in this entire universe. This consciousness is the mind that was in Christ Jesus. When that mind said, to what

appeared as a cripple, “Arise, take up thy bed, and go into thine house,” it recognized no condition apart from God—it saw neither a well body nor a diseased body—it saw only the body which is God.

No individual possesses any personal qualities of goodness—nor any personal qualities of evil. But every individual possesses Christhood—God-ness, God-being—that pure state of consciousness in which there are no opposites and no opposition. We are too pure to behold two powers, one good and one evil; two substances, one spiritual and one material. Through the mind that was in Christ Jesus, we behold the vision of one Power, one Presence, and that One, God.

It has taken long and arduous generations to meet the discords and inharmonies of human sense because we have persistently entertained a sense of a selfhood apart from God by accepting the belief that there is someone or something from which we must gain freedom. As long as we prolong that state of consciousness we cannot be free in Christ. Here we must make a definite distinction: never seek to be free *from* any person or condition, because, in so doing, veritably you set up the duality. *Seek freedom in Christ!* Never seek freedom from the world. Seek freedom in Christ—in the awareness that you *are* free in Christ; that Christ is the life that permeates your being in harmony, health, completeness, and perfection; that Christ is the liberty wherewith you are clad. Realize this freedom in Christ as the perfection of spiritual being. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

Freedom is a quality enjoyed when we have overcome duality by refusing to entertain any sense of iniquity or destruction, or beliefs in a presence or power apart from God. We are clothed and in our right mind when we are clad with the liberty of the Sons of God. As long as there is a sense of duality in an individual’s consciousness he is subject to the discords of the world, but they will not come nigh the dwelling place of one who dwelleth in the “secret place of the most High”—in Christ consciousness. Realize freedom in the oneness of consciousness in which there is no presence or power opposed to God. Freedom is in and of Christ—it is never to be obtained from any one or any thing.

No man is a healer, nor can any man become a healer, but every man can reveal God’s grace, harmony, and peace governing and maintaining this universe—in just the same way that the mathematician corrects the belief that *2* X *2* equals 5 by knowing that *2* X *2* equals 4. The mathematician changes nothing, corrects nothing, except the erroneous premise—because *2* X *2* is never other than 4. We do not heal—we simply rectify the erroneous belief that there is someone or something to be healed by correcting the concept that there are two powers operating in the experience of the world. In this correct understanding we acknowledge God’s law alone operating in all of creation.

As we quietly ponder and consider this great spiritual truth we are experiencing a distinct form of meditation, but one that includes much more than the word implies. It is communion with, and in, Truth; it is prayer; and it is treatment. We may apply any of these terms, but, actually, the highest connotation is that of contemplative meditation, wherein we have shut out the world of persons and things by contemplating the nature of Truth as one. In this meditation, in which we contemplate Truth as power, there is no such thing as evil power. As we contemplate Truth as substance, there is no other substance to be overcome or destroyed. In this meditation no lie can enter to violate the truth of oneness. This contemplative meditation of God’s grace and goodness is the prayer that

results in realization, whereby that which we have been contemplating becomes real and demonstrable. It is for this reason that we may also call it treatment. During this period of contemplation and reflection, there comes a moment of complete silence in which we wait upon the Lord—"Speak, Lord: for thy servant heareth," and as we wait in this silence, from the very depths of our innermost being there comes the unmistakable certainty of God's presence—a feeling that this that we have declared and acknowledged is true! In this sacred and holy state we have realized prayer, realized treatment, realized meditation—realized *God*! Never be content, however, merely to let the act of meditation, contemplation, prayer, or treatment suffice. Never be satisfied until you have actually turned to the Father within and, after relaxing in the everlasting arms, listened and waited until the seal is placed upon it.

Contemplative meditation is a holy sacrament and should never be discussed even among one's closest spiritual friends. Keep it sacred and secret until such time as it becomes such a positive conviction and realization that you are able to demonstrate it in bringing forth harmonies in your own existence and to those around you. Then it speaks for itself, and reveals itself to others.

This Middle Path is the highest revelation of the Master's teaching, and one which even only a few of the disciples were able to comprehend, so do not attempt to teach or demonstrate it until it has become your own. Because of the depth of this truth it has been lost to the world, because it is difficult and almost impossible to accept in the face of appearances which are always testifying to the opposites of good and evil, poverty and wealth, sickness and health, life and death. Perhaps even some who are reading these words (with the exception of students of serious and positive intent) will find it difficult to believe that absolutely no one and no thing in all this universe possesses an evil power, capacity, or propensity. This spiritual perception and discernment is achieved through inner reflection, contemplation, and meditation upon all these truths, whereby the principle of one Power, Good, is revealed from within your individual being. Some of you have only my word for it; some have only a few pages of scripture or statements of truth as their basis; some are a step further and have an inner feeling that this is true—but that is not enough. Just as Mary took the Babe down into Egypt where it was hidden for a year, so must you take this truth into your consciousness and hide it, ponder it, meditate upon it, until the time when your own Soul says, "This is the truth." When that day of inner realization dawns you will behold that even in this objectified world it is true. Then, and only then, can you begin the mission of revealing this truth to whoever may be receptive to it.

Again we must speak a word of caution: do not, under any circumstances, give this great truth to the unprepared thought! Never discuss or argue truth. Truth does not lend itself to reason: either one feels the rightness of it or he does not, and, if not, one is not ready for the experience. ". . . the natural man (that is, the unprepared thought) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Master was well aware of the unbelieving and skeptical thought, for he once remarked, ". . . neither will they be persuaded, though one rose from the dead." We have all witnessed that until a person is prepared to receive spiritual vision, he will not even accept the healing of a disease or discord as an actual demonstration of truth. Therefore, if you feel the rightness of this truth, keep it within yourself—treasure it as you would cherish a precious gem, and share

it discreetly only with those who appreciate gems.

The evidence of the senses tells us that sin, disease, lack, limitation, and death are detrimental and destructive powers. But this truth I now give to you: there is no power, either of good or evil, in anyone, in any thing, or in any effect. All power is in God, and that power is good. It was this vision of one Power, in which he beheld a spiritual universe governed, maintained, and sustained by the grace of God, in which there was no evil to be overcome, no disease to be healed, no sinner to be reformed, no death to fear, that enabled the Master to stand fearless before Pilate, and say, "Thou couldest have no power at all against me, except it were given thee from above." And when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," he was telling us, in effect: "The peace of my undivided consciousness, which is of the household of God, possessing only the qualities and attributes of God, peopled only with the children of God—*that* peace I give unto you." As you entertain this divine idea, this spiritual truth of oneness, you also will find that the power and peace of an undivided household will descend upon you—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Be Taught of God

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

I Corinthians 2:12,13

Between the spiritual teacher and student there is a reciprocal spark of receptivity and responsiveness, because always the teacher has something to share which the student cannot obtain in any other way. The truth of God must be imparted only to the children of God—to those of one's own household, to those of one's own state of consciousness—for only such can receive it. That is why the message of The Infinite Way is suitable for teaching or sharing with those who seek it, but cannot be given to the public at large. Paul tells us that ". . . the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Because of the fact that people are of vastly different and varying states and stages of consciousness, it is impossible for any one individual to present the truth for the entire world. In this connection it is important that we realize this: all cannot receive Jesus Christ. There are those to whom the teachings of Buddha, Lao-tse, and Shankara are acceptable; others to whom the Hebrew prophets present the truth; and others to whom The Infinite Way and other modern teachings point the way to spiritual attainment. Scripture tells us, ". . . they shall be all taught of God," and ultimately each one will find his own teacher. Then it is that nothing can separate two such souls that have been united from a higher sphere in this state of spiritual consciousness.

We all have witnessed spiritual healing as it has been brought forth by The

Infinite Way and other teachings, and always the source is the same. The principle is this: that since God is infinite, God is the only power. Therefore, what the world calls sin and disease *are not power*! If they *were* power, sin and disease could not be overcome. The only reason they exist in human consciousness is because, ever since the time of Adam, there has prevailed a universal belief in two powers—good and evil. Sometimes the words we use to discuss healing seem rather in the way of a contradiction or concession to the Bible, because there it appears that there is a power called God which does heal sin and disease. It is when you contact the realm of Spirit that you find this is not true—there are not two powers, because there are no opposites in Spirit. Once you realize your oneness with God, you discover there is no power with which disease can be healed, because you will find no disease to heal. Healing is merely a "Suffer it to be so now," to demonstrate God's harmony on earth.

The healing gift consists of a state of consciousness which recognizes and acknowledges only one Power, God; and which knows there is no power in sin and disease. It is when you open your inner Self to that which *is*, permitting *Is* to fill your consciousness, as you become aware of it in meditation, that the appearances of sin and disease dissolve and fade away. There have been other masters who showed forth healing, but it was this *knowing and awareness of one Power* that enabled Jesus to reveal it in its fullness.

Aside from his healing ministry Jesus was given another and greater work, and that was to reveal the kingdom of heaven on earth. By his healings Jesus proved that God was speaking and acting through him, and never before nor since has there been such an exposition of witnessing God in action. To some degree, in the days immediately following, the disciples were able to carry it on. Jesus' teaching mission was much more important than the healing, however. So also, the major ministry of The Infinite Way is not healing but teaching, and letting the healings accompany the teaching. The harvest is ripe but the laborers are few, and so what is most needed are students who can teach as well as heal.

The ministry of Christ is universal and is being brought to light through many avenues. It is this that will leaven the human scene until, eventually, there will be a day when no one needs healing. Once, when the seventy joyously returned from a healing mission, they said to the Master, "Lord, even the devils are subject unto us through thy name." But the Master, with great understanding and compassion, replied, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." In other words, rejoice not in the healing itself, but rejoice that you are spiritual and already perfect; rejoice that there is but one Power, and therefore there is no one and no condition to be healed. God does not give us power over evil. Rather, God reveals that we are His children, and with that revelation there is no need for healing, *because the Son of God never needs healing*!

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." When the Master spoke these words, he meant that he had overcome the illusion of this world. "These things I have spoken unto you, that in me ye might have peace"—by which he meant spiritual peace—the Christ-peace, the peace that has no qualities, no degrees, but is always at the standpoint of perfection. There are no discords in heaven, and once the Christ-peace is accepted in consciousness there is no more need for healing, for we will

have realized that sin, disease, lack, limitation, and death are not powers and have no place in God's kingdom. Yes, even death will be overcome, for there will be no conditions leading to death.

"I have overcome the world." What is this *I* that performs such a miracle? *I am that I am.* Where is this *I*? *I am* within you—closer than breathing, nearer than hands and feet. "I am with you alway, even unto the end of the world. . . . I have meat to eat that ye know not of . . . the water that I shall give him shall be in him a well of water springing up into everlasting life. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am the way, the truth, and the life." The Lord thy God in the midst of you will never leave you, nor forsake you, and is available every day of your life as you cease struggling and fearing and retire into quiet, confident, and grateful communion with the Father, in the realization that the allness of the kingdom of God is within you.

The greatest healing principle in the world is to be able to recognize and rely on the *I* that is within you. When you come into this realization your work will be a work of love, for *I am* fulfilment. All good flows to the individual who learns the password *I*, and nothing of a discordant nature can come nigh the dwelling place of one who understands its profound meaning. Take this understanding of *I* into the secret chambers of your being, remembering always that it is only what you know in secret that can be shouted from the housetops. If you pray in public you will receive the approval of men, but if you pray and commune and show forth your love of God in secret you will be rewarded by your Father who heareth in secret. Who is your Father? *I am!*

Let your prayer be: "Thank you, Father: *I am.* The kingdom of God is within me." In this communion with the inner Self, the divine *I*, you need not pray for any thing, for it is the Father's good pleasure to give you the Kingdom. You have only to accept the abundant blessings that are continuously pouring out to you and through you. In this communion, ask only for awakening, understanding, and light—that you may be taught of the Holy Ghost, and that you may "know the things that are freely given to us of God."

What Is Religion?

The following is the text of my second talk given to devotees of Anandashram, on December 9th, 1955:

We have learned that religion had its beginning in India and spread out from India to the East and to the West. Now we ask: What is religion? What is the religion that was given to us in the beginning, when the hearts and Souls of men opened themselves to God for light?

The study of the many scriptures that comprise our spiritual literature reveals that religion is a release—a release from the limitations of humanhood into God awareness. Even today, religion should be understood as a release from our mortal selfhood and our material sense of life into an expanded universe-consciousness, God consciousness, spiritual consciousness.

In the next order was revealed the way—yes, the term is "the way"—the way to

be freed of the limitations of sinful desires, physical, mental, and moral sicknesses, financial lack. But how is one to be free of these, and how is one to be expanded into an awareness of God's abundance? The secret is this: it is God's abundance that becomes our experience. Really, it is God's life that is realized as our life. It is God's abundant supply that becomes our individual supply. It is God's love that is shown forth as our love for each other. The way is through prayer, for prayer is our means of contact with our infinite Source.

Prayer has many forms. Probably, the easiest form for the youngest students to understand is a prayer of words, spoken silently within or audibly without. This is the voice of our own heart speaking to our concept of God, and very often the heart is unburdened as we speak to God with words. Later, prayer ascends to thoughts—unspoken thoughts instead of words. In our periods of silence we learn to speak with God silently, with thoughts of communion, thoughts of joy, thoughts of peace.

From these two simple beginnings, prayer continues to ascend until, through meditation, eventually prayer becomes an absolute silence, in which and through which the voice of God reaches and speaks to us. No longer do we speak to God; no longer do we think up to God; but, rather, in the silence, God speaks to us, guides and leads us, and reveals Himself to us.

In these many centuries since religion was revealed to man's consciousness, prayer has taken many wrong turns, until a great deal of prayer, both in the East and in the West, is now perverted, turned into wrong channels, and becomes a means of selfishness. That is why we find the world today in chaos, in discord, in inharmony. Too many prayers are merely asking and beseeching God for blessings for me, my family, and my nation. These prayers can never be answered, because God is Love, and God does not love one more than another, nor does God benefit one at the expense of another. And so, until prayer becomes the unselfish realization of God's universal goodness, prayer continues unanswered and darkness remains. Darkness remains in the consciousness of the individual and in the consciousness of the world, and that darkness then interferes with human affairs.

The enlightened prayer of God realization dispels that darkness in the mind and body, in the home and nation. Enlightened prayer must always be a turning to the inner divine Self for revelation of *its light*, that this light may dispel our sense of separateness. When we pray: "Give us bread, give us freedom, give us health, give us wealth," the darkness only deepens. But when we pray: "Give us light—let Thy light be revealed," there follows, even in the very earliest stages of such enlightened prayer, a most wonderful revelation. A message is received which says, either in these words or in this sense: "God's grace is thy sufficiency!" Through this we realize that our only prayer need be: "Let Thy grace—Thy grace alone—be revealed, that Thy grace may become evident as peace in the mind and heart and Soul, and peace in human affairs."

Without doubt, one of the happiest days that ever comes to an individual is when he first realizes that God's grace is all he will ever need. Grace *is* our only need. Although we think we have need of food and clothing, through grace it is revealed that man shall not live by bread alone, and even the lilies of the field are clothed. We need only the realization of God's grace, and when grace descends upon us we are abundantly provided and lovingly cared for.

It has taken many centuries and the devotion of countless saints and seers to bring

the world back, in this twentieth century, to where it was in the very beginning when it was first revealed that God's grace was a sufficiency for all our needs. Today, in many parts of the world, there are enlightened individuals who are turning the thought of people away from praying for things and conditions to the prayer of realization of God's grace as a sufficiency in all things. It is these few to whom the world will look for guidance and direction in this enlightened prayer, until such time as the world itself comes into an understanding of the true nature of prayer.

Harmony of body and supply, harmony of family life, and harmony of national and international fife are the natural unfoldments of God realization. It is no more necessary to pray specifically for help than it is to pray for sunshine. It is no more necessary to pray for supply and abundance than it is to pray for potatoes to produce potatoes or for rice to produce rice. Always there is in operation the law of like begetting like: from the rose shall come roses, and from the cow shall come cows. Already there is in operation a law that day must follow night and night must follow day. One need not pray for these things—merely become aware that God's grace is the law, and God's law is love. It is because of this law of love that the tides turn on schedule, that the stars are in the appointed places on time, that the sun and moon and earth maintain their positions. The universe is maintained and sustained by God's law of love, and in just this same manner does God's law of love care and provide for every child of God, be he human or animal, vegetable or mineral. But this we must understand and remember: this law and this love only operate for us as we, individually, open ourselves to God's grace.

The Western world often asks the question: If the religion originated and given to the world by the East is the true religion, why has the East suffered and endured such hardships in the last centuries? It also asks: If there is a great God of divine love, the Father-God of Whom Jesus taught, why do the Western nations undergo a ceaseless succession of disease, dissension, strife, and war? To both questions the answer is the same: God *is*; God's goodness *is*; God's grace *is*; but it is only operative in our experience in proportion to the degree of our acceptance and realization of this truth. For example, if we were to lock ourselves in a room with all the blinds drawn, we would sit in darkness without benefit of the light and warmth of the sun outside. In the same manner, if we draw the blinds against the Spirit, the grace of God cannot infiltrate and penetrate the darkness of human sense. In order to achieve harmony in our individual and collective affairs, it is necessary that we open consciousness to permit the entrance of God, not by seeking to get something from God, but by giving something of God to our fellow-men.

God is the source of all good. In our spiritual Selfhood, we are the children of God, heirs to all the heavenly riches, and it is God's pleasure to give us the kingdom. To God we can give nothing, but we can accept the grace that flows so abundantly, and we can open out a way for it to flow to others. We must accept this grace, not only for ourselves, but for all.

It is sometimes believed that the health of the body and mind is something different from the health of the Soul, but it is not. When the Soul is at peace, the body responds and shows forth this peace. The Soul is our real being, and the action of the Soul operates in our body to give health and strength, in our business to give guidance, direction, and prosperity, and in our nations to give wisdom, honor, and justice. The Soul is the source of all human good, and when we are in contact with the Soul-center, we do not find body and business and government things separate and apart, but we find that

body and business and government are all acted upon by the Soul. When this contact with our inner Self is made, and when consciousness is filled with the realization of God's presence, all our earthly affairs respond.

The East seems to feel that the Western world pays too much attention to the body, to the accumulation of wealth and material possessions, and to mechanical and industrial progress. This is true only where health or wealth or progress is the prime goal. When bodily health and material wealth assume too great an importance, they become obstructions to spiritual development. But when spiritual development and the realization of the Soul-capacities becomes the sole aim, it automatically follows that the so-called human affairs respond to the spiritual impulse and become harmonious.

When the young student first turns to God, usually it is because of a desire for better health or greater wealth, but soon he finds that these cannot be attained until he has achieved his spiritual contact with God. It is most marvelous to watch the beauties that are unfolded in his experience as God becomes the central theme, the first and greatest desire. The intent and purpose of prayer is not the attainment of harmony, but the attainment of God consciousness, spiritual consciousness, and when the heart sings with true prayer the effect is harmony in all our affairs of body and being. In this light, prayer becomes a very exciting and joyous experience, because in addition to the prayers in which we participate in temples and holy places, there are the prayers that continually sing within us as we go about our daily tasks. Then it is that we understand that it is not necessary to pray for help or for a specific good. It is only necessary that we open ourselves to receive the grace of God, and that we be willing to share this grace with those not yet aware of their divine heritage.

There is still a higher aspect to the subject of religion and prayer. In the West, most people are inclined to think of life merely as a period between the cradle and the grave, believing that this is the only life about which they need be concerned. In the religious world of the East, however, there is a greater recognition of the life which existed before the cradle, and of the life that exists beyond the grave. Devotion to religion and prayer eventually unfolds the knowledge and understanding that this present life can be, should be, and is, a preparation for the experience that lies before us, just as life before the cradle was an experience that brought us to the place we are today. Religion and prayer are the development of the Soul, not only for the harmony of everyday earthly living, but for the harmony and progress of our experience unto eternity. We must never lose sight of the fact that in God realization we perform two functions: we bring about peace and harmony in our present lives; and we bring the assurance of progress in our lives to come.

When we pray alone, often there is a great struggle to rise above the limitations of our personal sense of prayer. It is when we find an enlightened Soul that our ideas and capacities for prayer are expanded, and the way is opened that frees us from these limitations and more quickly enables us to enter the kingdom of God on earth. It is in this way that we receive help, not only in our everyday affairs, but the greater help that opens the consciousness of our Soul to the ability to realize God. For every individual on earth there is a teacher, visible or invisible, and the first prayer of every student and seeker of truth should be that he be led to that teacher; and once finding him to accept the grace which comes through the heart and Soul of such an enlightened one.

Prayer is an important part of life, second only to the subject of religion itself, and

yet the two are inseparable. The life of prayer reveals the life of God as man's individual life. In the West, to a great extent, prayer is confined to Sunday or other specific days, but more and more it is beginning to be understood that prayer must be without ceasing—twenty-four hours of every day, seven days a week. There was a time when everyone who embarked upon a life of prayer left his household and entered a temple, a monastery, or convent; but now it is known that a life of prayer can be lived right where we are, in the midst of home, business, and government demands. Spiritual men and women are called by God, and when life is lived in an unceasing atmosphere of prayer, those few individuals who have been chosen to be spiritual leaders will be lifted out of their everyday lives. But never should one be encouraged or even consider leaving his human surroundings until the call is unmistakable. Only in this way will the spiritual men and women of the world be worthy of their calling. When this is thoroughly understood there will no longer be false prophets and false teachers, nor will people leave the human world for what they consider the spiritual world before they are called. It also will be understood that each individual is called to fulfill some specific spiritual function in the divine plan; therefore there will be no lack, no disease, no war, and no unhappiness; and every individual will be cared for physically, mentally, morally, and economically. There are those who must be saints and seers and spiritual teachers, just as there are those who must fill positions in the family, business, and government; but each one who fulfills any of these in the realization of his spiritual destiny fulfills it harmoniously, joyously, successfully; with love, generosity, and forgiveness.

The greatest privilege that can ever come to an individual is that of sharing the grace of God which is received and revealed in the silence and secrecy of the heart. The most sacred work on earth is the giving and sharing of God's riches of spiritual wisdom. My own heart is full of gratitude that God has spoken to me in silence, in sacredness, and in secrecy, and then permitted me to share these spiritual gems with others. One of the greatest human privileges that has ever been mine is the rare opportunity to travel to far places, and to encounter such enlightened souls as our beloved Swami Ramdas, who so liberally shared his spiritual gems as he travelled the world last year. I am sure Swami Ramdas knows my great joy in being permitted to speak on these occasions at Anandashram. To all of you, may I say that you have given me far more than I have been permitted to give you—more in spiritual memories than I will be able to store up in the next three or four lifetimes.

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CHAPTER NINE: SEPTEMBER

Spiritual Illumination: The Way of Harmony

THERE is one reason for the individual and collective discords of this world—only one reason why anyone is sinful, sick, or poor; only one reason why nations contend and wage war against each other. That reason is material sense—limitation, finiteness, the belief that matter is a reality, and that matter constitutes all there is to the world. Material sense would have us believe we have a physical body that has only so many years to function. Material sense says that the world contains so many square miles of land and so many dollars, and four billion people are struggling to divide it. It is material sense that makes one desire what another possesses, to the extent that men are willing to steal and cheat and even kill to obtain it.

The foundation of our spiritual work is set forth in the following quotation from *The Infinite Way*[1]

Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of Soul, therefore we know liberty without license; we are a united universe without physical limits; a divine service to God without ceremony or creed. The illumined walk without fear—by Grace.

Such illumined spiritual consciousness reveals that we need nothing of each other, because "All things that the Father hath are mine."

The nations of the world will heartily agree that this is a beautiful, idealistic, and much to be desired theory, but not for one moment will they believe it to be practical. The practicality and usability of the Christ teaching never will be known, or understood, or demonstrated by man whose breath is in his nostrils, because, to him, the only important thing is that there is a certain amount of money to be made, a certain amount of safety and security to be maintained, a certain amount of pleasure to be enjoyed, and his sole interest is in how he is to get his share of it. Spiritual consciousness cannot penetrate this density of material sense. That is why so many people fail to grasp it. They are so engrossed in indulging the driving ambitions and pleasures of humanhood that there exists no room for spiritual consciousness until, as ofttimes happens, they find themselves so plunged into trouble that the very desperation of the situation forces them to give up the fraudulent material sense and open themselves to God.

The Master taught that we must not be like the nations of the world, seeking what we shall eat and drink, or how we shall be clothed; but that *we*, his disciples and students, *must seek the kingdom of God.* He goes even further: "Sell that ye have, and give alms;

provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." It is futile to tell an unbelieving world to take no thought for its life, and that all it must do in order to be prosperous is to give. How can one live except by hard work, elaborate planning, and clever scheming? How can one prosper or accumulate wealth by sharing and giving it away? One becomes rich by taking and acquiring! Nevertheless, it is true—one experiences prosperity and abundance in proportion to his giving. Such truths are foolishness and meaningless to the nations of materialists because they do not comprehend the things of God. *However, the things of God can be demonstrated by individuals who perceive the nature of spiritual truth.* "Are ye so without understanding also. . . . Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" Only those individuals of spiritual vision who, by rising above the limitations of humanhood, have definitely and resolutely set their feet upon the spiritual path can recognize this truth, practice it, and, ultimately, demonstrate it.

The world must be awakened from its material sense, and who but the spiritually illumined can awaken it? None other can do it. As yet, no one individual has ever claimed that power, and it is doubtful that any ever will, but even one individual with some degree of spiritual consciousness can accomplish great things. However, the awakening cannot come about through the intellect, nor by preaching and repeating what has been learned from books, but through spiritual illumination, and through those enlightened men and women who show by their fruitage the greater measure of harmony that is brought forth in their experience. In time, the world will come to desire that which they have, even if, at first, it is only the loaves and fishes. Did not most of us come to a spiritual study seeking healing, supply, and companionship? But after attaining a few of these things, did we not find that they failed to come up to our expectations, and that they were not what we wanted after all? It was then we realized that what we really were seeking was the Cause, and not the effect!

The spiritually illumined are those individuals who no longer are seeking an effect called healing or supply or companionship, but who are seeking the realization of their oneness with God, secure in the knowledge that the Son of God, the Christ, is heir to all the heavenly riches. Those who will be instrumental in awakening the world will know and teach that one does not seek the kingdom of God for physical, mental, moral, or financial healing, but that one seeks solely for the experience of God. Actually, that is why nothing is quite so practical as spiritual wisdom. When you forget the object you are seeking, you find it added in abundance; but first must come the transcendental faith and inner conviction that enables one to give up the search for health, wealth, and harmony, in and of themselves, and receive and enjoy them only as those things which are included in the attainment of spiritual consciousness.

As students of The Infinite Way, our vision is on attaining that mind which was in Christ Jesus, thereby becoming aware of the Spirit of God within all being. With that vision you must count yourselves a part of The Infinite Way, a part of me, a part of all others who have found this a message of salvation; and you must be willing to enter the ranks of those who will carry it to the world. This will not be by membership in organizations, but by your spiritual support—through meditation, prayer, and realization; and by such human support as may help to carry this message to the far corners of the earth. No longer can we think merely in terms of seeking good only for ourselves, but we

must be willing and eager to share this unfolding good. Otherwise we do not enter into the fullness of our own demonstration. It is a spiritual law that one must give before one can receive; and never can one hope to receive what he has not given. You are entitled to the product of your own consciousness, and you can rest assured that it will be multiplied and sent back—but first your bread of spiritual recognition, love and understanding, sharing and devotion, must be cast upon the waters of human consciousness.

All good is of God, and those who live in the consciousness of having all from God, but nothing of themselves, experience the unfailing flow of grace. The spiritual principle: "For unto every one that hath shall be given, and he shall have abundance," was unconditionally demonstrated by the Master when he fed the multitudes—there was enough for all and twelve baskets full left over. This was the secret of the widow's small cruse of oil—when she began to share what she had, it did not fail. In the awareness that "The earth is the Lord's and the fullness thereof," comes the remembrance of the Father's promise: "Son, thou art ever with me, and all that I have is thine." When you perceive this principle and begin to give of that which you have, you will experience the full and abundant return. "But from him that hath not shall be taken away even that which he hath," and so if you claim to have nothing, and act as though you have nothing, eventually you will lose the little you do have.

The truth of the message of The Infinite Way is not mine personally, nor is it yours: it is ours to develop and use and share; otherwise it will be lost to us. If one were given a talent for music or art and did not develop and use it, it would not be long before the ability to play or paint would be lost. In the same way, if one is given a storehouse of spiritual truth and grace and does not use and share it, soon it will wither. So it is important that you who are partaking and enjoying the benefits of the study of spiritual truth begin to spend what you have—yourselves, your time and effort and assistance, your prayers and meditations. Spiritual truth must touch and awaken the world, and this can be accomplished only through such spending.

So that you may actively participate in this awakening, I ask that each student dedicate one meditation period each day to the specific realization of the Christ, for it is only through this realization that material sense will be dispelled, thus preparing the way for the receptivity of spiritual consciousness.

Enlightened Prayer

It is our custom to make tape recordings of our lectures and class work, so that the lessons may be available for use by student groups. As I speak, the words are recorded on the tape simply because the line between the microphone and the recording apparatus is kept open. If that line were to be closed, not one word would be recorded.

Never before in history have the churches been so filled as they are today. Never has there been so much interest in books and studies dealing with prayer and spiritual living. The entire world is praying for peace and the good things of life, yet continuing to suffer and experience lack, disease, disaster, and war. Why is this so? Although the world prays and prays and prays, it has no open line to God, and it is for this reason that the

greater portion of these prayers are unanswered. Here we are, praying with words and thoughts to a God who is "out there" somewhere, but there is no contact. This sense of separation is the experience of the prodigal son, and no matter how often and how ardently we pray the discords continue. Prayer is that which destroys material sense, but it is the prayer of *realization*, not the selfish and meaningless petitions that are uttered in the hope of obtaining, acquiring, or attaining some personal end, nor even the fervent prayers for peace and good will. Such prayers are wasted, because there is no contact with God.

During many years of study and teaching, I have found that when I make the contact with God prayer is fulfilled. As this contact is made, prayer takes a different form, and we do not pray in the sense of asking for anything, because then we realize that there is no necessity to take thought for our lives. Never will we attain the heights of spiritual wisdom until we come to that place where there is nothing to pray for. Nowhere is there any record of the Master's praying for health or supply. His life was the perfect exemplification of his teaching that "I and my Father are one," and that it is the Father's good pleasure to give us the kingdom. Every mystic who has made conscious contact with God has found that the continuous outflow of love to and from God has provided everything needful for his fulfilment.

The Infinite Way teaches that this contact is made through meditation. Although some students achieve meditation quickly, in most cases it takes considerable time and practice. Meditation is attainable by everyone, but it is necessary to set aside a number of short periods at intervals throughout the day and night, during which one quietly turns thought to God as much as to say: "Speak, Lord: for thy servant heareth." Open the line to God by maintaining a listening attitude for a few minutes, and then go on about your business. Do not look for a result, because it makes no difference whether you receive a response or not. Occasionally you may receive direct guidance, but never expect voices or visions—these are merely effects and are of no importance. It is only important that you open consciousness to God as many times as possible—"Here I am, Father: I wait upon Thee." Repeat this in an hour or two, and if you should awaken in the night be very still and again wait in this receptive and listening attitude.

As this line is kept open, soon you will become aware that something new has entered your life, and that for some unexplainable reason a greater degree of harmony is evident in your experience. This intangible something is the Spirit of God, the Word, in which you are abiding, and which you are permitting to abide in you. In the fifteenth chapter of John, once again we read the memorable words of the Master which must be repeatedly impressed upon our consciousness: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye by my disciples." Those who five entirely in the human and material sense are as withering branches, and although some maintain their mental and physical capacities longer than others, they are wasting and using up their energies and are not being renewed by the Spirit—the line is closed and they are cut off. It is through these brief moments of receptivity that the line is re-established, and the first thing you know the Spirit begins to flow, bringing physical,

mental, moral, and financial regeneration.

The kingdom of God is within us, but it has no means of expression unless we make way for it to escape. Have you ever really stopped to realize that the allness of God—eternality, immortality, divine life and love, ideal companionships and family relationships, abundant supply, glowing health—all of this splendor is imprisoned within each one of us? But because we have been so busily engaged entreating and praying for these very things to come from some outside source we have not received what we ask for. Nothing is to be found outside your own being—all is to be found within, and it must be discovered and realized through this contact in meditation, whereby you open the way for the love, intelligence, health, and supply of God to flow.

As you practice this several times each day and night, you actually come to feel and know and recognize the very presence of God within you, and you will become increasingly aware that it is this Presence that destroys material sense and opens out the way for spiritual consciousness to be realized on earth. As you feel this Spirit within you, others also feel it—not only does it touch your individual lives, but it touches your friends and enemies, your nations, and your world. That is why healings often occur during lectures and classes: someone makes a conscious contact during that period, and those who are tuned in on an open fine receive the benefits. Every time you experience a conscious realization of God, that realization is destroying and dispelling material sense for another. It may be someone near or far away, someone who is ill or in prison, but always, wherever there is a receptive sense, someone benefits by your realization of the presence of God. It is through such enlightened prayer on the part of each student that the way is opened enabling the blessings of the Christ to flow out to awaken the nations of the world.

Practicing the Presence

HENRY THOMAS HAMBLIN

The secret of harmonious living is the development of spiritual consciousness. In that consciousness, fear and anxiety disappear. Life becomes meaningful with fulfilment its keynote.

From morning to night we are faced with appearances which would make us believe that there is power in effect. That is why in a world so abundantly supplied with all forms of good—diamonds, pearls, silver, oil, vegetables, fish, fruit—people are still praying for supply. They believe that all these forms of good are supply, whereas supply is within them. These things are effects of supply but it is consciousness that is the source of supply. Supply is spiritual, an activity of consciousness. At first we may only intellectually agree with this; but the day will come when it will be spiritually discerned,

and then we shall see that the world of supply is within, although it appears visible in the without.

The above paragraphs from *Practicing the Presence,* by Joel S. Goldsmith, state very simply that harmonious living is all a matter of consciousness. When we have the right consciousness, we do not *want* things, but we express the very things which formerly we sought for. So, instead of a change of circumstances, what the aspirant needs is a change of consciousness.

One of the most impressive chapters in this book, and probably the most practical, is the one entitled, "To Him that Hath." Our readers are doubtless familiar with the saying that we should start where we *are*, and use what we *have.* So many of us make the mistake of thinking that if we were somewhere else and our circumstances easier, we could get on better, and that if we were possessed of more capital or were blessed with more brains or greater ability we could make our life truly successful. And also, in the same way, if we lived in a more spiritual environment, and if we were spiritual geniuses, then we might become seers or saints. But, of course, this idea is quite wrong. We have to start where we are and use what we have. Again I quote:

Scripture tells the story of the widow who fed Elijah. Even though she had only a 'handful of meal in a barrel, and a little oil in a cruse'; she did not say that she had not enough to share, but she first made a little cake for Elijah before she baked one for her son and herself. 'And the barrel of meal wasted not, neither did the cruse of oil fail.' She had little, but she used what she had and let it flow out from her.

Our Lord's feeding of the multitude is another illustration of this spiritual principle. When Jesus was told that the hungry thousands had no food, He asked what food have ye, and they said, five barley loaves and two small fishes. Jesus did not say that such a small amount was insufficient, but He used it and blessed it and gave to the people. The food was multiplied and all the people were fed to repletion, and yet there were twelve baskets full of food left over.

We have to use that which we have; which means going forward in faith, trusting in God as the one and only source. We do not trust in man or our own cleverness, or our own "humanhood," or what the Old Testament terms "the arm of flesh," but trust entirely to the One Creative Spirit or Divine Life and Substance, our Father. Then, because we do so, we *know* through actual experience that "the barrel of meal shall not waste, neither shall the cruse of oil fail." The widow had only a handful of meal in a barrel, and a little oil in a cruse, and yet she did as she was told and made the cake for Elijah. "And she and he and all her house did eat many days." She had to make her venture of faith first, after which abundance flowed. We call this a miracle, but it was not so. It was simply the working of divine Law. There is always adequate supply for every need, but we have to trust the Law and act accordingly. Then it is that we see signs following. We have to make a venture of faith; we have to use what we have. When we go forward in faith and trust, a vacuum is created, and this is filled by divine Substance.

The spiritual consciousness is not only a forgiving consciousness; it is also a giving consciousness. It does not want to get, but only to give. It wants to give all it has, looking for no reward, and one who has reached this consciousness is never happy except when giving. Because we love God, we want to give to God. There is no self-sacrifice about such giving. It is our greatest joy to give. According to St. Paul, one of the sayings of Jesus was: "It is better to give than to receive." And Jesus said: "If ye continue in my

word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Speaking of meditation, the author says:

Continuous inner meditation, continuous reaching toward the center of our being, will eventually result in the experience of the Christ. In that moment we discover the mystery of spiritual living. We do not have to take thought for what we shall eat, what we shall drink, nor wherewithal we shall be clothed; we do not have to plan; we do not have to struggle. Only Christ can live our life for us, and we meet the Christ within ourselves in meditation. The degree to which we attain the experience or activity of Christ, of the presence of the Spirit of God in us, determines the degree of individual unfoldment.

When we have attained this realization of the Spirit of God in man through meditation, and abide in it, retire into the center of our being, day in and day out, so that we never make a move without its inner assurance; the activity of the Christ feeds us, supplies us, enriches us, heals us, and brings us into the fulness of life. Then, of a certainty, we know, 'I am come that they might have life, and that they might have it more abundantly.' "

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[1] By Joel S. Goldsmith (San Gabriel, Calif.: Willing Publishing Company, 1956) p. 40.

CHAPTER TEN: OCTOBER

The Demonstration of God

NOTHING from outside your own being can be added to you. All truth abides within you. You are Self-complete in God.

There are, no doubt, many ways or methods of coming into an awareness of spiritual truth. For instance, if one were to retire from the world, spending months or perhaps years in unceasing meditation and prayer, gradually the truth would come forth and announce itself, and ultimately all the truth that has been disclosed since the dawn of civilization would be realized. But such a somber and ascetic approach is by no means necessary, for even in this modern day of worldly pressures and demands it is possible to come into this realization without leaving one's human surroundings and interests. One such way is by means of a devoted and consecrated study of spiritual wisdom, and, more

especially, through contact with the consciousness of an illumined and enlightened teacher. Throughout the ages such a method or system of teaching has been in operation, whereby teachers with some measure of spiritual enlightenment are enabled to open the consciousness of those who seek them out. In reality, such a teacher does not impart truth at all, but, in much the same way as the sunlight opens the bud into the flower, he merely opens the closed door so that the truth already embodied within the consciousness of the student can flow forth into visible and tangible manifestation. This was the significance of the Master's words: "And I, if I be lifted up from the earth, will draw all men unto me." In proportion as he himself has received some measure of spiritual insight and realization, a teacher can draw others up to that level of consciousness.

The reason an individual becomes a student of spiritual truth in the first place, devoting his time and effort to studying and attending lectures and classes, is because something he has read or heard strikes a responsive chord, and inwardly he has a feeling that this is not something new, but is something he always has known. Many times students have remarked: "Deep down in my heart I have known this truth all my life, but I never was able to put it into words." No real and lasting benefit can be derived from this work except by those who feel an inner warmth and sensitivity, because such individuals are meeting their own state of consciousness face to face.

Truth is infinite, and truth is within you. Infinity cannot be confined to anything less than infinity. Therefore, your true nature is infinite, and it is from the depths of your being that all good must flow. This is the basis from which the message of The Infinite Way proceeds, and the purpose of its teaching is to enable you to open consciousness that you may become cognizant and aware of the truth that already is within you, and to enable you to bring that truth into expression and activity in your experience.

As spiritual understanding expands in consciousness, it becomes evident that desire, even every right and good desire, is an acknowledgment of lack, and that this is the error that is separating you from your good. Desire springs from the belief that our experience is lacking in some respects, and we believe that if only we can possess certain things or enjoy certain conditions, our lives will be more harmonious. But the truth is this: since the nature of your being is infinite, all that is necessary and needful for the fulfilment of your experience *already is established within you—here and now!* Nothing will be, or can be, added to you. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In the sight of God, the only acceptable prayer is a silent communion with the gentle Presence that is within your own being—"Thank you, Father, *I am.*"

This realization of the kingdom of God within you is the birth of the Christ in consciousness, and with this revelation the search for God has ended, for how can you possibly search for that which you are? Can you search for integrity, honesty, fidelity? No, because you are well aware that these qualities are embodied within you, and are not to be found elsewhere. So it is with supply, health, companionship, love—these very things are embodied within you, and as you learn to commune with the Father, and rest in the understanding of your completeness, wholeness, and perfection, they begin to flow forth from you.

This state of spiritual completeness is not due to any personal virtue or effort. Rather, it is a state of God being—the allness of the Godhead made manifest. The Master patiently and repeatedly taught that the indwelling Christ is that which heals, maintains,

and sustains: “I can of mine own self do nothing. . . . I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. . . . My doctrine is not mine, but his that sent me. . . . My Father worketh hitherto, and I work. . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. . . . 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. . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself.” The power and authority of Jesus was the completeness of the Son of God, the Christ, made evident through Jesus.

God is the reality of your being, and Christ is your true identity. In God, in Christ, you are fulfilled; and to the extent of your realization of this truth you are enabled to draw upon your Christhood. By way of illustration, suppose you are confronted with what appears to be a great need. From the standpoint of humanhood, you have only a few visible loaves and fishes, and since you have no storehouses or reserves there is no apparent way to meet it. From the standpoint of your Christhood, however, you can bless that which you have, knowing that these are not limited, finite loaves and fishes: these are God’s supply, His own creation, and therefore they are *infinite*—and in that recognition of the infinite nature of your being, the need is met, for “the Father that dwelleth in me, he doeth the works.”

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made. In him was life; and the life was the light of men.” In the beginning was God, and God was Spirit, and everything that came forth came forth from Spirit. Everything is infinite—whether loaves and fishes, dollar bills, ideas, or words—the source is the same; the substance is the same. But it is extremely important not to place one thing or idea in the category of Spirit, and another in the category of matter, for in so doing the combination is broken.

You cannot add to a vessel already full, and so, from the basis that the infinite allness of God is embodied within you, you must make a transition of consciousness. Now that you are becoming aware of the infinity of your true nature, you must learn to draw back and abide in that infinity, so that the love, healing, supply, security, and companionship necessary for your development and fulfilment will flow forth from within. No longer will your prayer be a reaching out to God, nor will you ever again desire or seek any form of demonstration—except one, the demonstration of the presence of God. Jesus taught: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” But he also taught that we should take no thought for our lives, and so we must be ever watchful of what we desire. Since God is Spirit, we do not ask God for material things. The desire that is prayer is for the realization of God, and so henceforth our desire must be for the gifts of the Spirit. “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Scripture tells us that we know not how to pray, nor what things to pray for, but that the Spirit Itself makes intercession for us. And so, when you pray, acknowledge that you know not what to pray for, and that all you are asking is for spiritual light. If, at this very moment, God could be so personalized as to be available right where you are, would it ever occur to you to ask or even think of anything of a material nature? Would you not

know that in the intimacy of that divine association God would know your every need and provide it? Therefore, the only true prayer is for the realization of God—God omnipresent, omnipotent, omniscient. God is the life and fulfilment of all being, and you must realize that God *is* closer than breathing, and actually as tangible as though He were standing beside you. If you have God, must you ask for a home or employment? If you have God, must you ask for love, or health, or supply? All who have experienced God know, without doubt, that in His presence is fulness of life. Henceforth we will abstain from all prayer that might have as its object a person, place, thing, condition, or circumstance. Instead, our prayer will be an unceasing song of gratitude that God is love, the Father-Mother principle of our existence, the all-knowing mind; and we will live in the constant awareness that "the Lord thy God is with thee whithersoever thou goest."

True prayer is communion with God through frequent meditation, whereby the mind is stilled and receptive, the inner ear alert and attentive; in which, instead of mulling over our human thoughts, we await the divine thoughts that emanate from within. In this silence there is no mental exertion whatsoever—we realize: "Be still, and know that I am God." Remember this: no good can come to you; all good is to flow from you. See yourself as Self-complete in God, to such a degree that if you should happen to leave your home without a cent in your pocket, everything needful for the day's experience would be forthcoming; or, in the case of an emergency or disaster, from out of the depths of the infinite nature of your own Christhood, you would be maintained and sustained, and able to care for others.

It is in this way that the spiritual light which emanates and radiates from your being will become the guide for others who are as yet unaware of the kingdom of God within them. Not that you will give them of your light—oh, no! you will simply reveal the truth that is within them—that they too are Self-complete in God.

The Fifteenth Chapter of John

I am the true vine, and my Father is the husbandman. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

If you will take a few minutes to carefully observe a tree, you will better comprehend the profound meaning of these words of the Master. A tree is comprised of a root system, a trunk, from which spring the branches, and fruit. Picture yourself as a branch that is being nourished and sustained through the trunk, which draws its life sustenance from the earth in which the tree is rooted and grounded. Are you, as a branch, dependent upon any other branch? No, the branch is one with the trunk. You, the visible branch, are connected and at-one with the vine, the invisible Christ of your being, and this spiritual relationship is the connecting link with the Father. God is the infinite creative principle of the universe, in which your real being is founded and established, and the allness of the Godhead flows through the invisible Christhood into visible expression as fruitage in the way of health, supply, home, love, and all the things needful for the fulfilment of your experience.

Most of the world can acknowledge itself as the visible branch, but it cannot concede the invisible, and by far the greater part, the vine, because the vine is not physical—it is spiritual, the very animating and motivating principle of all life. If one were to dissect a seed in the endeavor to find life, one would fail: the seed is embodied in life, and life flows in and out, around, about and through the seed, causing it to break open, root, sprout, take form and appear above the earth—but always the life is invisible. Each individual has within himself this same invisible life force or power, the Christ, through which he is rooted and grounded in the infinite universal Life. As we come into an understanding of this principle, the words of the Master become alive with meaning, and we comprehend that when he said: "Take no thought for your life . . . for it is the Father's good pleasure to give you the kingdom," he was telling us that all our good must flow out from the Spirit of God which abides within us. We can readily see that the branch cannot bear fruit except it abide in the vine, but as we do abide in the vine, we can drop all concern.

If you can accept the fact that the visible part of your being is connected with the invisible Christ, which is completely at-one with the Father, will you ever again take anxious thought? Is it not true that every fearful and doubting thought has been based upon the belief that this visible, finite, and material form constituted our being? What is this but a sense of separation from God? On the other hand, can you imagine anyone who is living in the conscious realization of his oneness with God ever fearing or worrying about his well-being? In the absence of this realization, it is only natural for one who considers himself a human being, separate and apart from God, to fear. As you consciously and inwardly become aware that you, as a branch, are connected with the invisible vine, which, in its turn, is at-one with the Father, and that all the Father hath is flowing to you through the vine, will you any longer be concerned with fruitage? No! You will merely stand still and rest, and let the fruitage appear. And you may be assured that *the fruitage will appear,* simply because of this contact. Of ourselves, we can do nothing, but from the Father to the Christ, and from the Christ to the Son, flows the infinity of good. Our oneness with God, having been established in the beginning, is now consciously realized.

Heretofore, we have thought of ourselves as individuals who must pray to a God in heaven in order to receive our good, but now our eyes are opened, and we see that our good must be permitted to flow from the infinity of our being; and that we ourselves must open out a way for it to escape in order that it may appear in visible form. The tree is complete because of its contact with the universal life principle—which principle automatically acts as a catalysis whereby the essences of the sun, air, water, and substances of the earth are distributed through the tree, providing it with all the elements necessary to produce abundant fruitage. As long as the tree remains firmly rooted in the ground, it is a complete unit; but separate and apart from the ground it will shortly wither and die. One with the Father, you are a complete unit—infinitely complete, possessing all the essence and substance, qualities and attributes of the Father—love, life, law, truth, mind, Spirit, Soul. You are Self-complete, sustained, maintained, and fulfilled through your conscious oneness with God.

It is up to you, individually, to so assimilate a comprehensive knowledge and understanding of the letter of truth that you can come into some degree of this realization of oneness, in order that you may permit the truth to flow in greater and ever-increasing

measure. It is necessary to eat and drink of this truth, to digest it, and make it a part of your very being; and although it may seem four months to the harvest, there will come that day when “the fields are white already to harvest,” and you will begin to see the outpouring of it. Gradually, you will become aware of the establishment of an unusual inner peace, and little by little, as fears and doubts drop away, you lose concern for tomorrow. And when, ultimately, you realize that you do not live by bread alone, but by the Word that proceedeth out of the mouth of God, your salvation is complete and your demonstration is made unto eternity, for then you will know that this truth is the substance of your being—it is your manna, water, bread, supply, protection, safety, security—and never again will you permit thought to go outside your own being in the desire for attainment of any person or any thing. Instead of thinking in terms of the outer material realm, you will be thinking in terms of your inner contact with the Spirit, from which will pour life eternal in ever abundant measure.

Spiritual Power

The Infinite Way is a revelation of the spiritual power inherent in all men. This power is realized only in proportion as material and mental force is relinquished—and silence is attained.

In the silence, a voice is heard, a vision is seen, a presence is felt. We are now contemplating the Unknown.

Preparation for this experience has been the many years of study, meditation, and practice of spiritual truth; and through association with the seers and sages of all ages by pondering their inspired spiritual revelations. Over these years, interest in oneself has lessened until the problems of human existence are no longer a personal concern—rather, they are seen objectively and handled as world beliefs. Thus one also loses the sense of personal pleasure, and in its place an inner joy arises and engulfs one. This joy is never dependent on outer stimulation. It is a constant, flowing state of harmonious being, which is not interrupted even during temporary illness, lack, or other discord.

In this state of harmonious being, nothing that transpires in the outer realm is construed as failure; but rather, as an incentive for deeper and more constant study and meditation. Nor is it possible to feel success, since this is realized as an activity of the Spirit and not of oneself. This is the true detachment.

Never is spiritual power *used* to attain any end. Without conscious effort, it is that which is always expressing itself as the activity of individual being; and, knowing our need even before we do, it likewise supplies and fulfills without our “taking thought”.

Once realized, spiritual power takes over the responsibility, direction, and action of our lives, and the harmonious functioning of our bodies. It draws to us all those necessary for the fulfilment of our experience, and everything needful for joyous living. Even in the midst of active family, business, or professional interests, the quiet of the contemplative life is now assured. This also is the true detachment. The weight of personal responsibility has lifted, and God now bears us on Its wings, and covers us with Its feathers. The experience of living beside the still waters and in green pastures

becomes a living reality.

* * *

While browsing in a second-hand book store, one of our students found the following verse inscribed on the fly-leaf of an old worn copy of the *Bhagavad-Gita*. This poem, which is attributed to Paul Oregan, aptly presents the principle of oneness with God:

Let what will come! Old faiths be overthrown
And new beliefs give old beliefs the lie:
One thing I hold mid crash of creed and throne
Forever I am I.
Before time was, or thought of day or night,
Before God woke the silence with Its voice,
I, hidden in the Being Infinite
In silence did rejoice.
And I, the pilgrim of eternity,
Can laugh to see eternities roll on;
For though God say: There shall be naught but me;
Yet, He and I are One.

CHAPTER ELEVEN: NOVEMBER

Scriptural Principles

MANY of the ageless truths and principles which constitute the foundation upon which the structure of The Infinite Way is built are to be found in the Old as well as the New Testament. “Hear, O Israel: the Lord our God is one Lord. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you. . . . Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him. . . . With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. . . . Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine. . . . Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”

The Psalmist’s spiritual perception and awareness were especially keen and comprehensive, and his songs of praise and thanksgiving confidently bear witness to the realization of God’s presence. Probably the greatest and most assuring truths to be found in all scripture are the simple, yet profound, statements: “The Lord is my shepherd; I shall not want,” and “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Many other of the Psalms set forth the promises of

grace to be enjoyed by those who place their confidence and trust in God. The 146th Psalm, for instance, is one such example:

Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being.

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

The world has made the grave mistake of believing that there is a mighty God in heaven who, eventually, is going to do all these wonderful things of which this Psalm speaks, and so, thinking it has no further responsibility, it sits back and waits for something to happen. But that is not the way. The Master taught: “God is a Spirit: and they that worship him must worship him in spirit and in truth.” To make such truths active in our experience, we must make contact with the Spirit of God that is within us, and if we do *not* make and maintain this inner contact through constant prayer and receptivity, we soon find that God is not doing much in our experience.

The pressure of the world, with its false idea of “divide and conquer” has made us natural enemies, and it would separate us, not only from God but from each other—employers from employees, buyers from sellers, capital from labor, man from wife, parent from child. But the fundamental teaching of the Master’s message is oneness—at-one-ment with God—whereby he taught: “I and my Father are one”; and that because of this state of spiritual oneness, it is not necessary to take thought for our lives. His life was a perfect example of what Paul refers to as “prayer without ceasing”—always he maintained a state of conscious oneness in union with God, because he was well aware of the fact that he had nothing to offer in the way of healing or teaching except as the Spirit of God was made an active and conscious part of his being, and permitted to dwell within him. Only because of this conscious at-one-ment with God was Jesus able to say: “I have meat to eat that ye know not of,” and later, “. . . whosoever drinketh of the water that I shall give him shall never thirst; but the water . . . shall be in him a well of water springing up into everlasting life.”

Each student of The Infinite Way must learn to apply this principle in his daily life. But, you say, “I am one individual among billions, and I am no longer young—how am I to earn a living and enjoy any degree of security and satisfaction unless I, too, enter the struggle of competition and contention? How can I receive this truth which will forever release me from the laws and beliefs and discords of the world?” There is one way, and only one way, to receive this truth, and that is by establishing, as a constant and continuing activity of your own consciousness, the realization that you are one with God, the source of all good. Every day, without fail, you must meditate upon this principle of

oneness—realizing that because you are one with God, you are one with every individual, with all being; that you are at-one with all forms of good—activity, employment, service, supply, companionship, joy, peace, and prosperity; and that all that is necessary to unfold and reveal your demonstration of harmony is forever flowing from the divine Source within your own being. It is true, of course, that as a person you *are* alone and lost, but in attaining conscious union with God, the fulness of the Godhead is forever protecting, providing, and caring for your every need.

Mankind's greatest tragedy is that of seeking supply, safety, security, and peace from men and nations, because physical union and material might do not constitute strength. Never, never seek your good from the world, because in so doing you miss the way. *Seek only the realization of God!* Seek only the conscious realization of your oneness with the Source of all good, and then become a beholder as this invisible spiritual power draws unto you all the things necessary for your fulfilment. The passage, "Put not your trust in princes, nor in the son of man, in whom there is no help," is a reminder that all too often we place our reliance on man—on government, on customer, husband, wife, student, practitioner, instead of the Lord "which keepeth truth for ever." As we learn to rely on God, the activity of truth in our consciousness re-establishes us, and becomes the law unto our experience. Without this activity of truth we are victims of all the physical, material, and mental laws of world belief, but when we are aware that ". . . greater is he that is in you, than he that is in the world," the dominion of God is manifest in our experience. Indeed, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

The 147th Psalm

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names.

Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly.

He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth

his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

Another of the great scriptural truths is to be found in this Psalm. As students, we give much thought to "our" understanding, many times lamenting our inadequacies: "Oh, if I just had more understanding perhaps I could heal this, or accomplish that." But here we learn: "Great is our Lord, and of great power: *his understanding is infinite."* Therefore, our understanding is of no importance—it is *His understanding* that does the works, and *our only part and requirement is to turn within and receive His understanding.* The truth we know merely represents our understanding or knowledge at this present level of consciousness, and if we depend solely upon that we will, eventually, come to the end of that understanding. We must learn to turn to God and let His understanding flow from within, for there, there is no limit and no end—His understanding is infinite—and therein lies our salvation.

We will suppose that a problem is presented to you. You have given up the old concept of petitionary prayer, you have relinquished the old idea of affirmation and denial, and, following the Middle Path, you see it as neither good nor evil—but, nevertheless, you are faced with a pressing situation, and so you ask: "How do I apply this truth? How can I avail myself of God's understanding?" In answer, we will again take a principle from the Master, one in which a law of tremendous depth is revealed: "For unto every one that hath shall be given; and he shall have abundance: but from him that hath not shall be taken away even that which he hath." If you are to say, "Oh, but I haven't sufficient understanding with which to meet this claim—I haven't studied long enough—I don't know how to go about it," you have done all that is necessary to impoverish yourself. You have declared your own lack, that you *have not,* and that is what you will demonstrate—perfect and complete lack. Only in the degree that you believe fulfilment, can fulfilment be achieved and demonstrated. Acknowledge that you have not, and you will demonstrate have not. Acknowledge that you have, and you will demonstrate have. So remember this principle: "For unto every one that hath shall be given, and he shall have abundance."

Surely every student knows at least one statement of truth which, to him, holds some particular significance. All right then, you *have* that one statement, and so you acknowledge, not that you lack, but that you *have*! Now, as you open consciousness in the silence, pondering that one statement, another will come to mind, and another, and soon you will discover that this is not the truth that *you* know—*this is the truth that God knows!*

We are not at all concerned with your understanding or mine—the important thing is: How much understanding has God, and have we access to that understanding? If we have, what you or I know is of no consequence. It is not necessary to search your memory for some spiritual or metaphysical statement of affirmation or denial with which to meet this claim; and, even if you do, chances are you will come up with something that is of no value in meeting the problem. You have only to turn within, in acknowledgment of the fulness of God's presence, and you will find His Word to be quick and sharp and

powerful. Many times our demonstration of harmony is blocked by claiming lack and insufficiency under a cloak of false humility by saying: “I don’t know very much truth.” It really makes no difference how much or how little truth you know—it is the *Word of God* that meets our needs, and *His understanding is infinite*!

The Psalm continues: “The Lord lifteth up the meek: . . . He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.” Here the claim of material might and physical power is set aside. Heretofore we have believed we were bringing forth the physical strength of our human bodies and the intelligence of our human minds: whereas, if we were to reverse that and realize that all strength and wisdom is of God and is; therefore, spiritual, we would be capable of bringing forth infinitely more in the way of bodily perfection and mental ability. God is the substance and law of your body, the intelligence of your mind, the abundance of your supply, the nature of your being: and just as you can call upon Him for statements of truth, or for carrying out your activities, so also can you call upon Him for the health of your body and mind, and all the blessings of harmonious living. “He sendeth forth his commandment upon earth: his word runneth swiftly. . . . He sheweth his word unto Jacob, his statutes and his judgments unto Israel.” He sheweth His Word unto all who are willing to turn within, in conscious union with God, that His understanding, His strength, His wisdom may be shown forth.

Again and again I must repeat: this truth must be active in your consciousness in order to make it available in your experience. Merely to say: “I and my Father are one,” and “To him that hath shall be given,” is meaningless repetition, unless you yourself declare these words with conviction and act upon them—draw upon the truth you already have and the truth will flow; draw upon that dollar you already have and let the next one flow; draw upon that hour of service you already have and let the next hour flow—on unto eternity from the infinite Source within your own being.

The 46th Psalm

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be

exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.

It is absolutely true, of course, that God fills all space—God is here where we are, but He is also on the battlefield, in the hospitals, the prisons, the asylums; but that fact is of benefit to no one except those who have the realization of His presence. If we may be permitted to paraphrase the opening line of this Psalm, it should read: "The realization of God, the attainment and demonstration of God, is our refuge, a very present help in trouble"—and therefore, as we *dwell* in this consciousness we need have no fear, for regardless of their nature, the problems immediately confronting us will be solved.

There is a river, a river of life, a stream of God within each and every individual, awaiting recognition—and it is attained in the silence. If myriad unrelated thoughts race and tumble through your mind, pay no heed: that will not prevent God realization. The only thing that *can* prevent it is your unwillingness to set aside sufficient periods during the day for moments of receptive listening. As He utters His voice, the kingdoms of earth are moved. When, in meditation, you receive the divine impulse by the release of a deep, escaping breath, the still, small voice is announcing the presence and power of God within you, and you can be assured that the errors of sin, disease, lack, limitation, and death are melting away.

"Be still, and know that I am God." Always, God is uttering His voice within us, but much of the time we are not attuned and attentive. We must hear Him, become aware of Him, feel and recognize His presence in order to benefit. Much patience and constancy of endeavor must be devoted to these periods of quiet listening until such time as we are devoid of all human desires. Then, as He utters His voice within us, we become the instruments through which the bow, the spear, and the chariot of material sense and discord are made desolate. In time, the troubles of the nations of the world will disappear, not by praying to God, but by the realization of the omnipresence of divine love.

Love

The beloved disciple, John, tells us: "God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear." Paul says: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." The love of which these great men write is divine, spiritual love, and to those of us on the spiritual path of life, it is important and imperative that our daily experience exemplify this love which fulfils the law.

In this year of 1956, the world is deeply entrenched in hatreds and animosities—racial, religious, ideological, and national. Is it possible that these intense hatreds, instigated by the struggle for power, will lead to world peace and harmony? The answer, obviously, is No!

There *is* a way to peace, however, and it is the way of love. And it is the true seekers after God who will be instrumental in bringing peace on earth, because the love of God and the peace that passeth understanding dwells in their hearts. Wherever there is love there, also, is peace and harmony. In the degree, therefore, that we, as students of The Infinite Way, consciously entertain spiritual peace and love within us, do we bring

these to fruition on earth. Divine love is expressed wherever two or more are together, seeking nothing of each other, but ever joyous in any opportunity to serve and assist. This love is expressed and experienced in such simple things as a cheery "Aloha" greeting on meeting and parting, and in our courtesy and thoughtfulness and consideration for those for whom, and with whom, we work and associate.

All of God's love is available to us, and in the face of this fact it is strange and sad to contemplate how small is man's capacity for receiving it. The reason is that we seek love from each other, instead of from God. Although there is a measure of human love for family, community, and nation, this love will not solve the problems of the world, simply because all too often greater problems are created due to the degree of selfishness that enters into human emotions. Only as we can release each other from the bondage of duty, obligation, and debt, and dwell in the realization that *God alone is love*; that all love is of *God*; that our expectancy is of *God*; and that *God's love* fulfills the law—does love flow freely to us and, through us, to others.

The intense seeking for self is the reason for national and international discord, as well as individual. This exaggerated and insatiable sense of self-love, self-fear, self-ambition, self-greed—all and anything for self—is but ignorance of the truth. Whereas, "to know the Truth'' is to know that our true Self is God, and includes within Itself all good—everything necessary for our unfoldment. To seek supply and safety and security at the expense of others, or to hope for peace and prosperity through war with others is folly. But to pray that all men everywhere, friend and foe alike, may know the infinite abundance of God's grace and the blessing of His presence is to receive God in the flesh—in harmony, health, joy, and abundance.

The way to demonstrate this life of love is to understand what makes some men selfish, sinful, evil, corrupt, and dangerous. Is it not easy to forgive when we realize that men's evils are not really evils—but ignorance of their true identity as the Christ-Self, the Son of God? Is it not easy to free others from duty or obligation when we realize that *we need nothing from another because our good already is within our own being?* "Forgive us our debts as *we* forgive our debtors; forgive us our trespasses as *we* forgive those who trespass against us" is no idle prayer. The Master's admonition to pray for our enemies and for those who persecute us are not lightly spoken words—these constitute the Word of God.

The evils that torture and torment the world do not come nigh the dwelling place of those who abide in love, who have released all men from obligation and debt, and who seek their good only in God. Spiritual love finds outlet through the pure in heart—those who have learned that God alone is supply; that God alone is their fortress and high tower; their husband, wife, or companion. Life lived in the spirit of sharing, co-operating, giving, serving, while at the same time expecting no human return, is the atmosphere into which God pours Itself liberally.

To the human being, intent solely upon self-preservation, self-ambition, self-gratification, this will seem a difficult way of life; and to him, it *is* difficult, if not almost impossible. To the truth student who has witnessed man's failure to solve the individual, national, and international problems, this Way of Love holds out a promise. To those who, through study, meditation, and devotion to a spiritual cause, have been touched by the Spirit of God, love is The Infinite Way of harmonious life; it is the fulfilling of the law. When divine love is our way of life, we no longer seek our good from each other,

nor do we expect safety from a bomb-proof shelter, nor security from H-bombs, nor supply from doles, nor do we look to "man whose breath is in his nostrils" for reward, recognition, or gratitude. But, as we dwell in the realization of the omnipresence of God as "our shepherd," we experience every form of good in infinite measure.

The spiritual life is a state of grace, in which there is no need to take thought for our lives, what we shall eat or drink. Divine grace is our shield and buckler, our table in the wilderness. Here no thought of getting, acquiring, achieving enters in; but, rather, we experience God's infinite wisdom and power, the omnipresence even of those human and material things necessary to a joyous and harmonious life. "Your Father *knoweth* that ye have need of these things . . . for it is your Father's good pleasure to *give* you the kingdom."

Few people realize that in metaphysics, health is not so much a matter of receiving "treatments" as in *living the life of love;* thereby letting His peace flow to us and through us by forgiving and praying for those who despitefully use us; in giving of our substance, our service, our selves—with no expectancy of return or acknowledgment. Few students actually realize to what extent they are perpetuating the discords of their experience by not yielding to this spiritual impulse of giving, forgiving, sharing, serving. It is only as we cast our bread of love upon the waters of our daily lives that it returns to us—full, complete, and perfect.

A Prayer

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

St. Francis of Assisi

To hold no one in bondage to his errors, sins, debts, or obligations, is to find release from these for oneself. This is to know love—and love is life eternal.

Through my realization of God, I have learned this momentous lesson: when the spirit of love touches us, we are instantly freed from death—for love, it is revealed, is life. When love fills our consciousness there is no hate, no fear, no sin, and, therefore, no death. Eternal life is achieved through love here on earth, and the passing from human sight is now an advancing state of consciousness from one plane of life to another. There comes a moment's intuitive flash when the realization dawns that death can no longer occur, that release from the need of death has been given. I have been given eternal life on earth with the full knowledge that when I pass from human sight, my going will be a progressive step in the Path of Light. This living in love dissolves the false sense of self, and reveals our true Self—infinite, perfect, and immortal.

Spiritual Attainment

In the course of a purely human existence, we eat but are not really fed, we drink but our thirst is not quenched. We earn wages, but they bring little in the way of lasting satisfaction. Certainly it is right and good that we eat and drink and earn wages, but as we do these things to the glory of God, by realizing God as the substance and activity of our lives and being, we find that it takes much less to satisfy, and yet, our every need is met. As we continue to eat and drink and earn wages, let us put forth all effort in the name of the Lord. With all sustenance, with all activities, with all pleasures and joys, recognize God as the substance and source. With all earnings, recognize God as that which supplies, bestows, blesses, and multiplies, and watch the infinite nature of your good unfold. Spiritual living is not the suspension of the natural and normal activities and pleasures of our experience. On the contrary, as we approach life from the standpoint of God, an entirely new concept of love, of sharing, of being, enters into our daily experiences, and we find each day glorified and blessed with new joys, new prosperity, new fulfilments.

"I have meat to eat that ye know not of"—this meat of which Jesus spoke is the understanding of God as the law and activity, the source and substance of all good.

Across the Desk

Until the practice of the presence of God in our daily and hourly experience is brought about through our conscious effort, we can hardly be prepared for the deeper things that are brought out in meditation and in communion with God. The fact that you are devoting your time and effort to the study of spiritual truth is proof that your desire is not merely for more human good, but for an actual spiritual way of life, and a knowledge of the deeper secrets and mysteries of spiritual consciousness.

The latest books in our growing family of Infinite Way writings, *Practicing the Presence*[1] and *The Art of Meditation*,[2] have set the stage for the immediate practice of meditation, contemplation, cogitation—leading to communion and, of course, finally, to that last step in our experience—conscious union with God. Those of you who are numbered as our very earnest students must take these books for deep and serious study, and put their teachings into actual daily practice. These new books, together with our main textbook, *The Infinite Way*,[3] will bring a greater depth of meditation than you have ever experienced.

Surely you must understand that it is impossible for me to carry you to the place of realization unless you co-operate with this intensity of study. I could not write this to the world—for the world is interested primarily in those things that will give it ease in its material affairs, greater comfort and profit, or greater health and human good. Little does it care whether it gains its good through God, through pills or dollar bills, just as long as

it gets a greater measure of human happiness and satisfaction. Certainly this cannot be true of our Infinite Way students, but I well know that as our consciousness becomes more deeply imbued with the things and the knowledge and the awareness of the Spirit, our outer circumstances improve, and we go into the realization of health and supply, peace among our friends and neighbors, and, ultimately, into international good will. Few have had more proof than I that the harmonies of this world appear in proportion to the depth of our spiritual vision. Certainly those of you who know me are aware of the great joys and blessings that have come into my experience through my conscious communion with God, and through the experience of union with God with which I have been blessed.

Those of you who meet me in my travels in all the countries around the globe know that my life is a continuous round of joy and bliss, of harmony, and peace on earth. Many of you have witnessed, not only the love I have for the men and women and children of this world, but the love that is extended to me and to this activity of The Infinite Way. I can assure you that the fruitage of our spiritual vision is great, but it is not upon this fruitage that I should like to dwell, but upon the experience, itself, of contact with God, and of ultimate union with God. Here, truly, we find our Self-completeness in Him, and all perfection manifested in infinite abundance.

It is also true, as many of you know, that at times inharmonies and discords have entered my human experience, but perhaps you do not realize that all of these experiences were instrumental in bringing me nearer to God, and closer to this ultimate joy and spiritual bliss which you witness interpreted in terms of human good. Not for one single moment would I miss the deep valley experiences that have come into my life, for I can assure you that my mountain-top experiences are proportionate to those valley depths. Not only that, but one descent into a valley has resulted in the ascension of many mountain tops. Since the message of The Infinite Way is purely an individual experience, and is a spiritual one, I rarely refer to myself or to my personal life. But I do so at this time that you may never forget that the few, the very few, inharmonies and discords that have come into my experience are not to be regretted, nor are they to be thought of as failures to achieve the spiritual life. On the contrary, often they have been the means of great spiritual victories.

Well do I know the troubles, the trials, and tribulations that many of you have experienced and, perhaps, are experiencing even now. Indeed I do because I, too, have known from actual experience serious illness of body, periods of financial distress, and failures in human relationships. But each of these trials has contributed to the entire message of The Infinite Way, and to the health and sufficiency and abundance of God, and the joys of my relationships. I am able to bear witness to you and to this message and, of course, I can also glory in that my own experiences have contributed to the spiritual good now coming into the lives of many of you. From all over the world my mail, which has assumed proportions beyond belief, is filled with glowing messages of harmonies that have come into the lives of those who have received the message of The Infinite Way. None of this could be, dear friends, but for the degree of study and devotion that you bring to this message.

[1] By Joel S. Goldsmith (London: L. N. Fowler & Co. Ltd., 1956).

[2] By Joel S. Goldsmith (New York: Harper & Brothers Publishers, 1956).
[3] By Joel S. Goldsmith, *op. cit.*

CHAPTER TWELVE: DECEMBER

The Christ

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

John 14:10-19

IN order to reach the kingdom of heaven, we must transcend the realm of mind and thought to the heights where the realm of Spirit unfolds and discloses itself. Upon entering the kingdom, we receive, within ourselves, the Word of God; the light of the Christ; the Spirit of God in man. Although we strive and press onward toward the kingdom only that the Word be received—always the Word is made flesh and dwells among us. Every time It is heard, It becomes manifest in the outer realm. Every time the divine impulse is felt, it becomes visible and tangible without. This Word of God is the substance of all form, the substance of all demonstration, the bread of life, the water of life eternal, the wine of inspiration; and therefore, when faced with any appearance of discord, inwardly we can say: "I and my Father are one. . . . All that the Father hath is mine. . . . I have meat to eat the world knoweth not of."

The Word of God is the activity of the Christ in individual consciousness. Christ

is the secret of harmonious, joyous, peaceful, and fruitful living: but each must find for himself the way to contact It, to hear It, and to realize It. The Christ cannot be attained by suggestion, nor given by another, but only by the actual realization within the consciousness of the individual. This is not an easy matter of accomplishment, because of the countless generations through which we have lived in a sense of separation from God; but it is a task to which we must dedicate ourselves, through prayer, contemplation, meditation, and communion, until we actually realize the presence of the indwelling Christ. After that realization, we eagerly surrender our sense of humanhood, and become a beholder as Christ lives our lives; and regardless of what outer phase or condition we may be presenting to the world, inwardly we are remembering: "Thou wilt never leave me, nor forsake me. . . . Thou, in the midst of me, art mighty. . . . I do not live by bread alone, but by every Word that proceedeth out of the mouth of God . . . Thy Word within me is life eternal."

"Believest thou not that I am in the Father, and the Father in me?" This is a universal truth: you are in the Father and the Father is in you. The Word of God in the midst of you is the mighty power and the presence of all good. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . As the Father hath loved me, so have I loved you: continue ye in my love. These things have I spoken unto you, that my joy might remain in you, and that your joy may be full."

The dictionary defines the word "abide" as: to stay; to continue in a place; to dwell, sojourn; to remain stable or fixed in some state; to continue; to await expectantly. This is exactly what we must practice from morning until night—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me . . . for without me you can do nothing." Your humanhood is not equal to survive the ups and downs, the trials and tribulations. of this world—of yourself you can do nothing. The Master was well aware of this truth, but he also knew that because the branch is one with the vine, the fulness of the Godhead is forever flowing through it.

In this understanding, meditation and communion no longer consist of words and thoughts, declarations and denials, but are now an attitude of intent and quiet listening, of expectancy, and confidence that the Father's desire is pure. God has no object except to reveal Himself to you, so "Be still, and know that I am God"—be still, that the Word may impart and reveal Itself within you—*in full confidence that It will reveal Itself.* And so, as you sit in the silence, remember that you are reaching deep down within the center of your own being to that invisible vine, the Christ, wherein is the meat, the wine, the water, and the bread of life, sustaining you unto all eternity.

Paul's immortal and enduring words: "I can do all things through Christ which strengtheneth me," are a promise and a guide to all who would abide in the truth. This does not mean that your meditation periods are spent acquainting the Christ with your problems and needs, but by confidently *knowing* that you can do all things through the realization of His presence. Suddenly, the inner impulse comes to you and announces the presence of the peaceful, yet all-powerful, Christ. It may speak in words or a vision; you may be conscious of an assurance of peace and rest; or you may feel an actual sense of

release as if the weight of the world had been lifted from your shoulders. In some way, the Christ makes evident Its presence—"I am with you alway, even unto the end of the world. I am the way, the truth, and the life. Did I not promise I would send a Comforter in my name, that he may abide with you forever?" This assurance is the Christ at the center of your being, which strengthens you. Of mine own self, I can do nothing, *but I can do all things through Christ*—Christ, which comforts, redeems, upholds, maintains, sustains, enlightens, and guides me. I can do all things, regardless of the demand, for I have the Christ, "even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."

In the silence we open ourselves "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." It is in the inner man that we must receive His Spirit. It is in the inner man that we must be strengthened, and as we are so strengthened His Word appears as bodily and mental completeness and perfection, and as all that is necessary for the maintenance and sustenance of the outer man.

"Believest thou not that I am in the Father, and the Father in me? . . . Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

* * *

Faith is not an understanding of the mind, not an acquired knowledge of truth, not a blind belief, not an ignorant superstition. Faith is an inner, spiritual discernment whereby we behold the Christ and feel, inwardly, that which the world knows not. Spiritual discernment is the ability to see that which is invisible, to hear that which is inaudible, and to know that which is unknowable. The English poet-mystic, Francis Thompson, expresses this truth in the following lines:

O world invisible, we view thee,

O world intangible, we touch thee,

O world unknowable, we know thee,

Inapprehensible, we clutch thee![1]

With that understanding we have *faith*, and only then can we behold the Christ. You will remember that although Jesus had healed and fed and taught multitudes of people throughout his ministry, only five hundred beheld the risen Christ—and that was by an inner knowing, an inner recognition, an inner vision of grace. Even "faith as a grain of mustard seed" is sufficient to move mountains. That faith is attained by being rooted and grounded in love—love for God, love for your neighbor, and love for the indwelling Christ.

The Master gave us two great commandments: first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and second, "Thou shalt love thy neighbor as thyself." And, furthermore, he said: "On these two commandments hang all the law and the prophets." To hate, to fear, or to place power in anything that has form is an act of idolatry; but when we love God with all our heart, and with all our soul, and with all our mind, *that love is a realization of God as the all and*

only power. To love our neighbor as ourself begins on the spiritual level. It means that we are not to bear false witness against our neighbor—we are not to call our friend good nor our enemy evil, but spiritual. We must rise above all appearances of good and evil, and know our neighbor as the Son of God.

We know God as Spirit, love, life, truth—wholeness, completeness, perfection; and so, seeing things as they *are*, rather than as they *appear to be*, we know the Son of God, not as good or bad, sick or well, rich or poor, but as Spirit—living and moving and having his being in God consciousness, dwelling in the secret place of the most High. This is loving God supremely, this is loving our neighbor as ourself, and this is the fulfilling of the law of love. If we love God, and if we love the Son of God, we will serve our fellow-man, awakening him to the understanding of his true identity. Although we may temporarily and humanly assist him, while so doing we will know, through the inner discernment which is faith, that the kingdom of God within him is breaking through to his conscious awareness so that he, too, may know "the love of Christ which passeth all knowledge," and that he, too, "might be filled with all the fulness of God."

Whether we ever walk this earth in the spiritual light of realized demonstration, or whether, at some periods, we walk through the dark valley, always we must know this truth: "I will never leave thee, nor forsake thee"—the divine Presence goeth before me to make the crooked places straight. I have meat the world knoweth not: therefore, I will not fear mortal man; I will not fear circumstances or conditions. Christ, at the center of my individual being, is my strength. Faith is our ability to feel the nearness of the presence of God, and to walk confidently with Him. Faith is our realization of Emmanuel, God with us, as all good. Through faith we have the spiritual meat and bread of life, even though physical sense may sometimes testify to its absence. In moments of illumination and uplifted consciousness, it is easy to voice the Christ; but faith is demonstrated when, in the temporary barrenness and emptiness, we are able to discern the divine Light within. When the world cries out in despair, "I am fearful; I am in sin; I am in poverty," the wise one, the one whose faith is pure and holy, looks through these appearances and sees only the presence of the Christ.

* * *

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." This is not an historical event of two thousand years ago: this is an eternal revelation from on High, and it is being addressed to you and to me, today. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." When we experience the divine visitation of the Christ, we are aware that we can do all things through the Spirit of God that is within us. In this moment of realizing the Presence, with its release from care and discord, with the healing of sin and disease, the Holy Ghost has come upon us, and the power of the Highest has overshadowed us, and it is then that we have experienced the birth of the Christ in human awareness. If our reliance is wholly and entirely upon the Spirit, we realize that release and healing as an activity of the Christ, an overshadowing of the power of God, a descent of the Holy Ghost. Then we know that the Christ has been received in consciousness, and that It has done Its work. There is no spiritual healing until the moment of the descent of the Holy Ghost, and it is in that moment that the error is

dispelled, and the dream of illusion is broken.

In all humility, we wait for the descent of the Holy Ghost, the overshadowing of His presence, that by the riches of His glory we may be strengthened with might by His Spirit in the inner man—"that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth all knowledge, that ye might be filled with all the fulness of God."

The Monastic Life

Cut off from all emotional attachments, knowing no deep devotion to any person or thing, one may live the monastic life while still *in* the world, but not *of* it.

Often the monastic life is lived with a deep concern for mankind—with the desire to uplift, serve, and sometimes save the world—yet there is no deep love for any individual, nor is there a *need* for mother, brother, wife, or friend.

Many who "give up the world" to abide in a monastery or convent find that complete separation from loved ones, or from being loved, is beyond their power. There has not yet come to them the necessary insulation from worldly love and care. The monastic life, even when lived in the world, is completely insulated so that there is no emotional interchange in human relationships. In this spiritual insulation, one lives in devotion to human service and spiritual regeneration—but without involvement in personal emotions. It is this spiritual insulation which makes possible the life of aloneness lived by mystics. Yet, the very qualities emanating from the mystic's aloneness are the blessing to all who touch, or are touched by, the mystic's life. Emotion would be a drain, depleting the spiritual power inherent in the true monastic life.

It is doubtful if the monastic life can be cultivated. It is a gift of God, bestowed upon those ready for the experience, and always it is for a specific purpose. One possessing it may have remaining hidden longings for closer companionship with those of his family or religious circles, and sometimes even a deep desire for home—but he has not the capacity to enjoy or remain in them. Often these human desires are leaks in the insulation, or a leftover from the last human experience on earth.

It is this inability to fuse that makes the mystic difficult to live or work with. Always the spiritual light serves as a barrier to emotional reaction—and for the sake of his friends and relatives, it would be better for one living the monastic life to separate himself from personal contacts. Then the impersonal life of Love is lived without strain or drain upon one's sources of spiritual power.

Only the emotions strain or drain the spiritual capacities, and these are absent when the monastic life is lived apart from family experience. Since all those called to the monastic life are not drawn to the monastery or convent, it is wise to thus withdraw from too close contact with ordinary human living.

Many who are drawn to the monastic life retain for many years the longing for one—one companion, friend, parent, wife, or husband—just someone with whom to share every unfolding inner experience and outer fruitage. A "dark night of the Soul,"

which may last many weeks, brings the final release from all attachments, and the monastic life is lived fully in God. Now all human associations and relationships are as impersonal, yet as warm and tender, as that of God to man.

The Bridge Over Which We Travel

We are living in a new religious age—new, not in the sense of modern, but new in the sense of renewal, re-establishment, revival, restatement. From Lao-tse, Krishna and Buddha; from Jesus, John, and Paul; from St. Augustine, St. Teresa, and Brother Lawrence; from Boehme, Eckhart, and Fox, up to the present day, always the message of salvation has been the same—*The kingdom of God is within you!* The Infinite Way is a restatement of the eternal truth that within you is the hidden manna, the meat that does not perish, the springs of eternal life; that within you there is an invisible Source of life, protection, supply, peace, harmony, and love. In other words, all the capacities for your spiritual growth and for your material well-being are already established within your own individual being. The Infinite Way presents a faith in, and an understanding of, an invisible principle that knows no religious bounds. God is one God—universal, impersonal, impartial, ever available, omnipotent, before Abraham, here and now, and unto eternity. Anyone on the face of the earth may have recourse to this infinite Source of all good. It matters not whether one is a Hebrew or a Christian, a Mohammedan or a Buddhist, a saint or a sinner—it is only necessary that one learn the truth of this great and unfailing principle and rely upon it. Everyone who turns to the spiritual kingdom, opening his consciousness to the activity and power of the Christ within, can touch and tap this source of Life; and as these spiritual faculties are opened, and impartation of the Spirit received and accepted, spiritual enrichment and enlightenment, healing and supply take place.

Many people who have been truth students for years querulously and wistfully ask: “Why do I still have so many problems?” In answer, I can truthfully say that it is because their study has been entirely in the realm of the mind—therefore, the heart has not been opened, and the great reservoir of the Soul remains untouched. Paul, in his great wisdom, said: “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. . . . Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter, killeth, but the spirit giveth life.” It is true, of course, that students who sincerely study spiritual literature develop a certain degree of awareness or Christ consciousness, and those who are willing to devote more time and endeavor to the practice and application of what they study will go further and deeper into consciousness. Everything you learn from the written and spoken word strengthens and increases the degree of your spiritual awareness, and each is a step leading up to the ultimate goal—the realization of God. However, if you rely solely upon what you read or can declare and recite from memory, your reliance is placed entirely upon the letter of truth, and the letter is not the healing agency. However, if you use the letter of truth as a

means to open your consciousness to the inflow of the divine Word of God, it will only be a short time until the spiritual flow will come forth from the infinite Source within your own being.

Three times the Master fed the multitudes, but still the people failed to perceive the spiritual principle behind the miracles. “Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? . . . Verily, verily, I say unto you, Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Repeated failures and disappointments have taught us that nothing attained or accomplished in the outer world constitutes satisfaction or completeness, for even after achieving our worldly aims and ambitions there still remained a deep hunger and a great thirst—inwardly there was a void, an emptiness. And so it is that those of us who have resolutely set our feet upon the spiritual path press ever onward and upward, because we have found a degree of the peace that passeth understanding and a measure of the meat that leaves us not an hungered. We have found that our security, safety, peace, and satisfaction are not to be found in persons, places, circumstances, or things. Our good is found and realized in that which the world would call an intangible—the Spirit of God within us, the Christ of our own being, whereby we contact that which appears outwardly as the health of our bodies, the dollars in our purse, the homes wherein we dwell, the companions in whom we joy. Therefore, our dependence is not upon the visible universe.

As we witness the abundance of all nature, we realize that our reliance is not upon these *things,* but upon the invisible *Principle* that produced them. We look not to our present supply, occupation, or resources, but always to the invisible Source from whence they came. As we look only to the invisible Presence and Power that produced manna in the wilderness, oil in the widow’s cruse, the five loaves and the few fishes, we find that our good, whether it be supply, home, harmony, or health, is forthcoming. We are fruitful, successful, and joyous in proportion as our reliance is ever on the Infinite Invisible. “For faith is the substance of things hoped for, the evidence of things not seen.”

The Master revealed: “Before Abraham was, I am.” This Spirit is universal truth, and it was this Spirit that produced manna and water for Moses, that appeared as food for Elijah, that raised Jesus Christ from the dead, and it is this same Spirit that will quicken also your mortal body. All this is an activity of the Spirit of God, the Christ, which has existed before the world began, and which will continue unto the end of the world, before Abraham and unto the end of the world—a continuous state of *is-ness*—which makes this Spirit a matter of the present, the *now!*

“And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs,

and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Mark 4:26-32.

As you diligently search for the kingdom of God, it is right and fitting that those who have found and entered therein should give unto you healing, supply, and harmony —the waters of life—until you have had the opportunity to receive and understand the principle for yourself. Thus it is that the material that has been presented in these monthly letters can be used to great advantage, because each *Letter* is a lesson in expanding the understanding that *the kingdom of God is within you.* In everyday language they present an opportunity to drink from the fount of living waters, thereby opening consciousness to receive the revelation of truth from within your own being. Each has but one object: the deepening and ripening of your individual consciousness, that the spiritual activity of the Christ may be awakened in you, so that you may go out into the world and be the light of life and love unto all men. These letters form a bridge over which you travel in your journey from sense to Soul, and after you have crossed this bridge you will find yourself in the Promised Land—within your own being you will find yourself at-one with God —". . . the place whereon thou standest is holy ground. . . . Son, thou art ever with me, and all that I have is thine." Again and again this principle of oneness with God has been presented and reiterated, in numerous ways and by means of various illustrations, always endeavoring to make you realize that the kingdom you seek is not to be found anywhere external to your own being.

Throughout the ages, men in search of God have made the pilgrimage to Mecca, to Jerusalem, to Rome, only to find that the Master's words are true: ". . . believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12:44-6.

P.O. Box 5308.
HONOLULU,
HAWAII.

[1] *In No Strange Land.*

INFINITE WAY LETTERS 1957

CHAPTER ONE: JANUARY

Out of Darkness – Light[1]

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

Genesis 1: 2

THE light of God, the light of spiritual wisdom, enters consciousness only in the degree of our own receptivity and devotion to it. It cannot force itself upon us, nor can it come to us in any greater measure than we, ourselves, permit. God is the full and complete brightness thereof, but it is for us to determine the measure of the light we shall receive. It is not enough to say, "I would like the wholeness of God," when our actions disprove such a statement. If we really wanted God above all things, we would provide sufficient opportunity for It to fulfil Itself in us, so that we could receive the fullness of God's light.

To a great extent many of us are still living in spiritual darkness. Although we may all have experienced God's grace in some slight measure, even though it be in as slight a measure as is one grain of sand compared with all the sands in the universe, nevertheless, we do not yet know the real meaning of grace. Darkness is upon the face of the deep so far as spiritual health, spiritual harmony, spiritual supply, spiritual relationships, and spiritual peace are concerned. In acknowledging that spiritual darkness reigns, however, we have arrived at that place in consciousness where we are ready to open ourselves to the influx of spiritual light.

There is a moment in your life and in mine when darkness is upon us, and we are without form and void. If, in that emptiness, we can become very still, we shall feel the atmosphere of God envelop us, filling our whole being with light. Then comes the assurance: "*I*[2] will never leave you, nor forsake you. *I* was with you before Abraham was, and although you have not known Me, *I* have known you."

Yet, even with such comforting assurance, you will be tempted, as was the Master. These temptations may seem to come to you from outside, but that will only be the appearance: The temptation is always within you. In the wilderness, the Master was

tempted by Satan; but when he turned on the devil, the only Satan the Master found was the sense of a personal selfhood or personal ego. That was and is the only devil. It tried to tempt the Master to turn stones into bread, to seek a reputation in the world, to do something which would enable him to say, "How great a man am I," or "What great understanding I have"; but he recognized these three suggestions as temptations and resisted them: "Get thee behind me, Satan."

So it is that you may be faced with the temptation of poverty, disease, or sin; or you may be faced with the temptation to believe that someone is hating you as an individual or that someone is persecuting your nation, race, or religion. You may think that such temptations are coming to you from some devil out in the world, but that is not true. All temptation is within your own self; it is the personal self, tempting you to believe that there is a selfhood other than God's own Being, or that there is an activity or condition separate and apart from God.

In these periods of temptation, which are like unto the darkness or void upon the face of the earth, wait for God, Himself, to say, "Let there be light." In the silence, in stillness and quietness, let this light envelop you. Let it enfold you, illumining your life. Let its inner radiance, shining without, light not only your way, but the way of all who touch your consciousness.

When this light shines in your consciousness, all who are a part of your spiritual household partake of the spiritual light that comes through you. No spiritual teacher or seer has ever been the sole beneficiary of the light which he has received; he has been thrust out into the world that others might share in the benefits of his illumination.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.[3]

No one can keep the light of God bottled up within himself. This spiritual light makes us the light of the world, even if that world is limited to our own household.

The noise and confusion of the world obscure the light of God, but when we approach God in quietness and in confidence, peace steals into our souls; and then, in that moment of peace, the light of God, the light of spiritual wisdom and of healing, pours through and functions consciously within us. It may be revealed to us through a teacher, although it need not come through that channel; it can come directly from God into our consciousness. Eventually it must be so. A teacher can carry us only so far; from then on, through the spiritual light we have received from within, we must walk on the waters with no outside aid.

The whole message of The Infinite Way is for the purpose of showing the people of the earth how to make the transition from being a human being to being that man who has his being in Christ. It is a transition from a faith in the external to a complete faith in the Infinite Invisible. Too long have the people of the earth put their faith in princes; in armaments, the navies and air-fleets of the world; in money, gold taken from the earth, and then buried again in the earth. Too long have they depended upon *forms* of good.

The Ephemeral Nature of Form

All forms are temporal and eventually are outmoded. Everything has form. All substance must have form, although not always a form visible to the human senses. Even thought has form. The higher we rise in spiritual unfoldment, the more aware are we of spiritual form or spiritual reality. For example, we become less conscious of men and women as so many faces and figures, so many hats, dresses, suits, eyeglasses; and we are increasingly aware of the outer symbols that are the expression of the inner being—the look in the eyes or the smile on the lips. Then, there comes a stage in our realization of the spiritual nature of individual being when we rise above even that. New forms, new instruments, take the place of the old; yes, even old forms of body give way to the new. The body we had as an infant or at six years of age or at twenty is gone; and five years from now, we shall look in a mirror and see a different form from that which we see now.

New forms of treatment take the place of the old forms. You will note that every book and every manuscript in The Infinite Way writings have chapters on treatment and meditation. A hasty reading of these chapters may lead you to think that there are too many different forms of treatment for any one person to grasp. Some of them may even appear to be contradictory; but, as you study further, you will discover methods of treatment in The Infinite Way writings that are perfectly suited to where you are in consciousness at this particular moment, while other forms of treatment may seem completely foreign to your thought or ability. Remember, however, that these treatments are for each one of us at the particular level of consciousness in which they may find us. That does not mean that next week or next year you may not discard the treatment that seems so important to you now and see the wisdom of another kind of treatment illustrated in some other section of the Writings. You grow gradually from one form of treatment to another, one form of meditation to another; and in time you come to the place where only rarely is it necessary to remember some truth. Usually, truth is imparting itself to you continuously from the infinity of your being. Yes, every form—body, home, treatment, activity, relationships—is replaced by a new form; but throughout all the changing forms, God is continuously revealing Itself to us in new forms of life, higher forms, and higher and better ways of living.

There is nothing formed which God did not form. We sometimes fear that which has form because we forget that there is no power in the form itself: All power is in That which gave it form. Never fear a person; never fear a condition; never fear a circumstance: All power is in God, the Infinite Invisible. No weapon that is formed against us shall ever touch us, whether that weapon be in the form of a person, or bullets, or hatred, animosity, jealousy, or germs. Nothing that is formed shall have power, jurisdiction, or dominion over us if we stand firm in our faith in the Infinite Invisible.

We do not need anything or anybody that exists in the world of creation. Our entire need is for an inner contact with the Source of all that exists in this universe. When we have the Source, we have Its form. The Source will appear to us as the form of whatever is necessary in our experience—employment, inventions, home, family, or supply. These forms will come out of the void, out of the darkness; the Spirit of God will

move on that darkness and void; and the light will come, revealing earth, water, sky, sun, moon, stars, fish, beasts, and birds—every moving thing that is upon the earth. We have no concern as the forms of creation come and as they go in our experience because we have the creative Principle of all creation. We may be moved from one home to another, one kind of work to another, one city to another, or one country to another. Our concern is never with the outer form our experience may take because the creative Principle will create new forms for us wherever we may be.

The light shines. The light shines within you now; it moves in and out of your Soul, your consciousness, your mind, your Spirit, your being, and your body. There was a moment when there was only darkness, when you were a human being in spiritual darkness—a void, an emptiness, a barrenness, an incompleteness. Then, out of the nothingness of the Infinite Invisible, upon the face of that darkness, upon the face of that void, the Spirit moves. It penetrates the denseness of human consciousness and takes form: "Let there be light, and there was light." Let there be water, and there was water; let there be earth, and there was earth. Let there be harmony, and there is harmony; let there be supply, and there is supply; let there be an infinity of good, and there is an infinity of good; let the brotherhood of man be established upon the earth, and the brotherhood of man is established on earth.

Let us surrender ourselves to God—surrender every day afresh our possessions, our health, our understanding. Then, out of the darkness and void within us, the Spirit of God moves, and there is light.

Meditating to Achieve a Conscious Awareness of the Presence of God

Our lives tomorrow will be the same as they are today; and next year will be but a repetition of this year, unless there is a change of consciousness, and unless we, individually and specifically, do something to bring about this change in our consciousness. Reading books about truth or hearing lectures on truth will have only a minor effect upon our experience: It is the practice of these truths that brings about the desired change of consciousness. If you devote one hour a day to the reading or study of truth, you are increasing your consciousness of truth in some degree. If, however, you devote an hour twice a day, you may be assured that you are thereby increasing your consciousness of truth measurably and immeasurably. When the time comes, however, that you are devoting three or four hours a day to the study and meditation of truth, then you are really bounding into a new and higher state of consciousness. Eventually, the day comes when even that passes, and you no longer need to set aside a specific time for study and meditation, because you have reached the place in consciousness where you are praying without ceasing. You will recognize when this time has arrived by your response to the things of the world. Every time you hear a news broadcast or see a newspaper headline heralding some un-fortuitous circumstance, you automatically turn away from it in the recognition that this, which you are hearing or reading, can exist only as a picture in the human mind and not as any part of God's kingdom. *In God's kingdom harmony reigns*. In such instant recognition, when you have learned automatically to reinterpret the

pictures of sense which touch your consciousness, you are praying without ceasing, and yet you are doing it without consciously declaring the truth.

This was the high state of consciousness of the Master. He was living in such an exalted state of spiritual consciousness that when a woman pressed through the throng, she was healed by touching the hem of Jesus' robe without his even knowing that she was there. Without any conscious thought on his part, in that exalted state, she was healed. Remember, however, that it was the days and nights which Jesus had spent in the wilderness, his years of training and self-discipline, that lifted him into this high consciousness in which he did not recognize any error to be denied or treated. So it will be with you. When you reach the point where you are never aware of any form of error to treat or to deny, your treatments and your prayers will be wordless, and yet you will be treating and praying all the time.

God's power flows through individual you and me in proportion to our creating a vacuum, a silence through which it can flow. Therefore, you can see the importance of arranging your life so that time is allowed for these periods of silence. Let your first period be when you wake up at the beginning of your day. Before you get out of bed in the morning, spend at least five minutes in reaching the centre of your own being, in feeling at peace with your inner self. In this way, you begin the day by establishing yourself in the Spirit even before you leave the warmth of your bed in the morning. Wait there in quietness and peace for the Spirit of God as It moves upon the face of the waters. In the calm that envelops you, feel the Spirit of God as It enters, not only your Soul, but also your body. Feel it right down to your finger-tips; feel it in your toes; feel the Spirit moving in every part of your body.

Everyone gets out of bed at some time or other, some earlier and some later: The hour is of no importance. What is important is that there is a period at the beginning of the day for five or ten minutes of silence, and that there are additional periods during the day and night for the realization of the Presence. Give thirty or sixty seconds at intervals throughout the day to stopping the clamour of mind and body, pausing for another realization or inflow of the Spirit. Everyone has one minute, five minutes, or ten minutes in which he is alone. Using these periods for this purpose is a matter of training and is made possible by the intelligent ordering of one's life.

It is not enough to feel the presence of God only once in the course of the day: You must carry the consciousness of the Spirit with you *throughout* the day. If you stop at frequent intervals to bring God to your conscious remembrance, it becomes a continuing awareness. It is in the silence and in that inner peace that the Spirit of God moves. But this peace is not something that comes to you of its own accord; you bring it about by your moments of silence. One minute, even thirty seconds, is enough if you pause many times a day to remind yourself: "God's life is my life"; or "God's law is the law unto my being"; or "God's wisdom is infinite." Any one of these reminders will be sufficient to re-establish you in the Spirit.

If you should encounter a law of infection or contagion or meet with any suggestion of discord, stop, even in the midst of the turmoil, to realize: "No, God's law is infinite; God's power is infinite; God's understanding is infinite"; or "God's presence is infinite and ever with me." Whatever the situation that presents itself to you may be, turn from it in the remembrance of God's presence and power. The assurance may come in a reminder of God's grace forever flowing freely to us:

Thy grace is sufficient for me. I have thought that I had to labour, to struggle, and to plan for my future; but now I need no longer worry, plan, or take anxious thought. There is a divine grace at hand that provides a sufficiency of all things. Thy grace is sufficient for me. God's wisdom is sufficient for me, and in that all-sufficiency, I can never lack wisdom and guidance. God's wisdom fills me; God's love fills me; God's presence is sufficient for me.

Through grace, my heavenly Father feeds me—feeds me spiritually, clothes me spiritually, maintains and sustains me spiritually. Forever more, this grace of God will interpret itself to me in the forms, and as the forms, necessary to maintain and sustain me in abundance, in joy, and in gladness. My expectancy is of God. Thy grace, Thy gifts, Thy good, Thy love, Thy mercy, and Thy justice are my sufficiency; and, therefore, I do not look to man for any good thing.

God's grace is filling this space; God's grace is filling these hands; God's grace is filling this body with health and joy and peace and power and dominion and all good. God's grace is filling every moment with the divine Presence, which is love and life eternal. Whatever demand is made upon me is fulfilled through the grace of God and not because of my physical strength, nor because of any storehouses or barns I may possess, nor even by virtue of my own wisdom or understanding. Through grace, I am given everything necessary to fulfil every demand made upon me.

Grace is a continual realization of God as the source of all good. It does not look to man for anything; it looks to God alone and then lovingly accepts the good as it comes through those individuals chosen for the purpose. You will find that as you continue in this meditation on God's grace for three months, four months, five months, or six months, meeting every appearance of discord with that remembrance of God's grace as your sufficiency, you begin to feel God's grace coming into expression in your experience : Good comes to you that you had not humanly expected; a sense of well-being fills you with a joy that you had not humanly expected; a sense of well-being fills you with a joy that no man can take from you; and then you know that God's grace is sufficient for you.

It is essential that you become established in the Spirit every day, before you undertake the work of that day, whether in your household or in the business world. It is only then that you are insulated from the world, only then that you have overcome the world and can move in and out of it, unaffected by its changes. Learn to wait every morning in the darkness of silent receptivity until you feel the Spirit within you, until you feel this calm descend upon you, this peace embracing you with an invisible Robe that hides you from the world—the fears, hates, and jealousies of the world. Then, in these moments of silent meditation, you discover that your light is come and "the glory of the Lord is risen upon thee."

THE FRIENDLY ROAD[4]

This issue of *The Seeker* is devoted to the message of The Infinite Way. In July, we had the very great joy of a visit from Mr. Joel Goldsmith, who is the author of The Infinite Way teaching. Mr. Goldsmith was with us for three days and nights and he

addressed nine separate meetings. . . . It was a very wonderful experience for us all, bringing to us complete confirmation of the work of our fellowship for the past twenty-six years.

I had read the book, *The Infinite Way*, and some of the monthly *Letters* which are sent to Infinite Way students, but apart from this knew very little about the author or his message. Upon his arrival, I discovered that he had flown the four or five thousand miles from Sydney to Perth and back to keep his promised word. When he had promised to visit Perth, he thought it was sure to be somewhere near Sydney. When one reads a man's writings, it may be foolish, but it is very human to make a mental picture of him, and this I had done, only to find that I was completely wrong. He told us something of his own background and the absence of any racial or religious prejudice in it, a little of the spiritual awakening which came to him twenty-seven years ago, and of how it had changed the whole focus of his mind and life; for Paul's transformation from Saul to Paul was no more real than was his. His experience as a practising metaphysician for fifteen years, and the establishing of his own intuitive link with the Divine as the rock is a most fascinating story, which has resulted in a tremendously vital man who has, beyond doubt, grown in that consciousness until he is expressing in simple, clear terms what will be the message of the Kingdom and the Master for this age.

In introducing the message of The Infinite Way, I will not attempt to interpret it, but let the author and his books and the tapes explain it. I can, however, show how perfectly this message merges into the work of the Centre and will try to do that. Twenty-six years ago, we took the New Testament Scriptures as the basis of our work, claiming the right to use our own awakened intuitive faculty as the interpreter, and we have been led progressively to understand the mission and message of the Master, and led to place the emphasis, firstly, upon the individual's need for faith in the infinite wisdom and love of God, secondly, upon freedom and responsibility for each one, and thirdly, upon the need for spiritual fellowship. The kingdom of God is within you, and the inwardness of Truth has always been the basis of our understanding, with the supreme test of love towards God and man as the measure of our growth.

We have always explained faith as the use of man's intuitive faculty, the innate capacity to know the truth which Peter used when he declared, "Thou art the Christ, the Son of the living God." That is the rock upon which Christ founded his group; flesh and blood could not know it, and it is upon this inner capacity which we have built, and are still building our work.

This awakening is worth waiting for, in fact, it is foolish not to wait until this inner link of knowingness is awakened; man can know beyond the level of his instincts or his intellect, when his intuition is quickened. Imagine then, if you can, the joy of our group when we heard this truth and concept made to live by Mr. Goldsmith. It is no wonder that our hearts burned within us as he revealed the rock upon which The Infinite Way was established, for it is the basis of our work, and we know it works that way.

Always we have been impressed to keep the doors of our hearts, and the Centre open, and to resist any attempt to enclose us or to condition our minds. Often we have been tempted to become a little dogmatic, exclusive and smug, but we knew how contrary to the Spirit of Christ that would be. Imagine how we rejoiced when we heard Mr. Goldsmith inviting us to realize our freedom, by declaring, after locating the Presence within us, "Where the Spirit of the Lord is, there is liberty," meaning of course,

freedom from every form of exclusiveness and human limitations and lack.

Humanity has surely been conditioned by the group or racial mind which automatically reflects the group concepts; so all true healing is to release man from the fixations of his flesh, and to teach him what he is, *the Son of God*. We have never felt led to become affiliated with any of the many groups in the metaphysical world, but we do accept and rejoice in being associated with The Infinite Way teaching, for it does indicate and teach the way in which man can be freed from all his fears, doubts, pride, hates, greeds, and inharmonies.

It is not easy to build up a group of individualists and maintain the spirit of true fellowship and the bond of peace, but that has been our ideal and aim, and the many thousands of our co-workers bear witness to the joy and power of fellowship in truth. I am not clear just where we are linked to the work of The Infinite Way in this concept of mental and spiritual agreement and harmony, but I do know that my own understanding and progress have been largely conditioned by my willingness and ability to keep flowing this spirit of fellowship and unity; and I do know that I was not in the presence of Mr. Goldsmith for many minutes before I experienced this wonderful sense of the fellowship of Spirit. The questions in my mind melted away, and I was content to relax and enjoy comradeship of soul with one who had become so identified with his message, that he was a living witness to its reality and truth.

Our interest in healing work is based upon the Gospels. We have accepted the Master's methods, and wherever there has been response and receptivity, there have been results; but this message of healing by teaching The Infinite Way, rather than the old one of teaching folk by healing them, is also in the Gospels, and it is only such healing that endures.

We have declared that we are Seekers, and find even after we have recognized the truth of God's presence within, we are still seeking to realize its fullness and power. The Master's statements, "Blessed are they who hunger and thirst after righteousness for they shall be filled . . . Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," to us, mean really that we are still seeking to put the Kingdom and its interests first. Often it happens we can know a truth or accept a statement as truth with our minds, but fail to apply it to our inner lives, and as long as that happens, we are seekers for the technique of application and realization.

We have sent to England for a number of Infinite Way books and they will be available in our library. Mr. Goldsmith is writing the leading article for this month's magazine, and all those who are interested, and that means all of us who are regular attendants at our Centre will be given an opportunity to hear the tape recordings as they come to hand. We recognize that The Infinite Way message is world wide in its application and appeal; we know that same law that applies to the individual consciousness applies to the whole world. We have been a rather isolated group, and it is good for us to get this larger, broader look at the world; it will surely make us wider between the eyes and deeper in our sympathies and loves.

To conclude, I can only say I have never "before met anyone who was so absolutely sure of his link with God and good, or anyone who is so completely obedient to its direction, and it is that certainty and conviction which was such a real inspiration to all who heard his witness in Perth. I find that the Bible Society in Perth has sold out its New Testaments with the Master's words recorded in red ink, which Mr. Goldsmith

suggested his hearers should use and read to become familiar with Christ's own words.

"Beloved, now are we the sons of God"—we have always been just that, but have failed to realize its full significance and implications. Recognizing the presence of God within, let us all now seek the full realization of its power, wonder, and freedom, and so extend our fellowship to all. We are each a unit of awareness and in that awareness is God. I am sure that I am speaking for all of the group in Perth when I say that the result of Mr. Goldsmith's visit has been to stimulate our will to know and understand; to increase our understanding of the indwelling reality of Christ; and to cause us to rejoice in the knowledge that the truth we have loved and been practicing in our own Centre is being taken to the world through the activity of The Infinite Way and give thanks.

TRAVELOGUE

This message comes to you in January when the world looks hopefully forward to the New Year. The world has been doing this "hopefully looking forward" for countless thousands of years, and it has only attained bigger and better "morning after" headaches to show for these New Year's hopes. Why has the forward, hopeful look proved so frustrating? You already know the answer, but for "their sakes" I repeat: The world has sought peace, safety, security, prosperity, and health. It cannot find them. Many of us who embark on the spiritual path also seek healing and companionship and supply. And we cannot find them.

Let us seek and attain such a moment as was experienced by Saul of Tarsus on the road to Damascus, and we shall be transformed into a Paul, an apostle and a witness of Truth. Believe me, when I tell you that I have walked the streets of Damascus, "the street which is called Straight,"[5] and have felt the illumination Paul carried with him into the city.

Seek the Spirit of the Lord, for where It is, there and there only, is peace on earth, plenty, and liberty. Seek the grace of God and prove for yourself that His grace is a sufficiency of *all* things needful in daily experience. When patients seek healing of a practitioner or spiritual healer, they seek that which they cannot receive. When they seek, through the illumined one, the realization of His presence, then health and supply are added unto them.

To be grateful for a healing is an error: Be grateful that the Spirit of God has been realized. To be grateful for a demonstration of supply or employment or home is more error: Be grateful that God's Spirit has been brought to your conscious awareness. Do not be grateful for the loaves and fishes you receive, but for the miracle of the principle that has been given you. The gift of God is Himself, and that Gift appears in as many forms of good as are necessary to our experience.

Be not hopeful of good for the New Year, but *assure* yourself of good by daily beginning your activities with a silent, inner realization of His presence, His grace.

There is nothing deeper in the spiritual literature of the world than the two words, *I AM*. As a matter of fact, when you are in the depths of despair, those are the only two words that can come to your rescue—not what I would *like* to be, not what I *hope* to be,

not what I am *trying* to be through the use of all these words. In the end, you will realize this: Whatever it is I am seeking, I already am. You will then give up all this physical effort and mental effort. You will give up all the struggling. Why struggle for that which I already am? Do not try to be more spiritual; do not try to be more moral; do not try to be more good; do not try to be more anything. Give up the struggle; stop trying to be one thing other than that which you now are; settle back and realize: That which I am, *I am. All that God is, I am. That which I am seeking, I am*.

If only you could stop living a minute from now, you would find yourself resting, content in this *nowness*. This is the only minute you will ever know. There will never be another minute beyond this minute. It is always this minute, and in this minute, I already *am*. In this minute, all that God is, I am. In this minute, all that the Father hath is mine. "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."[6] Therefore, any attempt to get more than you now have is going to fail, because all that God is, I am; and all that the Father hath is mine.

Acknowledging a lack is going to demonstrate a lack. Do you not see that anything you acknowledge is that which you must demonstrate? You can only demonstrate what you acknowledge: "I have a lack"; then, that is my demonstration. Do you see that? "I haven't enough"; again, that is my demonstration. Whatever I acknowledge as truth within me, that is what I must demonstrate.

If, on the other hand, I acknowledge: "I and the Father are one, and all that the Father hath is mine. God is; therefore, I am. All that God is, I am;" then the fullness of the Godhead bodily fulfils Itself as my individual being. Now, this minute, we are living in the fullness of time. Now, we are acknowledging the fullness of spiritual good. It is always now—this minute. Do you realize what a terrible tiling it would be to wake up to find that God could give you something tomorrow? You would hate God. What is wrong with today? Why is God withholding anything from us today that He could give us tomorrow? Why? Is it a punishment? Is God holding out a reward? What is God? An overgrown man? No, there is no such God. You are told in The Infinite Way writings that if you knew the nature of God, you would need no other teaching. That is true. It is only in the degree that we are entertaining orthodox concepts of God that we are what we are.

To merge silently, freed, into the stream of infinitude, is the greatest good of life. The two aims of the world's mysticism are here set forth: first, to find the eternal in given life, to feel the emanation of Spirit in every manifested thing; second, to take on the sense of the flow of Spirit, to bathe in consciousness of the stream of divinity, in union with the Soul and all souls.[7]

"*Without me ye can do nothing." Listen, heed, watch—let Me through. Stillness, quietness, peace. I live over your shoulder—seeing, acting, doing, being. It is well. It is established. It is done*.

[1] Delivered at Caxton Hall, London, April, 1956.

[2]Wherever *"I"* appears in italics, the reference is to God.

[3]Matthew 5:14–16.

[4]Reprinted by permission from *The Seeker*, Perth, Western Australia, September, 1956.

[5]Acts 9:11.
[6]Mark 4:25.
[7]Sheldon Cheney. *Men Who Have Walked with God* (New York: Alfred A. Knopf, 1945).

CHAPTER TWO: FEBRUARY

Major Principles of the Infinite Way[1]

IN June of 1947, *The Infinite Way* was released in book form in the United States. In the nine years that have passed since then, the message of The Infinite Way has found expression in more than twenty books which have been published in the United States in American editions; in England in British editions; in Holland in a Dutch edition; and in Switzerland in a German edition; besides which, many of the smaller pamphlets have been translated into Swedish and Danish, and are being translated into other languages.

We have watched the spread of this message into many countries around the globe. In the past two and a half years, it has been necessary for me to make four European trips, in addition, of course, to those to the American Continent and three trips around the world. I know that you will realize what takes place in our consciousness, as we behold this unfolding message finding its way into human consciousness in all parts of the globe without the benefit of organization, promotion, advertising, or memberships.

This message is placed before the world, and you, as an individual, have an opportunity, in one way or another, of reading or hearing it and finding whether or not this message brings a response from within your own being. If it does find a response within you, then this message is for you; and if there is no inner response, it is not for you. Your function is to keep on searching and searching and searching for God, until the teaching or the teacher that awakens you to the realization of your true identity touches you.

Before I left my home in Hawaii for my latest globe encircling trip, I received an invitation to go to Sydney and Melbourne in Australia, and lo, and behold, by the time I had reached London, I had received more invitations from Adelaide and from Perth, and these I was more than happy to accept. It was in this way that I found myself one bright sunny morning in Perth, meeting Mr. Webb and finding a spiritual bond existing between us, instantaneously recognized by both of us.

The privilege was extended to me to speak nine times in three days to the students at the Seekers' Centre and to meet there many of Mr. Webb's students and friends.

In the course of my nine talks, I tried to sum up as briefly as possible the major principles of The Infinite Way so that students might understand why The Infinite Way came into existence and exactly what function it performs in the world. Surely, there is

not a need for a new religion, nor is there a need for a new teaching. But if you will look around you in the world, read the newspapers, or listen to the radio for just a little while, I am sure you will agree that there is a need for understanding the great spiritual messages that have been given to us over a period of several thousand years by the greatest masters of all times. It is unfortunate that these teachings have become so over-organized that the message and the principles embodied in the message are lost. Therefore, every few centuries another teacher arises to sum them up, to rewrite them in the language of his day, and to call attention again to the fact that it is only in proportion as we know the truth that the truth can set us free. The Infinite Way restates the ancient wisdoms to this age in modern language and as a demonstrable principle.

Many wonder why, with all the truth messages that are in the world, there is still sin, disease, death, wars, lack and limitation on earth. The answer is very clear. We are told, "Ye shall know the truth, and the truth shall make you free." The question is: Do we know the truth? Do we know the *principles* of truth? Do we understand the *laws of God?* And over and above all, do we *know* God, whom to know aright is life eternal?

Right here you have one of the major principles of the message of The Infinite Way, so let us begin to see if, within the limits of this article, we cannot sum up for you these major principles, so that, as you read them, you will know whether or not they bring forth a response within you to encourage you to go further in your study of this particular teaching.

The Infinite Way reveals that the Christ-experience is a present possibility. This means, literally, that each one of us, in proportion to his devotion to the search, may achieve some measure of that mind which was also in Christ Jesus. What happens, when we attain a measure of spiritual consciousness, is this: The Christ takes over our experience and acts as a power, performing that which is our work, drawing to us the persons, things, supply, opportunities, activities, rewards, and recognition necessary to our daily life. You will remember that Paul said, 'I live, yet not I, Christ liveth my life," and in that quotation you will find the experience that actually happens when the Christ is realized in our consciousness. You will recall that in Scripture we are reminded that "he performeth the thing that is appointed for me." There again is the reminder that this Presence *once realized* does take over our experience—guides us, governs us, rules us, leads us, supplies us, maintains us, and sustains us throughout all our life. As a matter of fact, the realization of the Christ once achieved always goes before us to make the crooked places straight. It provides the manna for our daily needs. Always there is this It which is ever with us, which ever goes before us, which illumines us and keeps us on the spiritual path of harmony, wholeness, completeness, and perfection.

The Nature of God

Probably the very deepest teaching in the message of The Infinite Way is on the subject of the nature of God. Perhaps you think that you know God. Perhaps you believe that the synonyms for God which you have studied really constitute an understanding of God, but this is not so. If once we attain a knowledge of the nature of God, we shall at the

same time understand that man is the Son of God, and we shall understand the nature of prayer which unites us with all the presence and all the power of God.

Do not be surprised when I say to you that once you realize the nature of God, you will never again pray to God in the way that men ordinarily do pray.

Since God is not a giving God or a withholding God, it is never necessary to ask God for anything. More especially, since God is Spirit, it would indeed be a waste of time to ask God for something of a material nature. The Master, Christ Jesus, revealed that, when he said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on."[2] He told us something of the nature of God when he said, in effect, that God is divine intelligence, "Your Father knoweth that you have need of these things"; and then he told us more of the nature of God when he implied that God is divine love by adding, "for it is your Father's good pleasure to give you the kingdom."[3]

Here you see two aspects of the nature of God. One is that God is divine intelligence and, therefore, there is never any need for you to tell God what things you have need of, nor to attempt to influence God to give you these things since God is not withholding them, for it is His good pleasure to give you the kingdom. Once you recognize God as infinite Intelligence and divine Love, the whole nature of your prayer will change. This, you, yourself, will realize as you learn to approach God, not in the nature of a power that you would beseech for favours or ask for gifts, but rather in the knowledge that you can rest in that same realization in which David rested when he was enabled to say, "The Lord is my shepherd, I shall not want."[4] Do you not see that calm and certain assurance: "The Lord *is* my shepherd, I shall not want"? No need there to beseech God, to ask or to beg of God, but rather to abide in the awareness that *He leadeth* me beside the still waters, *He maketh* me to lie down in green pastures.

The Master further revealed the nature of God, when, to John's question, "Art thou he that should come?" he answered: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."[5] This, then, is the nature of God, that man should be alive, eternally so, immortally so, and never know death, since the Master in raising the dead proved that death is never the will of God for man. Therefore, man could rise above the need for death. And, of course, it was God's will that man be eternally well, since Christ Jesus said that he came to do the will of the Father, and the will of the Father was that the sick be healed. So you see that God's will is that we be well, and therefore, the nature of the Christ is to restore us to our God-given heritage of health, abundance, and life eternal.

You will always know a Christly man or woman because those who touch them on life's highway find life eternal, health, and wholeness, and receive spiritual blessings through their contact with these men and women.

The Nature of Prayer

To understand the nature of God in this way and to understand the Christ-mission

must, of course, reveal to you the nature of prayer. Now, you can no longer pray for anything, but must confine your prayers to asking, seeking, and knocking for spiritual wisdom, spiritual guidance, spiritual bread, wine, and water. When you learn to turn to the Father for the revelation of God in your experience—for the actual demonstration of God in your experience—then, and only then, are you beginning to understand the nature of prayer.

It is important while studying the nature of prayer to read the New Testament very carefully and to note that the Master makes it more important that we pray for our enemies than that we pray for our friends. There is a reason for this. You see, understanding and forgiveness are two of the major qualities of Christ-consciousness. For this reason, the Master taught that we are to forgive seventy times seven and that we must forgive our enemies, those who oppress us and those who hate us and despitefully use us. And so until we learn to pray for our enemies and to forgive them, we are really not praying in the sense of prayer as revealed by the great Master.

As you read what I am saying to you about the nature of God, the nature of the Christ-mission, and the nature of prayer; it is almost certain that you are pausing at the end of every paragraph to read over again what is written and probably to weigh the meaning of what you have read. If so, you are beginning to meditate, to ponder, and to dwell on truth and in truth; you are obeying the Ninety-first Psalm: "He that dwelleth in the secret place of the most High," and to him, of course, come none of earth's tragedies. While you are thus pondering within yourself the nature of God, the nature of Christ, and the nature of prayer, you are dwelling in God. In the same way, in the fifteenth chapter of John—and I hope that you will read that entire chapter—you will notice that it says that if you abide in Me and if you let this Word abide in you, then you are one with the vine, and the vine is one with the Godhead, and so all good is flowing to you, and you will bear fruit richly. Now, as you are pondering these truths, you are abiding in the word of God; you are letting the word of God abide in you and, of course, you may be assured of this: It will not be long before you, too, will be bearing fruit richly.

You see, now, that the next form of prayer is pondering the word of God or meditating upon the word of God, which really means abiding in the Word and letting the Word abide in you and dwelling in the secret place of the most High.

Continuing to dwell on the subject of God, the nature of God, you come to a really remarkable place in your experience. One day it will dawn upon you: God *is*! It will dawn on you with such certainty and with such clarity that almost instantly all fear of man whose breath is in his nostrils, and all fear of human conditions and circumstances will drop away from you. Perhaps you have not realized that up to this time, you have not been quite certain that God *is*. No one, no one at all, can *ever* entertain a fear or a doubt once the certainty is realized that *God is*.

This type of prayer and meditation leads to an actual conviction that *God is*. Here you have all that is necessary for the re-establishment of divine harmony in your experience. All discord comes from the belief that God is not, or that God is not functioning in our particular experience, or that for some reason we have become separated from God. Once you realize that *God is*, all anxiety and concern drop away from you, because the very nature of God makes it an impossibility for you to be in any place where God is not. Now, you begin to understand the meaning of such passages as: "The place whereon thou standest is holy ground,"[6] or "If I make my bed in hell, behold

thou art there,"[7] or "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."[8] So you are led to see, not only that God is, but that *God is omnipresence* right where you are. *Right where you are*, "the place whereon thou standest is holy ground." Isn't that wonderful to know?

Again Scripture informs us: "Thou wilt keep him in perfect peace, whose mind is stayed on thee[9] . . . My presence shall go with thee, and I will give thee rest."[10] Are you beginning to suspect now that this is just what we have been doing almost from the first paragraph of this article?

We have been keeping our mind stayed on *God* and on His Son, the Christ, the Spirit of God in man. We have been acknowledging *God* as the only presence, the only power, as omnipresence and omnipotence, *right where I am*.

Is it not clear to you, now, as you sit here reading and pondering these passages of Scripture and dwelling in thought on the nature of God, of the Christ, and of prayer, that you are actually praying, meditating, acknowledging Him in all your ways, keeping your mind stayed on God, staying in the Word and letting the Word abide in you, and that you are really fulfilling Scripture at this very moment? This is what the metaphysical world would call giving yourself a treatment. Actually, it is much more than that. It is *abiding in God*. It is living and moving and having your being in this very truth of God, and it is fulfilling that great passage: "Ye shall *know* the truth, and the truth shall make you free."[11] You are knowing the truth about God, knowing the truth about the Christ, knowing the truth about the activity of God in your individual experience, knowing the truth about your relationship to God.

Our Relationship to God

Just see what an important message now opens up to us as we begin to ponder our relationship to God, and as we do that, let us keep in thought, of course, that our authority at the moment is Christ Jesus and the New Testament. And what does that authority teach us? We are children of God and as children, heirs, and as heirs, joint-heirs. Isn't this something really important to know about our relationship to God—that we *are* sons, that we *are* heirs, and, therefore, we can say as it says in Scripture, "Son, thou art ever with me, and all that I have is thine."[12] Do you not feel the release from worldly cares which that passage gives? Do you not feel an assurance in that stated relationship that exists between us and our Father? The Master not only spoke of his Father within him, but he said *your* Father and *my* Father. And he also said that you are to call no man on earth your father, but that *one* is your Father, the Father in heaven. There again you have this relationship of Father and son, heir, joint-heir.

The message of The Infinite Way from beginning to end is a constant dwelling on the nature of God; the nature of individual being, your being and mine; the nature of the Christ-mission, which is, of course, the mediator between God and our individual experience; the nature of prayer, meditation, and communion that binds us all together in the divine relationship of oneness.

Remember the significance of the message: "I and my Father are *one*."[13] It is in

this relationship that we find our good revealed in the message of The Infinite Way. Because of our oneness with God, all that the Father hath is ours, and therefore, we can truthfully say that infinity, eternality, immortality, wholeness, completeness, and perfection are *mine now*, not by virtue of myself, but by virtue of my *oneness* with God. Whether or not at the moment our good is evident, that is, evident through the five physical senses, we can, through spiritual discernment, declare that in our oneness with God, our eternal and immortal harmony is forever established.

Cast Your Bread

Now you can understand why we are told to cast our bread upon the waters. You can also understand why the Hebrew master asked the widow what she had in the house, and you know of her good fortune because she answered, "a few drops of oil." Because of her answer, he could tell her to begin to pour, and as she began to pour, the cruse of oil never ran dry. So with us, as we learn to cast our bread upon the waters, beginning, if necessary, with just the few drops of oil that we have or the few loaves and fishes, we soon learn that all of this multiplies itself. "For he that hath to him shall be given: and he that hath not, from him shall be taken even that which he hath."[14]

So we learn from that the lesson of supply. The very moment that we declare, "I have not," or "I have an insufficiency," that is what we begin to demonstrate. But in the moment that this is reversed, and we understand, "Son, thou are ever with me, and all that I have is thine," we begin to cast our bread upon the waters, to pour those few drops of oil, to break those few loaves and fishes, to let loose of that which we know we possess, and watch the law of multiplication come into operation. This was the vision of the great mystical poet, Browning, when he said, "Truth is within ourselves and we must open out a way for the imprisoned splendour to escape." If truth is within ourselves, so is the bread, the wine, the meat, and the water within us. Do you not see, then, that instead of asking God for these things, it is only necessary that we open out a way to use the amount that we already have within us and watch as it multiplies itself in going out.

You will find that, in the message of The Infinite Way, the subject of supply is a most interesting one because you will learn that you cannot demonstrate supply. You must realize that supply already abides in its fullness within you, and the only way that you can enjoy abundant supply is by beginning to cast your bread upon the waters, pouring the few drops of oil that you have, beginning to break the few loaves and fishes; and, then, watch this truth multiply them.

Prayer and meditation begin with pondering, declaring, reading, and remembering the word of God, and these activities lead to a much higher unfoldment on the subject of prayer. Through the development of your consciousness, you ultimately come to a place where you recognize that the word of God is the real and the highest form of prayer, and that this form of prayer is something that you do not utter, but something to which you become receptive. Then you find yourself living constantly in a state of receptivity to what is called "the still small voice" that is within you and which is *always* ready to declare itself to you, in proportion as you learn to be still and hear the voice within.

Truth is first of all consciously known, consciously read, and consciously declared, until there comes a transition in your consciousness through receptivity, and then truth imparts itself to you from within you: Life imparts itself; love imparts itself; and supply imparts itself—*all from within you*—from your spiritual consciousness to your outer awareness.

It is in this way that you begin to perceive spiritually the nature of your own being and for the first time become aware of the fact that you are infinite. As you come to this place in consciousness, a whole new world opens to you, and forever after, you live without desiring anything, wanting anything, seeking anything, but always experiencing complete fulfillment every moment from within your own being.

The Healing Principle

The Infinite Way stresses the subject of spiritual healing. In that regard, we follow the Master in his statement that the Christ-mission is to heal the sick and raise the dead. We, too, believe that the understanding of God builds for us a healing consciousness through which we are able to bring health, harmony, wholeness, and completeness into the lives of those of our fellow-men and women who really seek a spiritual order of life. The mission of the Master shows how foolish it is to believe that we can live in the kingdom of God and yet experience all the trials and tribulations of the world. You will remember that he prayed that his disciples be in the world, but not of it.

Healing can be accomplished in proportion as we understand God to be one power, one presence, one law. In that understanding of oneness and, of course, the infinity of God being taken for granted, there cannot be two powers or two laws or two substances or two conditions. On every hand in the human picture, we are faced with the belief of material power, infection, contagion, heredity, and other suggestions of a power apart from God.

It is because we are faced every day with appearances of sin, sickness, death, lack, and limitation that such messages have come to earth as the Christ-message, truth-messages, The Infinite Way message. We are always dealing with appearances of evil in our experience. So it is that the healing consciousness restores harmony, not by appealing to God to remove anything or by using God as a weapon over negative conditions, nor by accepting the belief that there is a God that actually does overcome the earth's discords; but rather by coming into the understanding that God is the one and only power, and that this one Power makes all other claims of power null and void.

Coming into the awareness of the infinite nature of God as Love makes it virtually impossible for there to be a condition apart from God. Standing fast in this *oneness with God*, we find the negative appearances disappearing—not because God has healed or removed them, but because, through the realization of the presence of Truth, these negative appearances have been revealed as nothingness, as universal beliefs without substance, without cause, without law, and therefore, without effect.

Christ-Consciousness

Christ-consciousness is built entirely on the realization that Spirit *alone* is power, presence, and law. There is no such thing as a Christ-consciousness which embodies within it two powers or two laws or two conditions. Christ-consciousness is the consciousness of God as *one* and that one, omnipresent, good.

Spiritual consciousness, Christ-consciousness, the healing consciousness—such a consciousness is the realization of only *one* Power and enables you to say even to Pilate, "Thou couldest have no power at all against me, except it were given thee from above,"[15] or to say to a crippled man, "Rise, take up thy bed, and walk."[16] In other words, there is no power but God; therefore, stop fearing this negative sense. Stop hating this evil condition. Stop condemning this false appearance and begin to rejoice that your names are written in heaven and that, therefore, all these negative appearances are nothingness, without presence, without power, without law, without cause.

Do you not see now that as you continue to abide in this word of God, in this realization of God as one Power and one Presence, that you yourself are rising higher in consciousness to that place where the fears of this world, the sins of this world, and the evils of this world no longer come into your consciousness, and, therefore, no longer are reflected in your experience.

The Mystical Teaching of the Master

This brings us now to the great mystical teaching of The Infinite Way through which we demonstrate a state of consciousness which is a constant source of peace and joy to us. There is a peace that passeth understanding, and it is possible for us to attain this peace even in the world of discord that appears to be about us.

"My peace I give unto you: not as the world giveth,"[17] but rather *My* peace. This is a promise that within us there is this *My* peace which is the Christ-peace, given to us even before the world began. Our reliance now is not on some thing or some condition or upon some person in the outer world; but here and now, in this very instant, we transfer our faith and confidence from the outer world to a Withinness—that which within ourselves is *My* peace, a peace that is not the peace that the world can give us, but a peace that only the Christ can bestow. Through this, we begin to understand the meaning of the words of the Master: "I have meat to eat that ye know not of,[18] [and if you ask me, I] would have given thee living waters."[19] It is in this mystical revelation that we find that there is, within our own consciousness, a source of life which really is the source of our spiritual meat and bread and wine and water.

Through this understanding, we know what the Master meant when he said, "I will never leave thee, nor forsake thee[20] . . . I am with you alway, even unto the end of the

world."[21] Now we know that we have been given, within ourselves, the Christ-presence which is a "peace, be still" to all of earth's storms and, as we learn to listen for this inner voice, we hear it; and when we do, we remember, "he uttered his voice, the earth melted."[22] And so when we become conscious of that still, small voice within us, when we are consciously aware of the presence of that *I* within us which will never leave us nor forsake us and when we become consciously aware of *My* peace, the Christ-peace, within us, then do we know that He has uttered His voice within us, and the whole of earth's errors melt and disappear.

Only remember this: We must not permit ourselves to be brought back to the place where we believe in *two* powers, not even to where we believe that God is a power over evil, but rather we must know that because of God's all-power, evil is not a power.

Let me give you some passages from Scripture that should be memorized and should be remembered whenever we are faced with any appearance of a presence or power apart from God. In the realization of these truths and in the assurance which comes to us as we remember them, all negative forms disappear right before our eyes, and divine harmony is quickly realized:

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry land springs of water.[23]

Remembering these inspired words will bring us back again to conscious union with God, because they will establish us as a branch connected with the vine, which in its turn is rooted and grounded in the Father—God, the husbandman.

Holding fast to these passages keeps us in the consciousness of God's presence, and, thereby, we learn and demonstrate that, "where the Spirit of the Lord is, there is liberty."[24]

TRAVELOGUE

This message will have to begin at the end and work backwards. And why not? It is easier for me to begin with today—right where I am—and go back in memory over the route from Texas to Oklahoma; New York; Vancouver and Victoria, Canada; Portland, Oregon; and then end in Seattle where we started the last half of our journey.

So today, as I am looking at the stacks of Christmas cards and New Year's greetings, piled high on my desk, I am wondering how I can say "Thank you" in some way that will really convey to each one of you the deep sense of gratitude I feel. It is December 20th, and already, actually more than 2,000 of you have written holiday greetings and sent letters and cards of appreciation for The Infinite Way and for the monthly *Letter*. Can you not easily believe that my heart and my Christmas stocking are very full? Please *feel* my thanks to you.

While I am on the subject of gratitude, may I tell you of my Christmas experience

of 1956? It is my custom every year to meditate for several hours each day, culminating in an eight-hour meditation, beginning on Christmas Eve and extending into the morning. The purpose of this communion is to take our students into communion with God so that they may receive an impartation of a spiritual nature, especially befitting the need of the moment. The message to be given to all our students came early this week, and this is it:

At Christmas time, the world seeks to fulfil itself through the giving and receiving of material gifts. In like manner, spiritual students, forgetting that God is Spirit, go to God expecting some form of material or physical good, and thereby miss their demonstration. It will help you to pray aright if you will remember that the Master taught: "My kingdom is not of this world. . . . I have overcome the world. . . . My peace give I unto thee . . . not as the world giveth, give I unto thee."

I know this will lift you as it has me.

Now back to our travelogue. Last month, I told you of the important teaching we received in Chicago and Seattle when the "still small voice" talked to me and through me while in the midst of class, giving us the secret of the cause and foundation of all error as revealed in Genesis in the explanation of the reason for the expulsion of Adam and Eve from the Garden of Eden: *They accepted the knowledge of good and evil*. To dispel all forms of error from our experience, it is necessary to withdraw all labels of good and evil. Call no man or thing good, for only God is good; call no man or thing evil, for God is infinite Spirit.

Then followed the secret of the Sermon on the Mount where we learn that although the *law* teaches "an eye for an eye"—the taking up of the sword, the indulging of human sense—*grace* is attained by refraining from the law and abiding in the spiritual Presence.

In Portland, Oregon, these subjects continued to develop, with students travelling along with us from many parts of the United States and Canada—students who were in Chicago and Seattle, and who again joined us in New York after the Victoria and Vancouver work with our students.

In Canada, we really received a surprise. It had been over two years since the last visit there, and this time we were greeted by several hundred students—a magnificent tribute from our cousins across the border. I cannot help but wish that all the world might look in on us as we sit with our groups of students in Canada, England, Holland, Sweden, Germany, Africa, and Australia, and witness the joy and love that exist when we meet together in spiritual oneness.

After Canada, an unusual class came forth in New York, and while there, Harper and Brothers released my new book, *The Art of Meditation*. Three lectures and an autograph party sent the book winging on its way. I expect fine things of it because its companion book, *Practicing the Presence*, is having a runaway sale, and the comments are magnificent.

From New York I flew to Tulsa, Oklahoma, for a few days with good friends; then on to Brownwood and San Antonio, Texas, giving lectures for students from many surrounding cities. This was my first Infinite Way experience in Texas, and a most happy one.

Then, home to Hawaii and Christmas under palm trees and on sunny beaches—a strange Christmas for a New Yorker, but a delightful one.

The Easter of Our Lives is to be ready for distribution in the United States in

February. For the benefit of those who do not know it, *The Easter of Our Lives* was an actual experience which took place Easter Week, several years ago in Seattle. While standing on the platform about to begin a lecture in the Seattle Truth Centre, this vision appeared, and from my lips came the message of *The Easter of Our Lives*.

At present, there are no further plans for travel. I shall be at home until further notice but expect to make a short trip to Europe when George Allen & Unwin release the British edition of *The Art of Meditation*.

[1]An article written by the author for *The Seeker*, September, 1956, and reprinted by permission from *The Seeker*, Perth, Western Australia.

[2]Matthew 6: 25.

[3]Luke 12: 32.

[4]Psalm 23:1.

[5]Matthew 11: 3–5.

[6]Exodus 3:5.

[7]Psalm 139:8.

[8]Psalm 23:4.

[9]Isaiah 26:3.

[10]Exodus 33:14.

[11]John 8:32.

[12]Luke 15:31.

[13]John 10:30.

[14]Mark 4:25.

[15]John 19:11.

[16]John 5:8.

[17]John 14:27.

[18]John 4:32.

[19]John 4:10.

[20]Hebrews 13:5.

[21]Matthew 28:20.

[22]Psalm 46:6.

[23]Isaiah 41:13, 17, 18.

[24]II Corinthians 3:17.

CHAPTER THREE: MARCH

Understanding the Body

THE secret of life is right identification. Right identification changes your life the very moment that you have a conscious awareness of your true identity and begin to embody it, the very moment that you recognize and realize:

I am life eternal. I do not have to get knowledge of eternal life from a book: A book will not make my life eternal. I do not have to go to man whose breath is in his nostrils to learn something that will give me more life, youth, or vitality. No, all that any book or any man can do for me is to teach me that I already am that which I am seeking. That which I am seeking, I am; all that God is, I am because "I and my Father are one."[1]

The moment we realize: "I am life eternal; I am pure Spirit, pure consciousness," the question immediately arises, "But what about this body?" This is a mystery that has heretofore been unexplained. With the exception of the writings of The Infinite Way, there is no literature in the world which I have ever discovered that discusses this subject thoroughly. It is one of the deep mysteries of the philosophical and spiritual world. Attempting to arrive at a satisfactory understanding of this subject through the intellect is almost an impossibility, due to the fact that the subject of body deals with contradictions, not only the contradictions found in philosophical and spiritual literature, but contradictions in Scripture as well. Nobody who has tried to resolve these contradictions through the mind, that is, through the reasoning faculties or the intellect, has ever been able to come to any kind of a satisfactory conclusion. The explanation of this enigma came to light in my consciousness during a closed class, and it came flowing out by pure inspiration. I knew nothing about it until that minute when it poured out. I was not consciously aware even of having known all the passages of Scripture that came pouring out with it. It is this revelation that I would share with you in this *Letter*. If you can grasp it, this will be the most important lesson you will have learned in the message of The Infinite Way.

There are students of metaphysics who deny that they have a body; but if I am, then I must be *embodied*—I must have a body. I cannot exist as a cloud drifting about in the air, and even if I were a cloud floating in the air, that, too, would have form and body. But I do have a body. I am embodied, and my body is the temple of the living God. This is Scripture: "Know ye not that your body is the temple of the Holy Ghost. . . ."[2]

Let us think for a moment about the conception of a child. As life, the child existed before conception. Where? How? That is not given us to know at this present moment, except through mystic perception; but we do know that somewhere, somehow, life existed, and, at a certain moment, it became visible to our awareness. As we look at that infant form, we can say, "Ah yes, that form is not your life because I can remember

when that form was not there; so this is not *you:* This is your *form*. There is a "you" separate and apart from this form and there is a "you" that has form invisible to my sight." Such recognition is right identification. The infant is life; life constitutes the infant; and that life has form capable of propagating itself. We know now that that which we are seeing as body represents our view or our concept of that body. The mother's concept may be entirely different from our concept—mothers have been known to say that their newborn child was a beautiful baby; and yet, to most of us, newborn babies are not beautiful. The mother does not know that because she is looking at the child through different eyes; she is seeing *her concept* of her baby, and we are seeing the *universal concept* of baby.

We See Our Concept of Body

So it is with all of us. We look out upon each other and we see forms which we call bodies. A husband, looking at his wife, or a wife, looking at her husband, may see something entirely different from that which we see; a mother and father may see their son or daughter as something quite different from what the brother or sister may see as each other, or the way in which we may see one or the other of them as our friend. It is the same body, the same form. Is it? No, in each case, what we are seeing represents our concept of that which is there.

In accordance with universal belief, we replace one concept of body with another. As an infant, we had a body which we exchanged for the body of a child; when we outgrew that body, we exchanged it for the body of youth; still later, that body gave way to the body of the adult, which contained within itself a new function—the power to reproduce itself. That power was not in our infant body; it was not in our childhood body. But, as we advanced in years, we found that the power to become parents left us, because it was no longer a necessary function of our experience to be parents. Then we were ready to go on to different modes of life. So we look back and we see ourselves give up our dolls and toys; and, then, marbles, baseball, football, and school books; and, finally, we leave behind parenthood. Each time, as a function of our life drops away, we leave a part of our body behind and acquire a different concept of body and with it a different role in life.

You must come to the point where you understand your body and its function in your life; you must understand that *you* are not this *body*, and this *body* is not *you*: This body is an *instrument* through which you are functioning. You are the life of the body; you are the soul of the body; you are the intelligence of the body. You are that which uses the body as an instrument for your activities. You are that which walks or writes or paints or buys or sells, but the body is the instrument for the performance of that activity, and it is always obedient to you.

Rightful Place of Body

The body is the master of the person who lives in a material state of consciousness. Such a person seems to have no control over the body, but is controlled by it and by the bodily functions. The moment one rises to that point where he can perceive spiritual light, he begins, in some measure, to possess his body; he governs his body; he begins to use his body as he wishes to use it. The body, then, takes its rightful place as his servant instead of his master.

We do not love the body; we do not hate the body; we do not fear the body; we do not think of the body as ugly or beautiful; we do not think of the body as something to be put off. It is only the erroneous concept of the body which we entertain that is continuously giving us either pleasure or pain. It should not give us pleasure and it should not give us pain. Let us relegate the body to its proper place as an instrument for our activity. It is our vehicle for expression, just as an automobile is a vehicle for our transportation. We use our automobile, but we do not spend all our time admiring its bright colour or polish and we are not too concerned if it gets a bit of mud on it. We keep it as clean as we can and see that it has proper lubrication. Just so should the body be used. Keep it clean, neat, and well-groomed; feed it wisely; respect it as the temple of the living God.

Remember, the body itself is as spiritual as we are. This form which we see is a mental concept of that body. It is merely a concept of that which is. If this which you see with your eyes *were* what it *is*, then it would always be what it is and would never change —never be young or old, sick or well. It is only because it is a concept of what it is that it changes. One day it seems healthy and one day sick, one day young and one day old, one day pretty and one day ugly, and all depending on what? On it? No, on what our view of it is. We are never seeing the body; we are seeing a human concept of body.

Flesh as Spiritual Identity

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.[3]

The mystery of godliness is what? God was manifest in the flesh:

I *appear as body;* I *function through body;* I *am seen in the world as body, but* I *am not seen*. I *am seen in the world as* body. I *am seen in the world as flesh*.

The Master's entire message and mission was to teach us that we are the children of God. "I and my Father are one[4] . . . he that seeth me seeth him that sent me."[5] He was careful to include us in this relationship with God, because always he said, "My Father and *your* Father." The Master knew that his teaching was of no value if it set him apart

from the rest of the world. Of what value would his teaching and example be if he were something that God sent to earth for the purpose of teaching something that we were not able to live up to? "I came forth from the Father, and am come into the world. . . ."[6] We are immaculately conceived; our birth, as well as our mission, is that of the children of God. We are not mortal flesh as we seem to be. The mystery of godliness is God incarnate as your individual being and mine. God manifest in the flesh means that God constitutes individual selfhood, that God is the life, substance, and the very form of our true being.

As you consciously live with the idea that God constitutes individual being—your being—and that God is responsible for your supply, your activity, and your success, you gradually begin to lose the sense of personal selfhood. More and more you realize that the responsibility rests upon God. Then it is that you turn to the Source of all good, the creative Principle, the Father within, that God may reveal Itself and Its plan.

Everything has its basis in the Invisible which appears visibly and tangibly. As you begin to comprehend that fact, you will see that creation is the act of an invisible Principle, visibly manifest, God incarnating Itself as manifest form, not the form you see with your eyes, but spiritual form. The Master's words were: "And call no man your father upon the earth: for one is your Father, which is in heaven."[7] God is the creative principle of this universe appearing in infinite form and variety, manifesting Itself visibly as individual being. Therefore, the mystery of godliness lies in knowing that God is our Selfhood: God is your Self; God is my Self.

The subject of flesh or body has always been a puzzle to the world, and great perplexity arises on this point: Where do flesh and body fit into the spiritual scheme? In Scripture, we find these words on the subject of flesh:

Flesh and blood cannot inherit the kingdom of God.[8]

There shall no flesh be justified in his sight.[9]

No flesh shall have peace.[10]

All flesh shall perish together . . .[11]

Their flesh shall consume away while they stand upon their feet.[12]

For if ye live after the flesh ye shall die . . .[13]

All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it . . .[14]

The flesh profiteth nothing.[15]

In the same Scripture are such seemingly conflicting statements as:

Yet in my flesh shall I see God.[16]

I will pour out my Spirit upon all flesh . . .[17]

And the glory of the Lord shall be revealed and all flesh shall see it together . . .[18]

And all flesh shall see the salvation of God.[19]

Let all flesh bless his holy name forever and ever.[20]

And here is the greatest scriptural passage of all time on this subject:

And the Word was made flesh, and dwelt among us.[21]

In order to understand the subject of flesh and body, we must understand the meaning of these apparently contradictory passages, which are not contradictory at all when their true meaning is discerned. Spiritually, the word "flesh" means embodiment, or body: God becomes manifest as flesh, as form, as individuality. Let us see how the word "flesh" can be applied to a law of natural science such as gravity. The law of gravity was

discovered when Isaac Newton observed that every time an object was dropped or permitted to fall into space, it gravitated toward the earth. His observation of this recurring phenomenon took form in consciousness—became flesh—and his subsequent deductions gave this law of nature a tangible body which became known as the law of gravity. The law of gravity had always had a body, because it had always existed as an operative law, but now Newton gave it another body, a body of knowledge. It now became embodied within consciousness.

In the same way, the laws of aerodynamics and electricity have always existed, and because they have always existed, they have form or flesh. They existed as the word—the invisible and unknown law, intangible, unwitnessed—until one day these laws took form in the human mind. Long before the first airplane flew or the first electric light bulb gave forth light, these laws were flesh, that is, they had taken on form as the principle of aerodynamics or the principle of electricity. All that was necessary was to externalize these principles in another form of flesh. As soon as the research scientist gained a knowledge of electricity and of electric light, these principles had form or body—a body of knowledge. Then, when the electrical engineer applied this knowledge, it became the form and body which we behold as electric lights and electrical devices. But you can see that it first had to have form and body in the mind of an Edison. So it is with art or music. It has form in the artist's or composer's consciousness—definite form and sound and beauty—then, outwardly, it has another form when it appears as printed notes of music, paintings, or sculpture. Do you see the difference here?

We are embodied in the mind of God as spiritual form. Then, we appear outwardly in some concept of form. That concept is changeable; that concept is destructible because it is finite. Those of you who can go back in memory to the early automobiles and compare them with the present-day modern motor vehicles can see how the outer form or concept changes, even though the principle of automotive engineering remains essentially the same. The principle is the same; the only thing that is different is its outer form. Does that help you to see the point we are making about the changeable nature of form?

Spiritually, the Word which is God, the Un-manifest, becomes manifest as the Christ, or Son of God, a manifested idea in consciousness. So Christ, the Son of God, is our invisible being, and this person, which you are, is its visible evidence. You and I, individually, are the visible, outward evidence of our invisible Christhood. We exist in the bosom of God as the Christ. We appear on earth as the son of man, but we are the selfsame Christ externalized as form, individuality.

This is the relationship between God and your infinite, eternal, individual being. God is your Selfhood. In the mind which is God, you are flesh, manifested, evidenced, witnessed. You are God, incarnate; you are form; you are individuality. Thus it is that all those, who have ever lived, who now live, and who will live, exist now in the flesh, in spiritual form and integrity, eternality, and immortality; and it is those of whom we read, "Yet in my flesh shall I see God,"[22] that is, in my spiritual consciousness, in spiritual individuality. "I will pour out my Spirit upon all flesh."[23] We, in our fleshly, spiritual identity, can know God; we can be as gods in that spiritual identity which we are; and we can think it not unseemly to do the works of God.

Flesh as Concept

Now we come to the word "flesh" as it is used in another sense in certain scriptural passages: "Flesh and blood cannot inherit the kingdom of God . . .[24] There shall no flesh be justified in his sight . . .[25] No flesh shall have peace."[26] In such citations, "flesh" can be translated into the word "concept." These earthly and human concepts will never be spiritual, and they will never reveal God. That body which is observed by the human senses is not body, but a universal concept of body. It has no existence except in the mind. The *body* is the Word made flesh, but in our present state of consciousness, most of us can see only a concept of body. This concept must die. Even the concept that you entertain of yourself must die because a concept can never know God. The concept you entertain of yourself as man, as effect—as sinful, sickly, and human—must die so that you become aware of this great truth: I am *that I am*, and *that* is what I am. When this realization comes, your old concept of yourself has died. You have fulfilled Paul's injunction to "die daily" and are being reborn of the Spirit. Yes, even the concept that you entertain of yourself must die because that concept can never know reality, can never know God. Only as you refrain from judging by appearances, only as you let God define *what* you are and *who* you are, only through a transformation of consciousness—"Be ye transformed by the renewing of your mind"[27]—will the answer come: "This is my beloved Son, in whom I am well pleased."[28] In reality, you are the beloved Son, the Word made flesh, but that flesh is an infinite individuality and an infinite body that is eternal:

"*The word was made flesh*"[29]*—individually manifested as you and as me. It is the* I *which I am. Has anyone ever seen that* I *with his eyes? Have I ever seen it? Have you ever seen it? No, you have never seen me, and I have never seen you. I have seen your body and I have seen my own body—my concept of body—but I have not seen you, and you have not seen me*.

The I *is invisible, perfect, complete, forever and forever. If any part of this form that I see is maimed or injured,* I *am just as complete,* I *am just as perfect,* I *am just as harmonious. That I of me is the Word made flesh. It is God individualized, God made tangible, God made evident. That* I *is intact, complete, and perfect now, and so it will be a thousand years from now—a million years from now. This* I *that I am is the unfolding of the* I *which is God, and is immaculately conceived*. I *am up here looking out of my eyes, invisible to the world*. I *am a state of Self-completeness in God, not self-complete as a human being, but, because God-being is my being, I am Self-complete. I embody within myself the fullness of the Godhead*.

In this spiritual realization of your individual embodiment, you can truly say, "Yet in my flesh shall I see God."[30] Flesh, beheld through the senses, is our concept of our real identity; flesh, apprehended spiritually in meditation, is our spiritual form, not only of body, but of being. God, in individualizing Itself as your being and mine, has been made flesh, evident and tangible: The Word became flesh. That which you behold with the senses is the world's concept of flesh. That concept is changeable and must die. It will die, either through an acceptance of the world-belief of age, disease, and death, or by a transformation of consciousness. The decision lies with you. God has no pleasure in your

dying. Turn ye and live. If you accept the world's concept of age and disease, that concept will know death, and nothing can save it. On the other hand, you can bring about the death of your concept of body painlessly by outgrowing it. As you realize more fully the nature of the Word made flesh, you drop the mortal concept of flesh and, ultimately, find yourself with a disease-less, ageless, and painless body. As. you live in the conscious realization of God as the Source and creative Principle of your being and of your body, and "as you abide in me and my words abide in you," you will die to the flesh through transformation. The body will show forth an ever better appearance—youth, vitality, and strength. Outwardly, it will appear as an improved concept, but it will not be that—it will be your realization made manifest.

"For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."[31] Use the word "consciousness" in place of "Spirit" and it reads: If ye, through your consciousness of truth do mortify the deeds of the body, ye shall live. In other words, if you live by that which has externalized form, that is, a concept, that concept will die. For instance, one who lives and depends solely upon money for his supply and upon material reliances for his well-being must eventually die, for this is the flesh that is as grass and all the glory of man as the flower of grass.

"He that soweth to his flesh shall of the flesh reap corruption . . . "[32] That sense of flesh is the earthly one. And how do you sow to the flesh? If you conduct your life as if this body were you and live your life catering to this body, you are sowing to the flesh and reaping corruption. If your attention is on your figure, your food, your health, or the type of automobile you drive, or whether or not your house is better than your neighbour's house, you are sowing to the flesh: You are concerned with the outward form. Neglecting your spiritual life, in a mad pursuit of the pleasures of sense, the profits of sense, or even the beauties of sense, is sowing to the flesh, and the reaping of corruption follows. There is nothing wrong about beautiful and gracious living when it comes as an added thing, as the effect of spiritual unfoldment. Enjoy all the good "flesh" of the world—the form—as long as it is an outer unfoldment of an inner grace. "Man shall not live by bread alone"—by reliance upon matter, by forms—"but by every word that proceedeth out of the mouth of God."[33]

In his great wisdom, the Master taught us that we need have no concern for that which has outer form:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . But lay up for yourselves treasures in heaven.[34]

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.[35]

I have meat to eat that ye know not of.[36]

That bread, that meat, is the inner flesh that is in and of God.

"In my Father's house are many mansions,"[37] many states of consciousness, many embodied forms; and these states of consciousness will externalize themselves in what we call flesh, in infinite form and variety. Enjoy all good that comes to you, but do not cling to it or depend upon it. Be willing to see it come and be willing to see it go, always making room for greater unfoldment from within. The inner flesh is unchangeable, but it keeps externalizing itself in ever new, higher, and finer forms.

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.[38]

A transformation is taking place in your consciousness, and it is breaking up the old patterns in order that the new life may come forth. This may be a painful process, but the pain comes because of wanting to cling to the old. You must be willing to undergo that transformation of consciousness, to let your old thought patterns and body forms go, that you may emerge into the flesh which is seen and understood as your real, eternal, and infinite individuality. This flesh will continuously externalize itself in newer and finer forms of body and bodily functions, which will be the visible manifestation of your higher state of consciousness.

Our work is not to get rid of the body, but rather to be clothed upon with a new concept of body. Sometime we shall all put off this outer envelope and step out into a higher heritage: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."[39] Some will die after the flesh, and some will voluntarily lay down this form for a higher one, that "mortality might be swallowed up of life."[40]

Let us remember, all cause is embodied in our own being. That cause is forever appearing as effect, and therefore, that effect must "die daily" in order that the new form may be born—may be formed, expressed, and revealed.

God is my being, my Selfhood, my consciousness; and this consciousness, which I am, is the law, the life, and the truth, appearing visibly as my daily experience. The body does not influence me: I influence the body. The body is not a law unto me: I am a law unto my body. The truth that I know is the law unto my being and my body. I am consciousness, and the consciousness, which I am, governs and controls the body: The body does not control consciousness; consciousness controls the body.

That is right identification.

ACROSS THE DESK

Across this desk comes mail from three-quarters of the globe and from the many states and stages of consciousness which constitute the world of truth-seekers. Most of those who write me are students seeking help with their personal problems: health, supply, and family, business, professional, and community relationships. Some seek help for friends or relatives, and even for problems of much wider scope.

Most of these people quickly understand that our work is not in the nature of giving human advice or counsel, and they are grateful that we inject no human evaluation or judgment into our work, but that whenever any problem whatsoever is brought to our consciousness, we go into meditation until His peace descends upon us and His Spirit is brought into activity in the situation or in the person. Thus there is *in our thought* no condemnation, no judgment, and no criticism. We are not in the position of attempting the healing, changing, or reforming of a human being, but rather of retiring into that state of consciousness, exemplified by Paul's statement that "neither circumcision availeth anything, nor uncircumcision . . ."[41] Thus we are released from the picture presented, and from any idea of changing that picture; we find the deep well of contentment within, as the Spirit bears witness with our Spirit, and harmony appears, where discord had

previously claimed existence.

Some students have already found themselves a part of The Infinite Way activity as practitioners, conductors of tape recording meetings, and even as instructors to beginners of the basic principles of our work. These workers often look to me for advice and guidance in their activities, and this I am happy to give. After twenty-eight years in the healing work, and ten years of continuous lecturing, teaching, and writing, such advice or counsel as it is my joy to give whenever, wherever, and by whomever requested should prove helpful.

It must be remembered, however, that all those who embark on any spiritual activity are strictly "on their own" with God. Each one must fail or succeed according to the measure of his own developed state of consciousness. The time must never come when it is necessary for me to say, "If I go not away, the Comforter will not come unto you."[42] Our Infinite Way writings are very clear, and the teaching so direct and complete, that with the help given through the Writings and Recordings, the lectures and class-work, and my personal contact with students, or my contact with a large number of them through correspondence, our students must inevitably reach that point in consciousness where they achieve contact with the Source of their own being, God, and receive impartations of wisdom, love, guidance, and direction, directly from the Source of all wisdom, the Infinite Invisible. Until such time, students should not enter into any public activity of a spiritual nature, although each should respond to every call made upon him for spiritual help. Every Infinite Way student has sufficient understanding and grace to turn within and give specific help to those who seek such help from him.

In no way or at no point, do I seek to govern or control the activity of any student. Each one who is engaged in the work of The Infinite Way is responsible to God, alone, for his activity. I have made but one request of students: Whenever anyone or any group comes to you for help or instruction in The Infinite Way, be certain that you are giving *only* that which is presented by or in or as The Infinite Way. This is not an attempt to limit the study, reading, or activity of anyone, anywhere. It is an act of love to give those seeking The Infinite Way teaching the purest Infinite Way you know. When one or more desire some other teaching, instruction, or help, release them. Set them free to go where that teaching, whatever its name or nature, can be given to them in the purest way.

Our success is not measured by the number of students, patients, or so-called followers. Our success is measured by the amount or degree of our healing work and by the lives of students who are given freedom from the fears, doubts, limitations, dependencies, and even the pleasures of "this world." No organization must be permitted to creep into the activities of The Infinite Way beyond the unincorporated activity of providing an opportunity for study—no followers, no members, no possession of anyone, at any time.

Students of The Infinite Way are under no obligation to me at any time for anything. What I have done, or what I am doing or ever shall do, is for the purpose of establishing in consciousness the principles which constitute The Infinite Way. It is a work given me to do. The principles were given me in meditation; the demand to teach came from God, not from man. The money, the publishers, and the many who called me to them or who have served with me—all these came as gifts of God. No one owes me anything for this. I am but fulfilling my service to the One who entrusted me with the work and who is providing all the tools.

I hope that our students in this work will likewise feel that no one owes them the obligation of remaining with them, or of being in debt to them. What we do, let us do it as to God and be grateful that God's grace enables us to bless mankind. Having contacted the Father within, our working students have made their demonstration. If we are faithful to our highest understanding and remain humble enough to be continuously taught of God—and willing to accept counsel of those whose qualifications enable them to give it—then our realization of God will appear as every person or thing necessary to our unfoldment, and we shall not be dependent on "man, whose breath is in his nostrils." It is God's function to call to us, or draw to us, those we can help and those through whom the activity is carried on and who provide the means for its support. In all things, let us look to, and depend upon, the constant realization of God to fulfil Itself as our perfect experience.

God's grace will become evident on earth, in proportion as students of all spiritual teachers and teachings become more unselfed in their service. And with every breath of your body, bless these spiritual teachers and teachings through which the knowledge of spiritual power and spiritual living is reaching human consciousness. Just as the United States has Christian Science, Divine Science, and Unity, as well as numberless individual, independent spiritual teachers, so England has its Henry Thomas Hamblin and another galaxy of stars in the heavenly firmament. In Holland, Sweden, Germany, the Holy Lands, North, Central, and South Africa, India, Japan, Australia—wherever men lift their thought to God—are found spiritual teachers, uniting invisibly in God-consciousness and bringing to earth the era now being inaugurated in which force is outlawed and outmoded as a means of settling international problems. Those who have advanced sufficiently spiritually and who are no longer *using* God for personal gain—those who have reached up to the stars and beyond to make contact with the Father within—are bringing this era into manifestation.

You who now daily seek God for God alone—not for things or conditions or persons, but who want God for the love of God, for union with God—will usher in the next stage of unfoldment, which will witness a world in which all disease has been ruled out of human consciousness.

[1]John 10:30.
[2]I Corinthians 6:19.
[3]I Timothy 3:16.
[4]John 10:30.
[5]John 12:45.
[6]John 16:28.
[7]Matthew 23:9.
[8]I Corinthians 15:50.
[9]Romans 3:20.
[10]Jeremiah 12:12.
[11]Job 34:15.
[12]Zechariah 14:12.
[13]Romans 8:13.

[14]Isaiah 40:6, 7.
[15]John 6:63.
[16]Job 19:26.
[17]Joel 2:28.
[18]Isaiah 4:5.
[19]Luke 3:6.
[20]Psalm 145:4.
[21]John 1:4.
[22]Job 19:26.
[23]Joel 2:28.
[24]I Corinthians 15:50.
[25]Romans 3:20.
[26]Jeremiah 12:12.
[27]Romans 12:2.
[28]Matthew 3:17.
[29]John 1:4.
[30]Job 19:26.
[31]Romans 8:13.
[32]Galatians 6:8.
[33]Matthew 4:4.
[34]Matthew 6:19, 20.
[35]John 6:35.
[36]John 7:32.
[37]John 14:1.
[38]John 12:24.
[39]II Corinthians 5:1.
[40]II Corinthians 5:4.
[41]Galatians 5:6.
[42]John 16:7.

CHAPTER FOUR: APRIL

Resurrection

IT is said in Scripture that the last enemy that shall be overcome is death. The Master, Christ Jesus, proved this statement by raising the dead. “For I have no pleasure in the death of him that dieth . . . wherefore turn yourselves, and live ye.”[1] With such scriptural authority, you should realize that death need be no part of anyone’s experience. Acceptance of a process which culminates in passing on is but the acceptance of a

universal belief so tenacious that, according to the Master, it is the last enemy that will be overcome. That is probably true. It may take many, many generations before we come to that place in consciousness where we can say with assurance:

I need not die. I, *my true identity, my God-identity, can raise up this temple every three years, every three days, every three months*. I *am continuously renewing this body*. I, *the Christ of God, the reality of man, am forever about the Father's business of sloughing off, rebirthing, renewing, restoring, and resurrecting this vehicle for my expression*.

That *I*, the Christ, can never be revealed to mortal or material consciousness, but our realization of the Christ uplifts consciousness, until it is so spiritualized that it can behold the inner vision of eternality and immortality here and now.

Let us go back through the years to the resurrection of the Master. Why did only about five hundred people witness the risen Jesus? There were multitudes at the Crucifixion, but only about five hundred witnessed the bodily Resurrection. Why? When Jesus stepped out of the tomb, he walked out of it in the same form in which you and I will walk out of our tombs when, to human sense, we seem to pass on. Not one of us will ever remain in a tomb longer than three days, and most of us will never find ourselves in a tomb. We shall have arisen before the burial takes place. But only those with spiritual vision will be able to witness our resurrection.

You will be well on the road to achieving this spiritual perception, if you accept the fact that even when you are sitting face to face looking at a person and talking with him, you cannot see him. All that you can see is his body, his form; but you cannot see him, because he is way back of his eyes, looking out at you. Furthermore, he cannot see you, because you, also, are back of your eyes, looking out at him. You may be assured of this: If your body were lying on the floor, lifeless, you would still be there looking out at him because this "you" is not encased in a frame. The "you" of you is as external to your body as *I am*, and *I am* is God.

We are not form, nor are we in a form: The real identity of us animates our form. If the form were destroyed, we would immediately animate another one because that which is *I* can raise up a new temple three days from now, three hours from now, three minutes from now. There is no such thing as death for any individual. That which we call the death of the form is an experience that comes to us only because of a universal acceptance of birth, maturity, and death. As a matter of fact, our body does die; that is, our *concept* of body has died many times since we were born. There probably is not a drop of blood in us at this moment that was in us a year or two ago or a hair of our head that we had a few years ago.

Every part of us is being built and rebuilt, is dying and being reborn, just like the parts of a tree. The form of a tree is continually dying, but the life of the tree is continually raising up a new form. Every tree has a new form in its cycle of time. So do we have a new body—a new concept of body—whether it is every year, as some physicians say, or every three years as others say. There is no doubt but that many parts of this form, called the body, are dying moment by moment. Some of them, such as the nails or hair, we deliberately remove. Yet because the body dies and is renewed minute by minute, we are not even aware of this dying process or of the rebirthing of the body.

We could go on unto eternity watching our body die every year or two, and new blood, new skin, new bones, and new flesh being formed, and never experience the death

process or what we term passing on; but when that day of living indefinitely in *this* life-experience comes, it will of necessity bring with it the realization that there is no such thing as old age. Simply living more years and carrying around a weak, infirm body for someone else to bathe, feed, or support is not proving immortality.

Transition as an Activity of Consciousness

Transition is not a physical thing. Transition is an act of consciousness which appears physically. To each of us there comes a time to cease being human beings, to cease living our human lives. That does not mean that we must die; it does not mean that we must pass on to attain our spiritual estate. There are those here who have passed from living a human life and are now living a spiritual life on earth, although, if you were to see them, you might not be aware of the transition they have undergone because their outward appearance is not unlike our own. But that is only the appearance: Actually, they have attained their Christhood.

The Master was an example of a human being who made the transition in consciousness while still living on earth. If you had seen the Master, you would undoubtedly have been one of those who said, "That is our neighbour, Mary's son," or "That is our neighbour, the carpenter." But if you were of Peter's state of consciousness, you would have known that you were not looking at a carpenter, but at the Christ. To anyone who asked who this man was, you would have responded: "This is not a carpenter; this is the Christ, the Son of God. He has already made the transition and is now living a Christ-life instead of a human life." If this had not been true, Jesus could not have made the demonstration of appearing to the five hundred who witnessed him after the Crucifixion. It was because he, himself, was no longer of the "grave" state of consciousness that he could make himself visible to those who were likewise above the "grave" state of consciousness.

When spiritual transition does take place, it will be evident in the change that takes place in your life. This change may find expression in a hundred different ways. For example, you may have an appetite for one kind of food today and find tomorrow that you cannot eat it. On the other hand, you may never have tasted certain kinds of food and yet tomorrow discover that they are the only kinds of food that you enjoy. That is not a matter of taste; that is a matter of consciousness appearing in physical form. In the same way, you may have enjoyed certain pleasures—pastimes, exercises, or games—which, in your spiritual elevation, you no longer find satisfying. That frequently happens with the habit of smoking, drinking, or card-playing—activities that to some human beings are normal, sometimes absolutely necessary—and yet, after the moment of that spiritual transition, these diversions no longer continue to be a source of pleasure. The whole nature has been transformed. This does not mean that there is anything evil about golf or tennis, or even any great evil in smoking or an occasional drink. It merely means that such things no longer satisfy the changed state of consciousness. Their indulgence was permissible for a certain state of consciousness, just as toys were our chief source of pleasure at one stage of our experience, but then became not only unnecessary later on,

but even distasteful because we had outgrown that particular state of consciousness. Through this transition, we outgrow the mortal or material state of consciousness and no longer indulge the human appetites or the human fears or anxieties.

It is this transition which takes place in consciousness to which Paul referred when he enjoined us to "die daily" in order that we might be reborn of the Spirit. Every day that we consciously remove ourselves from under the law and acknowledge ourselves to be living under grace, every day that we do that and every hour of every day that we have a conscious realization that we are living on the Invisible and by the Invisible rather than by anything visible, we are dying daily; and then one day it happens that we die completely and are reborn of the Spirit. When that moment arrives, there is no longer a human reaction to life: Life, then, is lived on an entirely different plane. One is not subject to the laws of the world; one is in the world, but not of it.

To every man and woman in this present age and in the foreseeable future—even to those who have made the transition to a spiritual state of consciousness—there will probably be a transition from earthly sight. The world may call it death or passing on, but it will not come as the result of old age, disease, or accident. Those people who have made this spiritual transition will not experience the torture of endless years of disease, the tragedy of accidents, nor the infirmities of old age, but will walk on to their next experience quickly and painlessly. I am convinced that the day will come when we, in the world, will continue endlessly visible to each other, never ageing past the point of maturity. We shall stand forth in the fullness of our realized Christhood, maintaining the full vigour of maturity throughout all time.

Resurrection as the Transformation of Life

Resurrection is much more than lifting ourselves out of a tomb in order to walk the earth again. The Master has already made that demonstration for us. Even though to human sense we may appear to pass on, our resurrection is assured—in far less than three days. We shall never be entombed; we shall never be buried or cremated—that will never happen to us. The tomb is our own concept of body. As long as we think of ourselves as body, we shall be concerned about our body; but as soon as we realize that we are not our fingernails or hair, we shall begin to understand that we are not the rest of the body either, and then we will lose all undue concern for the body. We do not have to make the demonstration of resurrection; it has already been made for us, and even our making it will not convince anybody on earth, unless some spiritually illumined person, seeing our demonstration of it, is given an added proof of its certainty.

But if we can prove resurrection here and now, if we can prove that our body—our concept of body—dies every year, as is indicated by the dropping of nails, hair, and skin, and probably, unseen to our eyes, muscle, flesh, and bones; and that, along with this process, our body is renewed year by year, so that we continue living on in youth, vitality, strength, and in the fullness of maturity—in the fullness of mental faculties and in the fullness of harmony—then, we shall be showing forth a resurrection which may awaken the world.

We have seen examples of that resurrection in the lives of many metaphysical and spiritual workers who have been active in their eighties and nineties, showing forth the full vigour of manhood and womanhood. This has been true of other people as well. There are islands in the South Pacific where people live in perfect and complete health until eighty, ninety, or a hundred and then one night quietly go to sleep and do not wake up in the morning. They have not died; they have completed their function on earth and they walk on just as the worm becomes the butterfly. But if the worm becomes the butterfly, do you doubt that a butterfly becomes something else? The evolution of life is just that. We shall not stay here in this form for eternity, but the nearer we get to our spiritual centre, the nearer we will come to the demonstration of the Master's words: "Destroy this temple, and in three days I will raise it up"[1]—I can lay down my life and I can pick it up again.

At our present stage of unfoldment, there comes a call to each one of us, at some time or other, to leave this plane of existence. There seems to be no purpose in our remaining on earth visible to human sight indefinitely. At this stage of unfoldment, we are still dealing with time and space, with a world limited to a circumference of twenty-five thousand miles. Eventually, however, we shall discover the infinity of the universe, and with that discovery will come the realization that it is of no consequence whether we are visible or invisible to the world. That, you can only begin to recognize as you look in a mirror and realize that you are not standing there in form, but that you are looking out at yourself from behind your eyes, and that the "you" of you is not occupying space. As a matter of fact, you will learn one day that that "you" is I, that that "you" is all of us, that all of us really are not all of us at all, but only one of us, and that One is God. Then you will understand why it will not be necessary for anyone to pass from here to there, visible or invisible.

It takes spiritual apprehension to discern the *I* that I am because that *I* is invisible. Remember, everything that takes place must take place as an activity of consciousness. Nothing can happen out there. Everything is the effect of an activity of consciousness. When you have the consciousness of truth, your demonstration out here in the world is truth; when you have the consciousness of resurrection, your demonstration in the world is resurrection. As an individual comes to a realization of this truth, the harmonies of life begin to appear. The activity of truth in consciousness is the word of God made flesh as harmonious being. This activity of truth performs its holy work of revealing pure spiritual being.

The Spiritual Path

When a practitioner on the spiritual path is asked for help and he sits in silence and quietness waiting for the inflow of the Spirit, it is very often given to him to behold the spiritual identity, the spiritual entity of his patient, actually to see his patient as he is in God's image and likeness. If the practitioner rises high enough, he will catch glimpses of the real body, and that body is not a physical form, nor is it a male or female form, but yet it is form. It is as tangible as that which we see with the eye, only we are seeing it

with the Soul and we are seeing it as it is. It is as if someone had sufficient vision to look out and see the sky from up in the sky, and the house from down on the ground, and at the same time all the space between. Our limited sense of vision does not permit that. So likewise, it is only in periods of enlightenment that our Soul-vision permits us to see the divine form, or this physical or bodily form as it really is. We are told that when we behold Him as He is, we shall be satisfied with that likeness. Yes, and when we see each other through our Soul-sense, then we shall be well satisfied with each other.

That is what takes place in healing. That is what brings about the healing. When one spiritually enlightened individual beholds reality, every form of discord or distress in range of that consciousness disappears. It is that which constitutes healing: the attainment on the part of one individual of even one single second of reality. In that second, the healing takes place.

When a teacher has a great deal of meditation work with students, in many cases, the teacher finally comes to an actual apprehension of the true identity of the student, and this awakens him out of his dormant state of humanhood into spiritual realization. The spiritually illumined teacher, being present with the student and meditating with him over a number of years, finally reaches right through the layers of humanhood to the centre of that student's being and, through his own illumined consciousness, beholds the Son of God and awakens the student to his spiritual realization.

Whenever I have the opportunity of working with students over a number of years —not that it always takes years—eventually the two become one. The consciousness of the teacher beholds the consciousness of the student and awakens it. From that moment on, the student is free in his own spiritual light, consciously one with God, no longer needing teacher or teaching, since now he is able to receive impartations directly from the Spirit.

In our present state of spiritual ignorance, these experiences are rare. In the first place, there are not many Occidental teachers who have achieved that conscious union with God which makes this experience possible. In days to come, there will be more such teachers. The small number of qualified teachers, however, is matched by the few students sufficiently desirous of the God-experience and wanting that experience enough to be willing to dedicate their lives to achieving it. It is not something that comes in such off moments as our spare time will permit, nor can it be achieved with our spare change. It requires devotion, whole-hearted devotion, not for any human reason—because there is no personal benefit to be gained. As a matter of fact, the exact opposite takes place: In gaining this experience, the student loses the world. The way is straight and narrow and few there be that enter.

There are not many who realize that there is a spiritual kingdom called "My kingdom," that there is a peace that has nothing to do with any amount of money or any amount of honour or any amount of grandchildren or any amount of anything else that can be found in this world—a peace that transcends anything known to human sense. The few students of the Occident who have realized that such an experience is possible have embarked on the search for God-realization. Nothing will prevent their success, because they have reached the stage where nothing less than the God-experience, itself, will satisfy them.

The way is straight and narrow, but the way is not to disregard our duties or family responsibilities. Instead, it is to come into such spiritual demonstration that these

responsibilities take their proper place, fall into line, making everything necessary for the achievement of the goal possible. It means praying so seriously and with such consecration, that the Spirit within opens out a pathway for the aspirant to find his teacher or his teaching, wherever these may be.

To many people coming into metaphysics, it is enough that metaphysical or spiritual help will take away the ills and the sins of the flesh or the limitations of the purse. Most people, therefore, rest on that rung of the ladder. In such human betterment, they have achieved their heart's desire: The disease is gone; the lack is gone; the unhappiness is gone; and now they can begin to enjoy life—"this world" life, the peace and satisfaction "this world" can give. There are some students, however, who are not satisfied with achieving the kind of peace that most men understand and desire, but they seek rather the peace that *passeth* understanding—the peace that this world can never give, regardless of how harmonious it is. There are those who are satisfied to find a law, if necessary a law of matter or a law of mind or a law of Spirit that will overcome the ills of the flesh. But there are others who could never rest until they come under grace; there, law cannot operate.

Resurrection: the Goal of the Spiritual Path

Such is the spiritual path. Its goal is resurrection and ascension. Resurrection from a tomb to walk the earth will prove little or nothing to anyone. To you who have set your foot upon the spiritual path, behold the resurrection: Recognize the Christ seated behind the eyes of every individual, sitting in the heart of every individual, constituting the soul of every individual. Look through the physical appearance of men and women to the *I* that sits back of their eyes, looking out at you. Look through their claims of sin, disease, lack, limitation, colour, and religion to the Presence, and, in so doing, you will have the actual experience of witnessing resurrection.

As you practice looking through the appearance to the invisible Presence, you will have the same opportunity that Jesus presented two thousand years ago to his followers. For those of you who have eyes to see and ears to hear, "Destroy this temple, and in three days I will raise it up."[2] Jesus gave his followers the opportunity to see him, and the Christ today will give you the same opportunity to witness the resurrection. At first, it may be the resurrection into sainthood of someone whom you call a sinner. It may be the resurrection of a dying person, lifted up into spiritual health, because you must remember that this spiritual path of ours in this age is filled mostly with those who were sinners or who were numbered among the living dead. Almost all of our effective practitioners have been either at death's door, very sick, very sinful, or very poor. They are bearing witness to resurrection from some very low states of humahhood—virtually dead states of humanhood.

As a matter of fact, if you were to investigate the history of the practitioners and teachers who are really known for their good healing work, who are known for living spiritual lives, you will usually find that these people have been at death's door either physically, morally, or financially, and have been raised up by this power of the Spirit, so

lifted up into newness of life that now, when you look at them, you are seeing what the world calls saints. They were not always that way. They were dead in sin, or dead in disease, or dead in poverty, but now they are alive again in Spirit. It is possible that you may witness this form of resurrection before you witness the other form, that is, before you witness the raising up of those who have passed on.

The Teacher Within

Spiritual teaching is an impartation from an enlightened consciousness to a receptive consciousness. A student on the spiritual path receives truth from a teacher when the student sits silently listening, but when the student is permitted to argue, debate, or discuss truth, the whole situation is on the human level—on the intellectual plane—and no spiritual teaching takes place. If a student must hear the spoken word, let him go to his practitioner or teacher, listen, and sit in silent receptivity. The attitude in spiritual teaching is that the teacher is, at that moment, the master; the student is the student. Spiritual teaching can only take place through the impartation of the Word to the receptive thought. No student, who is a true student, will ever believe that he knows enough to discuss truth with a teacher; no teacher will ever believe that truth can be learned by discussion. That does not bar the student from asking questions, but it means that when a question is asked, even though the student may not be convinced, he is at least satisfied that the best answer available at the moment has been given.

When going into meditation, remember that your teacher is within you. Your teacher is enthroned within your consciousness. This teacher, you can meet face to face within your own being. Your teacher—the teacher within you—will never leave you nor forsake you; your teacher will never abandon you nor be absent from you—not even in the valley of the shadow of death, not even if you make your bed in hell, not even if you are in the depths of sin. Your teacher will never leave you, and you are at liberty any second to turn within, talk to your teacher as if your teacher were sitting in front of you, and eventually, you will learn to receive answers from your teacher. "*I* will never leave thee, nor forsake thee . . .[3] *I* am with you alway, even unto the end of the world."[4] That is your teacher, the only teacher worth listening to, the true teacher. This teacher will lead you in the way everlasting.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left . . .[5] Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.[6]

ACROSS THE DESK

The observance of Easter commemorates the attained spiritual consciousness of

the Master, and rightly understood, in our lives of contemplation, this holy day cannot be separated from Christmas, at which time the birth of the Master is commemorated. From birth to the Ascension, the Master's life is a continuous record of spiritual consciousness unfolding, disclosing, and revealing itself.

Christmas brings the promise of peace on earth to men of good will. In the life and teaching of the Master, we are shown the way to this gift of peace.

Heretofore, the world has considered much of the Master's teaching too impractical to be incorporated into everyday life. Now, with the world-wide spread of spiritual teachings like The Infinite Way, the world is better prepared for the acceptance of the truth which will actually set men free. In the following newspaper editorial, one of the editors of *The Dayton Journal Herald* plainly has in mind a major principle of The Infinite Way, that of praying for our enemies, as taught by the Master. This, of course, follows his startling teaching, "But I say unto you, That ye resist not evil. . . ."

Christmas Peace

How beautiful the Christmas season is! Man has poured devotion on it, not only the devotion of a few days or months, but that of centuries.

Into Christmas observance he has brought customs from religions other than that of Christianity—the use of mistletoe and holly, the use of decorated tree. People of many lands have brought, to Christmas, carols and anthems. These we sing in our homes and in churches.

We listen again to the Bethlehem story and picture to ourselves a scene of shepherds as they hear sung from the skies: "On earth peace, good will toward men."[7]

It is at this point that some of us may wonder why, if peace be the gift of God, we have not received it. But, as we query this, would it not be well if we considered whether or not we have something to do that the peace of heaven be fulfilled in us. Have we steadfastly endeavoured to put into practice the teachings of Jesus of Nazareth? Have we learned to forgive "seventy times seven" or to pray for our enemies?

True, we may believe these are instructions fit only for Sunday. And never, surely, have they been put into practice on a large scale. We have opened our churches during war-time to beseech blessings for our own soldiers, forgetting that the Master said that praying for our own avails little.

What if we should open our places of worship to pray for our enemies? Not, of course, that they be enabled to fulfil their human greeds, but rather that the centre of their beings be opened so that, as the poet Browning says, "the imprisoned splendour may escape."

Then it could be that weapons would fall from our respective hands as we reached them out in a gesture of brotherhood, and enduring treaties be signed at the peace tables of the world. Then it could be that across the skies of the nations would sound the Christmas blessing: "On earth peace, good will to men."

In the spiritual journey from Christmas to Easter, the lesson is a continuous message of non-resistance to evil, of praying for those who in any way offend us, and of

forgiving, forgiving, and forgiving. This reaches its height when the Master, before the Crucifixion, is taken prisoner and rebukes Peter who would defend and protect him, reiterating once again the two laws which were soon to carry the triumphant Master to full realization: “Put up again thy sword . . . for all they that take the sword shall perish with the sword . . .[8] Father, forgive them; for they know not what they do.”[9]

Easter reveals the achievement of full Christhood by the Master and reveals the way by which we can attain immortality. The Christ-experience we seek is revealed from Christmas to Easter, and each step must be taken in its proper order to enable us to achieve the ascension above material sense. And here let each student remember that we are called upon to rise above the so-called good material sense as well as the erroneous. The Christ-experience leads to the ascension above the human mode of life to the spiritual.

This season of the year is a good time in which to review our programme on the path of The Infinite Way. Herewith is a summary of steps to be taken on our journey from Christmas to Easter:

THE INFINITE WAY REVEALS

I. The nature of the Christ-experience

A. A present possibility

B. When achieved, the Christ takes over our experience

C. The Christ acts as a power performing that which is our work

D. The Christ draws to us everything necessary to our daily life

1. Persons

2. Things

3. Supply

4. Opportunity

5. Activity

6. Reward

7. Recognition

II. The nature of God, correcting the false impressions of current teachings

III. The nature of the Christ-mission, now and of old, correcting prevalent beliefs

IV. The nature of prayer according to the revelation of Jesus Christ

A. Receptivity to the Word which is uttered or expressed *to* you from *within* you

B. Prayer is the word of God

1. Not something a person speaks or thinks

2. That which God utters and we hear, receive, or become aware of—"he uttered his voice, the earth melted"[10]

V. The nature of spiritual meditation leading to communion and union

VI. The nature of individual being

A. "I and my Father are one"[11]

B. God constitutes individual being

1. I have all that the Father hath

a. Infinity

b. Allness

c. Supply

d. Home

e. Companionship

2. Nothing can be added to individual being

a. Through Christ, I can do all things

b. Through my Christhood, I am and have all things

c. I have meat, wine, water

d. Instead of drawing to me, I live out from the centre

VII. The nature of the healing and saving power

A. Healing is not the result of conscious thinking, but of ideas imparted to consciousness from within

B. God is

1. Perfection is—completeness, harmony, health, joy

2. We must bring ourselves into this perfect state of being

a. Acknowledge him in all thy ways

b. “Thou wilt keep him in perfect peace, whose mind is stayed on thee”[12]

c. “Abide in me, and I in you”[13]

C. Healing does not improve the mortal man, but reveals the Christ-man as individual you and me

VIII. The nature of error

A. Understanding the nature of that which appears as error

B. Knowing neither good nor evil

IX. Truth revealed

A. By being consciously known, read, and declared

B. Through receptivity, Truth is imparted from within

It is now mid-February and out here in Hawaii, the rains and winds of winter are giving way to longer days of warm sunshine. At Lotus Garden, twenty of us have completed two weeks of advanced class work—*The Kailua Advanced Class*. Suddenly, one night the call came to conduct this work, and within three days, a group of twenty had assembled and were ready for it. It *is* an advanced class. Everyone can benefit from it in some measure and will find the tapes on which it is recorded of value, but only those who have studied The Infinite Way earnestly for some time will have the developed consciousness to absorb it.

This class had its beginning in New York City, March, 1956, and was continued in Melbourne, Australia; Chicago, Illinois; Seattle, Washington; Portland, Oregon; Victoria and Vancouver, Canada; New York City, November, 1956; and finally the circle was completed in *The Kailua Advanced Class* in Hawaii. This last Kailua Class embraces the highlights of the 1956 work, plus the fruitage of our three daily sessions of healing work. Recordings of this class are being studied in Australia, Africa, Canada, England, and the United States.

Those of you who have followed the monthly *Letter* and have heeded my advice in regard to the study of the message of The Infinite Way will now be prepared to take a higher step in spiritual unfoldment. This is the work leading us through the transitional stages into the spirit of truth. Here students practice the surrender of the use of the letter of truth so that life may be lived by grace. Those who attempt this step before thoroughly understanding the letter of Truth cannot hope to succeed, but those students who have been patient in learning and practicing with the letter can now experience the actual consciousness or spirit of truth.

Those individuals who continue as students of The Infinite Way will require even greater patience and perseverance as we now take up the work of higher spiritual consciousness. Here our concern is not merely exchanging inharmonious physical, mental, moral, or financial conditions for harmonious ones, but rising now above the harmonious conditions of human life into the spiritual. Heretofore, students have understood metaphysical and spiritual study as a means of bringing the activity of the Christ to conscious experience to dispel the discords of sense. Now they will realize that the activity of the Christ, realized, dispels *all* material sense—the good as well as the evil material or human conditions—and reveals spiritual harmony, spiritual activity, spiritual grace. As a foundation for this higher atmosphere of life, an even deeper study of the Writings and Recordings, more meditation, and greater healing work will now be required of those who have been on The Infinite Way with us during these years.

In this higher consciousness, you will begin—slowly perhaps—to experience *My* peace, *My* meat, wine, water, *My* life, and *My* joy. In this consciousness, you experience the kingdom of God and His strength, His power, His wisdom. This is the Fourth Dimension of Life. It is the goal of Infinite Way living.

About the middle of March, I expect to leave Hawaii to spend a few days in Chicago and New York, *en route* to London, where I shall spend the month of April giving lectures and conducting classes. Following this, there will be two weeks on the Continent before I return to my new home in Hawaii. By the time you receive this *Letter*, I shall be in Europe taking this message to Edinburgh, Scotland; Manchester, Blackpool, and London, England; The Hague, Holland; Germany; and Switzerland.

With three dedicated Infinite Way students, I have been working all month on healing work—several sessions each day and evening—and through this effort, we hope to show forth greater works and make healing more simple for our students to achieve and practice.

In the monthly *Letter*, the younger students will find the steps necessary for their instruction and practice, and the advanced student, before reading and studying *The Letter*, will find, through earnest prayer, the higher steps and the spiritual atmosphere necessary to progressive spiritual unfoldment and God-realization.

[1]John 2:19.
[2]*Ibid*.
[3]Hebrews 13:5.
[4]Matthew 28:20.
[5]Isaiah 30:21.

[6]Isaiah 60:1.
[7]Luke 2:14.
[8]Matthew 26:52.
[9]Luke 23:34.
[10]Psalm 46:6.
[11]John 10:30.
[12]Isaiah 26:3.
[13]John 15:4.

CHAPTER FIVE: MAY

The Christ, The Presence in You

THERE is a Presence and a Power which is always available to us, but it can only be realized in secrecy and in silence. Secrecy is one of the most profound truths revealed in the Master's teaching:

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.[1]

Secrecy is an important principle of The Infinite Way and forms a vital part of its message. Those who have taken this teaching seriously and have followed it have benefited beyond words. There are others who have received the teaching, but who have not understood it. In their inability to perceive its significance, they have not obeyed it, and therefore, have not benefited from it.

No teaching is of real value as long as it remains an abstraction; it must find expression in our daily life. Every principle of The Infinite Way should be related to our experience and then lived as our experience. Let us take, as an example, this principle of secrecy enunciated by the Master and see how it can be applied to our everyday relationships.

If I perform some good and generous act and if my friends hear about it, they will, in all probability, praise me, thank me, and speak well of me. My ego may be

considerably inflated by their acknowledgment and recognition of my good deed. On the other hand, if I do some good deed, but keep it secret, so well-locked up within myself that no man knows about it, the all-seeing Eye and the all-knowing Mind, this omnipresent, infinite Intelligence, that knows all about what I have done, witnesses my good works in secret and then, in some mysterious way that It has, rewards me openly.

In the same way, if I pray publicly with sufficient noise and ostentation, the newspapers and magazines may write articles about my praying seven or seventy times a day, and I am sure that there will be some men and women who will puff me up with their adulation. But of what benefit is that? If, however, I pray in secret, if I commune with the Father within me, the Father, which is omnipresence, omniscience, divine intelligence, and divine love, knows that I am praying, and I am rewarded, not by man, but by God.

This principle of maintaining the sacredness and integrity of our spiritual life by keeping secret every thought and deed motivated by the Spirit operates in all fields of life. It is especially fruitful when applied to our relationships with each other. There is only one way to love your neighbour as yourself, and that is to love him in the same way in which you love yourself. Humanly, you know your own faults, your own weaknesses; and humanly, you may criticize yourself severely because you know that you do not measure up to your own highest standard of what is right. Yet, in spite of all that, inwardly, you know that the Christ is your true identity and that you are spiritual, even when you fail to live up to that high ideal. Actually, you are the child of God, spiritual and perfect, and every day you pray that your outer actions will conform to that which you know about your inner Self. The only way you can love yourself is by knowing your true identity as the child of God.

Recognize the Christ in All Men

To love your neighbour as yourself, you must do the same for him that you do for yourself. Realize that in spite of his human faults and failings, your neighbour is the same Son of God that you are—but do not stop with knowing this about your neighbour. This is true, not only of your neighbour, but of every person you meet. It is true even of your enemy—personal, national, racial, or religious. In the secret place of your inner being, know that the Christ sits enthroned in the heart and soul and mind and body of every individual on earth.

When you talk to your employer or employee, when you meet tradespeople, or when you see friends or relatives, inwardly greet every one of them: “Greetings, child of God. I salute in you the Christ of God.” Say it silently and secretly. Do not let anyone know that you are doing this. Let the results speak for themselves. Never doubt, for a moment, that all those whom you meet will quickly discover something in you that changes their whole attitude toward you, although they, themselves, may not know what it is. Eventually, you will hear them say, “You have something. What is it?” Of course, what you have, and what they are feeling, and the thing to which they are responding is the knowledge of their true identity and your willingness to acknowledge it in spite of

appearances to the contrary. This recognition of the Christ in the secrecy of your own being is rewarded openly.

We are apt to wonder why people, sometimes even our own associates, are not more friendly to us than they are. But the reason is very plain: We are holding them in condemnation to their humanhood. It is unfortunate enough that they are doing this to themselves without increasing their burden by adding our own condemnation to their already severe judgment of themselves. Release them; set everyone free by beholding the Son of God in every person you meet.

In this work there is a continual aloneness, but it is never lonesomeness. There is an aloneness, the aloneness of an individual's being one with God, but separate from the rest of the world. But in such oneness with God, there is no such thing as being lonely because there is a tabernacling with this It, with this Presence, this Spirit, that sometimes you can even feel moving around in you. In your experience, there will always be people present to express love and understanding—more than you have title opportunity to enjoy fully—but the aloneness remains.

The Master's principle of secrecy is very powerful. You do not have to leave your home to attract your good to you, whether it be in the form of friends or opportunity. You can sit quietly in your home, in your place of business, or in your church, temple, or class and you can draw the world to yourself. But it can be done only through God, and not through man. Business firms advertise and frequently divert a large portion of their budget to this purpose in an attempt to double or redouble their business. You will discover, however, that you can draw your good to you without the expenditure of large sums of money. Take the few dollars, or even the few cents which you may have, and share them with someone secretly, so that the rest of the world does not know that you have shared them. It does not have to be money: Share books, service, or share a prayer, but share something which only God knows about and be sure that you tell no man what you have done. You will find that what God sees in secret, He first multiplies tenfold or a hundredfold and then shows it forth so unmistakably that all men can see it.

Your heavenly Father is within you. Is it not fantastic to believe that you could do anything that would not be known to the heavenly Father? Whatever God witnesses in secret is rewarded outwardly in our affairs. This principle works in the living of our lives on this human plane, but it brings with it spiritual fruitage. Let us learn to acknowledge secretly that we are the children of God, that regardless of our human failings, the Christ sits enthroned in our innermost being; and then, let us remember to acknowledge that same truth for our neighbour, whether that neighbour be friend or foe, associate or competitor. Let us recognize Christ as individual being, but let us do it secretly, silently, sacredly, and watch the magic that takes place in our lives. There is no secret about how to make friends. Recognize the spiritual identity of every person you meet and you will soon have more friends than you could possibly want or need.

Realize the Christ Around the World

Through transportation by jet propulsion in this atomic age, distances have been

reduced almost to the zero point. The distance that once took months to travel can now be bridged in a few hours. The whole world has become our neighbourhood, and people living thousands of miles away from us, our neighbours. It is not enough to number our friends by their immediate proximity to us on the same street or in the same neighbourhood. We must extend our concept of friend and neighbour so that it becomes broad enough to include the world. Inclusiveness, rather than exclusiveness, must be our goal. This necessitates the relinquishment of the bigotries and the dogmatism which would separate and divide one man from another. We are all conditioned by prenatal influences, home environment, education, and personal experiences, and because of those influences and experiences, we interpret other ways of life in terms of our own background. That is what makes us human beings. Try as we will, there is no way by which we can give up these preconceived ideas—except one. When Spirit touches consciousness, all previous concepts disappear, regardless of their tenacity. Then, we no longer hug to ourselves our Protestantism, Judaism, or Catholicism, our racial pride, or our economic sufficiency or insufficiency. Now, these things take their proper place, and we are one with all life, one in the realization, not only of our own identity, but in the recognition of the true identity of every person and thing.

Only the touch of the Spirit—the Presence within—can transform consciousness so that our lives show forth more love, more generosity, more freedom, more justice, mercy, equity, and more gentleness and peace. Memorizing words in a book will not do this for us. There are people who have memorized whole books of truth-teaching, and nothing has happened. There has been no change in their lives. They have added more knowledge to an already heterogeneous mass of undigested statements about God and the universe, but such knowledge has not touched their Soul. Knowledge, alone, cannot touch the Soul, because the word of God is not the word of God when it comes out of the human mind. Only a conscious realization of the presence of God, a realization of the Christ, can unite us in true brotherhood and lasting friendship and dissolve the mesmeric sense which binds us in chains to “me,” “mine,” and “thine.”

The activity of the Christ can never be limited to operating exclusively for our own selfish purposes or for those of our families. The purpose of the Christ is to establish the kingdom of God on earth—not to bring good to a few favoured individuals who know the right words. I am convinced that the world can be transformed through the realization of the Christ in individual consciousness. Many years ago, I envisioned a band of Christ-consciousness around the world, having no human ties of any kind, but dedicated to a conscious realization of the presence of the Christ on earth as in heaven:

Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of the Soul, therefore we know liberty without license; we are a united universe without physical limits; a divine service to God without ceremony or creed. The illumined walk without fear—by Grace.[2]

Anyone can be a part of that invisible band who is willing to sit in silence until he has a conscious feeling that God is on the field—that all is well. When that feeling comes, he has released the Christ into the world, this Christ that has been locked up inside of his heart. The Christ realized dissolves the errors of this world which we may

lump together in one term, material sense. The realized Christ operates in human consciousness, making it receptive to Truth. Little by little, the Christ is taking hold of human consciousness, but the Christ can only come to consciousness through realization. The Christ is always there and has always been there, but it is only in the degree of our realization of It that It becomes active in our experience:

Somewhere within me there is a Presence. It eludes description, but it is a Presence which I can feel and of which I am aware most of the time. It is always present, but there are times, after a busy day or night, when I may not feel It and be able consciously to touch It or be touched by It. Then, at such times, I become very still and quiet, and suddenly It returns to my conscious awareness.

This Presence performs whatever work is done through me. I am not the worker; I am the instrument for Its activity. It is this Presence which does the work through me or does it for me. If I sit quietly with an inner receptivity, It prays; It utters that voice which makes the earth melt; It meditates. I merely become silent, while It performs Its work in me and through me. Christ, the Son of God, lives my life. I can of mine own self do nothing. If I speak of myself, I bear witness to a lie. It is this Presence within me that is my capacity and my talent, and it is this It which is performing Its function through me.

Christhood reigns in me. Christhood flows through me to this world. Christhood animates my every act. Christhood flows through me to bless every individual with whom I come in contact. Christhood is the measure and the capacity of my experience.

This Presence, this Christ or Son of God, is within each one of us, performing for us and as us. However, It functions only for the person who has achieved Its realization. You are only the Son of God when the Spirit of God worketh in you. You are not the Son of God while you are using the personal sense of "I." You are a selfhood cut off, in belief, from God, entertaining a sense of separation from God. When you begin to see that the good you do is not being done by you, you may be able to break through Paul's dilemma, "The good that I would I do not: but the evil which I would not, that I do."[3] At that stage of Paul's development, there was an "I," but that was no longer true when he could say, "I live, yet not I, but Christ liveth in me."[4] In his earlier stage, he had to admit, as do we, "I am better inside than I am outside. I would love to be doing good things, but I am always doing the wrong ones, or nearly always." That is true of us only when we are in the state of "I."

Divine Adequacy

When, through meditation—and this Presence is only realized through meditation—you finally come face to face with the fact that there is an inner Selfhood, an inner you, then "greater is he that is in you, than he that is in the world."[5]

This He *that is within me is my true being; It is my spiritual Selfhood; It is the Christ which overshadows me, the Spirit of God in me, Immanuel or God with me*.

As you acknowledge that and step a little bit aside from yourself to let It have sway, you become aware that many things are done through you and by you, which inwardly you know that you consciously did not do and consciously could not have

known how to do. *It* did them through you.

Many times you have undoubtedly entertained a sense of limitation about your own capacity. You may feel, whether it is in the healing work or whether it is in the field of business, in some professional activity, or in your relationship with relatives, friends, or associates, that you are inadequate, and no doubt you are and always will be. The more you become aware of the Presence, the more will you realize your own inadequacy as a human being, until eventually you know, as did Jesus, "I can of mine own self do nothing."[6] When that realization comes, you will be performing wonders in your own field of endeavour, but you will know it is not you who are doing it; you will know that *It* is doing the work.

Every one of us has this It within him. Every one of us has the Spirit of God, or the Christ, at the centre of his being, but most of us have not come fully into the conscious awareness of It, or else that awareness has been felt only once in a great while. We have not yet reached the stage where we can achieve it as a matter of will, or where we live in it all the time. The day comes, however, when this Withinness, this inner Self, is functioning all the time, and most of the time we are consciously aware of It, and on the few occasions when we are not, we can restore ourselves to Its awareness by deeper meditation. It is always present, awaiting our recognition. By It, we can do all things.

Acknowledge that there is a *He* within you and that this *He* is greater than any circumstance or condition in the world. Then, having recognized that, begin to practice acknowledging It in every circumstance of life. In the beginning, you may have no feeling at all of the Presence. In that event, you may have to accept the word of the Hebrew prophets, of the Christian mystics, or of the Oriental mystics, all of whom have found it to be true that there is a *He* or a *Me* within. "Look unto me, and be ye saved[7] . . . Is there any God beside me?" says Isaiah, "I know not any."[8] In the *Bhagavad Gita*, there are whole passages that caution us never to seek for things, but to seek only *Me*, recognize only *Me* in the midst of you; acknowledge *Me* in the midst of you. Innumerable passages of Hebrew and Christian Scripture reveal the fact that there is a *He*, a Christ, a Father, a Spirit of God in us. With such impressive authority, be willing, even if you do not experience it at once, at least to acknowledge that these men were wise and truthful, and that their lives and the lives of their disciples bear witness to the fact that this is true.

The same *He* that was within Christ Jesus is within you, and, furthermore, It has the same power in you that It had in Christ Jesus. The same power which raised up spiritual truth in one era, raises it up in another. That same power which was the God of Abraham, Isaac, and Jacob, that same power which was the Spirit that raised up Jesus Christ from the dead, that opened the Red Sea for Moses, that made manna fall from the sky, that same Power which carried Paul through persecutions, *that same Power dwells in you*. All of these great spiritual lights have revealed that He that is within you is greater than any circumstance, person, or condition in the world. He that is within you performeth whatever it is that is appointed for you to do. He that is within you perfecteth that which concerneth you. This *He* is closer than breathing and nearer than hands or feet:

Before Abraham was, I *am with you*. I *will never leave you nor forsake you*. I *will be with you unto the end of the world. If you walk through the waters*, I *will go with you; if you go through the flames*, I *will go through them with you*.

There is a Presence within you, and Its name is I. First, recognize this Presence and then begin the daily and hourly acknowledgment of It. If necessary, every hour on the

hour, acknowledge:

I, *in the midst of me, is mighty*. I, *in the midst of me, was with me since before Abraham was and will be with me unto the end of the world. If I go through the valley of the shadow of death,* I *will go with me. Wherever I go,* I *will go with me; whether it is up in an airplane, down in a submarine, or wherever it may be,* I *am always in the midst of me. This* I *performeth the work that is given me to do*.

The day will come when you will realize that you have done and are doing things that you, of yourself, did not have the capacity to do: *I* did them through you—the *I* of your own being, that It, which we call the Christ, did these things. Recognizing and understanding *I* as the doer, you can receive appreciation, but never will you take praise or consider money as your personal possession. Once you understand that what you are receiving is for something that *I*, the Spirit of God within you, have done through you, you will always consecrate it to the purpose of the *I*, the spiritual message and mission.

Acknowledge Him in All Thy Ways

"I live, yet not I."[9] Christ performeth that which is given me to do. This is the promise and the prophecy of the Master, of all masters of all time. Acknowledge It; in all thy ways acknowledge Him—in *all* thy ways. When you get out of bed in the morning, acknowledge that you, of your own self, could not have done it. If you are awakened out of a sound sleep, acknowledge that you would have gone on sleeping but for an inner prompting that awakened you. And if you are awake and go to sleep, acknowledge that an inner urge, an inner prompting, gave you this rest. If you are successful, acknowledge that only the gift of God, the grace of God, could have made it possible. If you fail, acknowledge that only through a sense of separation from this *I* could there have been any failure, if failure it was. You may find that what appeared as failure was not failure at all, but only an experience to awaken you to your true destiny.

Acknowledge Him in all your ways, even when you have no evidence of the Presence. Agree that it is so even if you have not yet demonstrated it. As you persist in this practice and in your meditations, the day will come when you will feel a quickening within you. You will feel a peace that passeth understanding and you will know what spiritual rest means. You will know, in some way, that the Christ has come alive in you, that the Christ has been born or has been awakened in you. From then on, you woo the Christ. Hour by hour, woo the Christ; pursue It; acknowledge It; recognize It; step aside so that It can do a little more while you do a little less.

The day will come when this Presence will be such a living reality that most of the time you will be consciously aware of it. When you become too busy, It may recede into the background, but then a moment of not busy-ness will come, and It will again be with you. If the busy-ness is too intense and you seem to have lost It or to have become separated from It, you will find that deeper meditation will restore It to your conscious realization.

It is this Presence, entertained in secrecy and silence, that draws unto us our own and unites us with all life, in love, understanding, mutuality, and co-operation. We are

united in one brotherhood by an invisible bond. That bond is the Christ of me and the Christ of you, making us of one household. Ultimately, this invisible bond of love will become the relationship of the whole world.

Acknowledge Christ in the midst of you, and then acknowledge Christ in the midst of all individual being—human, animal, vegetable, and mineral. This same Christ permeates the weather, the stones of the ground, the bottom of the sea, and the very air itself. Acknowledge that you are never outside of the realm of Its bosom, Its protection, Its love, and Its care, Its direction, Its wisdom, Its strength, and Its health.

Illimitable Scope of the Activity of the Christ

As you dwell upon the scope of the activity of the realized Christ, gradually, will come the conviction that this realization of the Christ can be applied to every circumstance and condition that touches your consciousness. If a depressing report of some disaster comes blasting over the radio, or if you read in your newspaper of sickness, infection, or contagion in your community, you can bring to that situation the activity of the realized Christ. As you witness the realized Christ in action, performing Its function, not merely in something as close to you as your body, but as far away from you as the other side of your community, you will understand that this activity of the realized Christ can permeate the entire universe, dispelling the causes of sin, sickness, and poverty, wiping out of human consciousness false desires, false appetites, and false ambitions.

If you have the opportunity of witnessing fear dispelled in yourself or in someone close to you, you should be encouraged to go deeper in meditation that you may witness the realized Christ dispelling fear in the consciousness of whole communities and nations. You have only to watch the miracle in yourself and in your family as fear disappears to know what it can do for the world. When there is no longer fear in world-consciousness, there will be no wars. Greed, lust, anger, and false ambition disappear with the disappearance of fear. Fear is the basis of practically every sin that man commits, individually or collectively—personally, nationally, or internationally. We fear a loss of somebody or something. We fear a loss of something we value; we fear a loss of our property or of our nation’s property; we fear a collapse of our economic system; or we fear a restriction of our freedom.

The activity of the Christ realized dispels fear in your consciousness and in mine. The activity of the realized Christ will dispel fear in your home or your business; the activity of the realized Christ will dispel fear in your community, but there must be the realized Christ to do this; and in this age it is you, and you alone, who are responsible for the degree of Its realization. Wherever there is a realization of the Christ, there will be liberty, experienced and known.

This is the message of The Infinite Way. This is the mission of The Infinite Way. It begins by realizing the activity of the Christ in your consciousness and in mine, so that you and I may be healed of our physical, mental, moral, and financial discords. Then It takes over our family life. The activity of the realized Christ in your consciousness and in mine must be a leaven in your home and in your business, and from there It must go out

into the entire community—into capital and labour relationships, into local government, into national affairs, into whatever place there is a problem in this world to be met.

When, through the realized activity of the Christ, we have witnessed the overcoming of the discords of life, we take the higher step of The Infinite Way and begin the ascent above human and physical harmonies. We rise above the pairs of opposites; not only above ill health, but above good health as well; above poverty, but also above wealth; above discordant conditions as well as harmonious conditions into that realm of consciousness where only *God is*. Only in inner silence and inner stillness can God impart to us that which *is*. When we are willing to be a perfect transparency to receive the instruction of God, then God speaks in our ear and shows us the spiritual reality, the Christ. If we can be touched by this activity of the Christ so that we are willing to "die daily" for each other that our spiritual nature may be reborn, is there any limit whatsoever to the scope of the activity of the Christ, the Presence in you?

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.[10]

CABLE FROM LONDON

When a statement in the mind becomes a feeling in the heart, you can know that God is holding your hand. Reading and hearing about God's grace is learning the truth, but relinquishing the desire to ask God for anything is putting truth into practice. God is not a power that is going to do something: *God is the something*. You cannot use God or Truth, but God can use you.

Making Friends with a Friendly Universe

Every once in a while, a spiritual gem of literature appears on earth which, when we ponder and assimilate it, draws us into the very heart of God. Henry Thomas Hamblin, not only my dear friend, but the friend whose hand touches every Soul he meets with healing love, has just given us such a pearl, greater than price, *Making Friends with a Friendly Universe*. This is a treasure which will make your heart sing as you realize that here, in this book, a man is giving you his life's experience of the Soul. He is sharing with you that which has made him England's beloved mystic. England is but the home of his body: His Soul, his love, and his hand are wherever you are, and you unite with his life as his precious words enter your mind and heart.

In this booklet, Mr. Hamblin quotes one of our favourite Browning passages:

Thy love
Shall chant itself its own beatitudes
After its own life-working. A child's kiss

Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.

The Art of Meditation
Recommended for Lenten Reading

You will be interested to know that *The Art of Meditation*[11] has received special recognition in Protestant religious circles. Edmund Fuller, literary editor of the *Episcopal Church News* and reviewer for *The Chicago Sunday Tribune Magazine of Books*, has included *The Art of Meditation* in a list of twenty-six books especially selected for Lenten reading, a list which he was requested to compile for the Religious Publishers' group and which was published in *The Saturday Review of Literature*, March 9. *The Cleveland News* of March 4 points out that more than nine hundred adult-level titles of religious books were published during the year, an astonishing output in this field. *The Chicago Sunday Tribune Magazine of Books*, March 17, says that "this indicates an increase in serious, meditative reading by Americans." From this impressive number of books, *The Art of Meditation* was selected as one of the twenty-six books recommended for Lenten reading. It is interesting to note that not all the books on Mr. Fuller's list were current publications. Included in these twenty-six titles, were several classics of religious devotion which have stood the test of time.

Comments and Reviews

A programme to guide daily meditation to suit each individual's needs.
Retail Bookseller, New York City, December, 1956.

Joel S. Goldsmith, a writer and lecturer who is well known in Los Angeles, has turned out a highly significant book dealing with spiritual wisdom as distinguished from mere intellectual knowledge.

Today many people are praying for the purpose of getting something. Goldsmith holds that meditation should be undertaken without ulterior motive.

"The purpose of meditation," says Goldsmith, "is to attain divine grace . . . but we can never receive the grace of God so long as we seek it for the purpose of demonstration, that is, seeking God in order to possess some person or thing, or to achieve some place. That is the reason meditation can never be used to demonstrate an automobile, more money, or a better position; meditation is for the purpose of realizing God."

On the subject of meditation for healings, Goldsmith states, “As long as we are merely trying to exchange physical discord for physical harmony, we can have no conception of what the kingdom of God is, of spiritual riches, or of spiritual health. We must begin our meditation with the recognition that neither health nor wealth is the object of our search for God.”

One more quotation which illustrates Goldsmith’s approach to a significant subject is this, “Any meditation that has within itself a single trace of a desire to get something from God or to acquire something through God is no longer meditation.”

Of Goldsmith’s previous books, the best known is *The Infinite Way*. A previous resident of Hollywood, he has been lecturing in Europe, Africa, and Australia, as well as the United States, but spending much time in Hawaii.

Walter L. Scratch. “The Scratch Pad”, *California Citizen News*, Hollywood, December 17, 1956.

This book may not be an immediate best seller. But in the long run it will be, for *The Art of Meditation* is destined to be a classic, a book which will endure along with other great spiritual works.

It treats of the necessity of meditation in learning the nature of God and in contacting God through prayer.

The author, Joel S. Goldsmith, says that the world, on the whole, does not know God; that if it did, its anguish, its wars, its sin and death would vanish.

True, he says, there have been men and women throughout the ages who have known God, have had conscious union with God; among these, Moses, Elijah, Jesus, John, Paul. But, on the whole, the author writes, we have no knowledge of God as the living Power and Presence with whom we are one.

But, he continues, individuals can learn the nature of God and how to contact Him so effectually in prayer that they will be helped into full redeemed life.

While such prayer is possible, the task of achieving it is difficult, according to the author. But he instructs the reader, in simply couched manner, how to realize truth. He writes in part: “Christ buried in the tomb of the mind will not come forth and do works, but Christ risen in our consciousness, Christ raised from the tomb through meditation and communion—that is the miracle worker of the ages.”

Mr. Goldsmith says that the seeker for God must first learn His nature and that this may be done by contemplation. And, as patterns for our guidance, the author has presented many meditations which, he believes, if studied and taken into individual consciousness, will raise it to a high place. Then, in some quiet moment when all human thought is stilled, when all the noise and confusion of human living is hushed, in some moment of pure humility the God-experience comes in. And never again is that individual quite so grossly human.

Continued practice of meditation will result in the Christ taking over, Mr. Goldsmith writes. And when the Christ takes over, the individual, according to the author, is not, thereafter, subject to human ills.

The author is becoming widely known as a teacher of things spiritual. He lectures and has classes in the United States, England, Scotland, Holland, South Africa and Australia.

He is the author of previous books, among which are *The Infinite Way, Living the*

Infinite Way, and *Practicing the Presence*.

Merab Eberle. *Dayton Journal Herald*, December 13,1956.

This writer gives contemporary expression to the mystical affirmation that God is indwelling, nearer than hands or feet, a very present help . . . those who are ready to give heed will discover Goldsmith with joy . . . [There is] thoroughness of conviction in the reality and power and sufficiency of God. Such conviction is an impressive thing, and for those able to share in it a most strengthening one. Goldsmith effectively sets aside distractions and insistently calls on one to be still and know the inexpressible.

Alfred C. Ames. *Chicago Sunday Tribune Magazine of Books*, January 6, 1957.

"Nobody," says the author, "could earnestly follow for any length of time the instruction in meditation as set forth in this book without noticing a change of a radical spiritual nature." When we have learned to value the Christ, we see Him as He is, "and God appears as the wholeness, the abundance, the harmony, the peace, and the joy of our experience." Author Goldsmith divides his exposition of meditation into three parts: The practice, the experience, and the fruits of meditation. He urges the reader to practice meditation at least twice daily and to turn to the kingdom of God within himself, to listen to the still small voice where "truth leaves the mind and enters the heart" becoming "a living thing within our being," the purpose being to attain divine Grace, to realize God, to turn from human things to the Infinite Invisible. With the object of listening to the still small voice one should consider any facet of spiritual truth proper subject for meditation. The most worthwhile part of the book is the section of ten meditations the author includes of "spiritual facets" he has chosen from Biblical texts. The fruits of our meditation will be spiritual living wherein we depend on divine guidance rather than human judgment. And, believes the author, those who recognize the Risen Christ should show others the way . . . the book will be valuable to serious laymen for its way to meditation and the meditations in themselves.

V. Kirkus Bulletin. New York City, February 1, 1957.

An able manual of introduction to the declining meditative art and an elaboration of its vital and productive role in Christian living and worship.

The Library Journal. New York City, February 15, 1957.

[1]Matthew 6:1–5.

[2]Joel S. Goldsmith. *The Infinite Way* (San Gabriel, California, Willing Publishing Company, 1956), pages 40–41.

[3]Romans 7:19.

[4]Galatians 2:20.

[5]I John 4:4.

[6]1 John 5:30.

[7]Isaiah 45:22.

[8]Isaiah 44:8.

[9]1 Galatians 2:20.
[10]Revelations 12:10.
[11]1 Joel S. Goldsmith. *The Art of Meditation*. (New York: Harper & Brothers, 1956).

CHAPTER SIX: JUNE

The Secret of the Healing Principle

SPIRITUAL healing is based on an understanding of the spiritual principle of life. This principle is that God maintains and sustains the universe, including every person in it, in absolute integrity. Contrary to that teaching is the world of appearances, the dreamworld, a mesmeric world which has no law to support it, no substance to sustain it, and no continuity except such as we, in our ignorance, give it.

Once this truth is perceived, you will have a healing principle which will stand, regardless of the nature of the problems that are brought to you. This does not mean that you will heal everybody or every condition, not because the principle is not adequate to meet every situation, but because the people involved are not yet ready to *live* this principle or to live *by* this principle; they are not ready to give up those things which would interfere with the demonstration of the principle. In other words, Jesus, himself, did not attempt to take the rich man into heaven. It was not because of the man's wealth, in and of itself, but because the man's faith, confidence, and hope were in his wealth; all his expectations and hopes in life were based on the amount of his possessions, and such a man cannot be lifted into spiritual consciousness.

So it is that there are people seeking healing, but seeking only the healing of their pains and discords, not a spiritual healing which would transform their lives. This principle is so absolute, however, that given a fair opportunity with anybody who is at all receptive to the spiritual way of life, harmony will be brought into the experience of that person, and he will come into spiritual enlightenment.

The Fabric of "This World"

The principle which is the secret of all healing is an understanding of the nature of error. Error is never a person; it is never a thing; it is never a condition. Therefore, never take into your thought, or attempt to handle in thought, a person, thing, or condition.

True, error always *appears as* a person or a condition, and that is what has confused the spiritual workers of the world. With every appearance of error, a rebellion, a resentment, or a battle against some person, place, circumstance, or condition is aroused in the individual, and the struggle is lost. No person on earth, or no group of people, is your enemy; no sin or no disease is your opponent or antagonist. The longer you fight a person, a disease, a sin, or a condition, the longer will you be embroiled in what we may call "this world."

You may believe that there is some individual or group of individuals standing between you and your harmony, and, to bring about a healing, you treat *them* or treat *for* them or treat that something be done *about* them. In other words, you are in antagonism, in resentment, in rebellion against them. Your efforts are directed toward them, toward removing them or bringing them into harmony, and in so doing, you lose your demonstration. It may not be a person, but some disease that is standing between you and harmony, and again you find yourself engaged in a battle with it and thereby dig your own grave.

People, things, or conditions are never the source of our discords. Let us be very clear on that all-important point. There is a universal force, a universal belief, a universal hypnotism which is the source of every discord that comes into our experience. Every limitation, every sin, every temptation, and every disease which come to us are but the effect of a universal force or power which, remember, in and of itself, is not power: It is only power because of the human mind's acceptance of it. If error were power, we could not dispel it. However, it is not power, except to world-sense. Universal belief is the only power which we have to consider in the meeting of sin, disease, death, lack or limitation, and it is not power.

To illustrate, let us take the case of a person who is dying. Now understand this: No person is ever dying. If you are ever called upon to help a person who seems to be near death, handle the age-old universal belief of a life apart from God, a life which has a beginning and, therefore, must have an ending. Do not try to save his life because you will not succeed; but handle the universal mesmerism of death, that universal hypnotism which says that everybody who is born must die. It is this same hypnotism which says that we were born, that we were created of matter, born of man and woman. The belief that you are a father or a mother or that you were born of a father and a mother is not a belief entertained only by you individually; it is not personal; it is a universal belief that has existed since time began. It is a universal belief in birth which results in a universal belief in death. What we are dealing with is not birth or death, but the universal belief, the universal hypnotism, which appears as an individual person who is dying, and this person could not appear to be dying were it not because of the original belief that that same person was born at some previous time.

Let us suppose that right now you are dreaming that you are swimming out toward the horizon. As you look around, you find that you have gone out too far and you are unable to make your way back. Now begins the struggle. You are seized with panic as you find yourself alone, struggling, far out in the water; but is there really a struggle? Is there water? Is there a "you"? What is the fabric and substance of the person you are seeing in the water? What is the fabric and substance of the water? What is the fabric and substance of the struggle? It is your dream, and only your dream. The dream is the substance; and you, the water, and the struggle are the objects which are formed by your

dream.

If you were to take a piece of leather and from it fashion a man in one corner, a piano to the left, and a sky above, you would still have neither man, piano, nor sky: You would have leather. If you destroy the leather, you destroy the man, the piano, and the sky. With the destruction of the leather, the man, piano, and sky vanish. Just so, with the destruction of your dream, would the false belief of you in the water, the water, and the struggle, vanish. Now, in your dream of a life and death struggle in the water, if someone wakens you out of the dream, you would then discover that through the awakening or breaking up of the dream, automatically, would follow the breaking up of the "you" in the water, the water itself, and the struggle.

The fabric of the discords of human experience is a universal hypnotism, a universal belief. That is the fabric or substance of every sense of limitation that can come into your experience, whether it be limited finances, limited health, limited family, business, or social relationships, or any other discordant experience. The fabric of it is a universal hypnotism, a universal belief in a universe apart from God.

When Jesus said, "I have overcome the world," he did not mean that he had overcome all the people in the world and all the evils of the people in the world. His ministry was not of a long enough period of time to accomplish such a feat. But he did overcome the world, and in one stroke: by realizing that the only world that needed overcoming was composed of this mesmeric illusion. Then all the people, all the circumstances, and all the conditions of limitation disappeared.

A Universal Ignorance Holds the World in Bondage

Let us remember that the ignorance that would separate people from a realization of truth is not personal to you or to me or to any of the people of the world: It is a universal ignorance, a universal sense of hypnotism which is always without presence or power. There is a universal ignorance which has gripped the mind of practically every individual on earth, making him unfriendly and antagonistic to truth. Why? Because truth received in consciousness wipes out the very things which humanhood has learned to love—the pomp and glory of personal selfhood, personal powers, personal strength, personal wisdom, personal glory, personal achievement. The human mind is in rebellion against anything which would destroy it. It resents hearing, "Why callest thou me good? There is but one good, the Father in heaven." The human mind is set on glorifying itself: "See my strength; see my wisdom; see my beauty; see my power; see my health; see my wealth: They are mine; I did that."

The universal ignorance which would separate people from understanding, apprehending, and demonstrating the message of The Infinite Way, is not a personal limitation; it has nothing to do with a person's education or his lack of it, with his religious training or his lack of it: It has to do with a universal ignorance, a universal mesmerism which is forever without presence and without power. Do you follow that? You are always dealing with a universal mesmerism or hypnotism which is the fabric of this world; you are not dealing with the pictures that the fabric presents but with the

fabric, or hypnotism, itself. This realization is your saving grace. In other words, we never have a dying person to save or a diseased person to heal. We have a state of universal hypnotism, appearing as a sick, sinful, dying, or dead person. We never have an evil person; we have a state of universal hypnotism or ignorance appearing as an evil person. The moment we realize that, the evil person disappears, and we are able to behold him as he really is.

To become resentful of a person or a condition, or to battle a person or a condition is to become embroiled in it, to be ensnared by it. There is only one way to escape from this delusion of sense; there is only one way to escape from evil of any form in the world—evil people, evil thoughts, evil plans—and that is to stop battling it and to realize that behind it is the dream fabric of which it is constituted, and that that dream fabric is illusory, having no creative principle since God did not create it. Therefore, it has no existence or law to sustain it, no substance and no continuity. This realization destroys it. There is no clearer illustration of this than that of a dying person because it is extreme: We have no dying person to be saved; we have only an illusory sense of death. When we handle death from that standpoint, the dying person leaps up and says, "Here I am, all new, strong, and well." You have not done anything to a dying person, because the dying person did not exist to begin with; you have destroyed the fabric of the appearance, the fabric of that which was appearing. There is no other way of overcoming "this world."

This vision, this unfoldment, came to me while reading the life of Buddha. Gautama, who later became the Buddha, happened one day to see a sick man, a corpse, and a beggar. He was horrified that such things could exist. In life, as his father had arranged it for him, no such things were allowed to appear so that he had never witnessed any of these tragedies of human existence. He asked his counsellor, "Are these the only cases like this in the world?" When he was told that everyone eventually comes to this end, he was shocked; it was unthinkable that in such a beautiful universe as he had known, disease, death, and poverty should mar its harmony. That is the question that came into his mind and it gave him the clue to the whole problem: "I must find out how to remove sin, disease, and death from the world." That was it. He never thought about going out and healing people; he never thought of going out and reforming people or enriching people. His only thought was: How can I remove sin, disease, and death from the world?

The Infinite Way message is a revelation of how to remove sin, disease, and death from the world, how to remove the ignorance which separates people from truth. In The Infinite Way, people are only incidental to our rninistry. The actual ministry itself is the removal of ignorance, sin, fear, death, and limitation from the world; and that is to be accomplished, not by going out and getting enough money to make everybody a millionaire, not by having enough wars in the world to kill off a sufficient number of people so that there are fewer to feed; but by breaking the entire mesmerism of limitation, ignorance, sin, fear, disease, and death.

You have heard me state that, when I am asked for help, I never take a person or his condition into my consciousness. This is the reason: The person or the condition is the decoy that would deceive the practitioner. To be a help to anyone, stop thinking of the person and the condition and realize that these represent only a picture, an image, or an appearance, the fabric of which is universal belief, this universal dream called the mortal dream, called the universal illusion, called by many names. It makes no difference what

name you use for it as long as you realize that it is a universal sense which, in and of itself, has no law to sustain it, no cause, no effect, and no person through whom to operate.

"This World"

We are never going to solve our individual problems any more than we are going to solve national and international problems by trying to change people, heal them, reform them, or enrich them. We are only going to bring harmony to our individual world by seeing every discordant person, thing, or condition as a picture produced by this illusory substance called the dream of human existence, universal illusion, universal hypnotism, or universal belief, or, if you like, universal nothingness, appearing as people and conditions. Never try to save a dying person; never try to enrich a poor person; never try to cure a diseased person. Remember always that you are dealing, not with a person, not with a condition, not with a thing, but with a hypnotic suggestion, with a hypnotic influence, with a hypnotic picture, which has no existence outside the human mind, human belief, human appearance. In this realization, you destroy the entire fabric of which the error is made.

Every condition of limitation, whether it is limited finances, limited health, limited morals, or limited living conditions, is but the expression of a universal hypnotism, a universal illusion, a belief of a selfhood apart from God, a belief of a cause apart from God, a belief of a life apart from God, a belief of a substance apart from God, a belief of wisdom or knowledge apart from God. This whole series of beliefs constitutes a mesmeric influence making us see limited persons, places, things, and conditions. You can break up this Adam-dream into its component parts and you will find that the Adam-dream is made up of the belief of good and evil—the belief of a life apart from God, of a selfhood apart from God, of a law apart from God, of a substance, an activity, or a cause apart from God.

Every time you are called upon for the solution of a problem, notice that there is usually a person involved in it, but since God is the only creative principle, the child of God cannot be involved in any problem: The problem can only be the belief of a selfhood apart from God. Notice that every problem that comes to you comes to you as a condition. Can it be a condition of God? No, for if it were a condition of God, it would present no problem. The mere fact that it comes as a condition shows that it is an appearance which has no real existence, because actually there is neither a person nor a condition apart from God. Any appearance to the contrary must be a part of what is called the Adam-dream or the mortal dream or the illusory sense of existence, or what Jesus called "this world."

We should find it very simple to meet all the cases that come to us for help if we could merely say, "this world," and dismiss it with a smile, knowing that it is just a condition of "this world," the illusory world, not the real world, not God's world. It is as if we were to go outside on the street and see children playing a game in which they had drawn a circle with their chalk on the walk, and then some child was imprisoned in it.

The child in the circle cannot escape from his prison until something is done to rescue him. You, however, instead of attempting to extricate the child from his prison, look at him, smile, and say, "Ah yes, but that's the child's world," and walk on, knowing that in reality he is not imprisoned. If you can become accustomed to the idea that everything that appears in any limited sense, whether it is a person, or a condition, is a part of "this world," meaning the dream-world, the Adam-world, the unreal world, and then walk right on past it, you would soon discover how quickly the illusion is broken for your patient, your friend, or your relative.

We witness some untoward condition or some evil person, but if there is a God at all, there can be no such thing as an evil person, place, or thing. The difficulty is that we first see it and then we seek to do something about it, and in so doing we become embroiled in it. If, however, we see it—whether the "it" is a person, place, or condition—and then remember that the fabric of it is the dream, the illusory sense of a universe apart from God, or "this world," and then pass it by with, "Oh, that's just 'this world,'" we would break the dream. We break the dream of limitation the minute we ourselves become dehypnotized.

I have said to you that this is the year our students must be more diligent in breaking the mesmeric sense which binds them to human beliefs, and this can only be accomplished by learning the principle that there can be neither good nor evil in effect. Accepting good or evil perpetuates the dream. In your previous metaphysical studies, you have learned that all error is illusion, but in The Infinite Way you must go a step further and realize that the finite sense of *good* is just as illusory. You attain this consciousness through realizing daily that there is neither good nor evil in form, but that Spirit is the underlying reality of all. Try to understand that it is the belief of good and evil that perpetuates the dream and keeps you out of the Garden of Eden.

A practitioner is a person who, in some measure, is dehypnotized, who, to a degree, is not afraid of appearances and does not stop to fight them. Out in the world there is sin, disease, and death. Your non-practitioner looks out and says, "Oh, how terrible!" If, however, the practitioner has really arrived at a practitioner-state of consciousness, he looks out and says, "Tch, 'this world,' hypnotism, nothingness," and goes right on about the business of living.

There is only one thing impeding harmony in our personal experience, and that is this universal sense of a life or a selfhood apart from God, or of a law apart from God. There is only one way to break that sense of limitation, and that is to withdraw from the battle in the world, to withdraw from battling and opposing people and conditions.

Living the Christian Life

To live the Christian life means to accept the teaching of the Master: Love thy neighbour as thyself, but above all love the Lord thy God with all thy heart, with all thy mind, with all thy soul. These commandments are nothing but meaningless platitudes, until we begin to take them apart in our own minds and arrive at an understanding of them. How do we love the Lord our God with all our heart, with all our soul, with all our

mind? What does it mean? Each one of us may have a different explanation and experience, but to me, to love the Lord thy God with all thy heart means not to love any form unduly and never to hate or fear that which is in the physical or mental realm—to place all faith in the Infinite Invisible as the reality of life appearing outwardly as effect. To come into a realization of the depth of the meaning of that statement requires a great deal of study. In not loving, hating, or fearing that which appears in the physical or mental realm, we break the mesmeric dream of a selfhood or a universe apart from God.

To love our neighbour as ourselves is to acknowledge that God is the Selfhood of all real being. God is the Selfhood of all individuals on the face of the globe, even when they are appearing as sick, sinful, or dying humanity. God is the Selfhood, God is the life, God is the intelligence, God is the law of all persons, even when in the mesmeric dream they may appear to be sick, sinning, or stupid humanity. To love our neighbour as ourselves means actually to acknowledge God as the very being of all that appears, regardless of the mesmeric appearance that is confronting us.

When we follow those two commandments literally, we can readily see that the entire appearance we are beholding of sick, sinning, stupid, dying, ignorant humanity is created by the world-dream, that which the Master called "this world." When this becomes clear to us, we shall never love these pictures, nor shall we hate or fear them. We shall not love the people in this world any more than we shall hate or fear them, but we shall love that which constitutes people: God, the Christhood, the Spirit and Soul of every individual on earth. That is the only way it really is possible to love "this world," because you will find it impossible to love the appearances that people present to you. If, however, you will look through these appearances to that which they really are, that which really constitutes their being, you cannot help loving everyone, whether he appears as man, woman, child, or whether it appears as animal or insect. Once you have perceived that there is an invisible Soul which is the real being of everyone, then you are able to look right through the appearance, to look right through the eyes to the very Soul which sits behind those eyes.

Resolve loving your neighbour into a spiritual activity. Behold love as the substance of all that is, no matter what the form may be. As we rise above our humanhood to a higher dimension of life in which we understand our neighbour to be pure spiritual being, God-governed, neither good nor bad, we are truly loving.[1]

In training yourself to look through the eyes of people and animals as you come in contact with them, you will automatically come to that place where you are no longer loving, hating, or fearing the appearance-world, or what Jesus described as "this world." In proportion as you can do that, you can say with certainty: "I have overcome this world. I no longer hate it or fear it or love it; I no longer try to get rid of it; I no longer try to fight it or battle it; I see through it—through it and behind it. I see that which really is: Godhood. I see that that which appears to be is but an image in thought made up of the fabric of a dream-world."

This is the secret of all secrets; this is the secret of spiritual living; this is the secret not found in the literature of the world. When you read most inspirational literature, although you may find it inspiring, you usually find yourself having the same problem to face tomorrow. The inspirational literature of the world, in and of itself, is not enough. It may lift us up and make us receptive to the Spirit, but it does not provide the truth necessary to our unfoldment. That truth is the truth that the discords, limitations,

and inharmonies of this world are of the fabric of illusion—"this world," nothingness. In that recognition, you will have the secret of overcoming—overcoming "this world."

TRAVELOGUE

As you know, I had expected to spend the year 1957 at home in Hawaii, but the Father had other plans for me. *The Kailua Advanced Class* seemed to serve as a spur to forthcoming events, and soon arrangements were made for a trip to England and the Continent during April and May. Those of our students who study the tapes of *The Kailua Advanced Class* will understand that after attaining an understanding of this message, no one can ever again rest in material peace or human good. The message recorded on these tapes will become part of a book which is already in preparation for publication.

This brings to my thought the means by which spiritual teaching reaches human consciousness. From earliest times, those who have been instruments through which truth has come in new forms, have found themselves surrounded by serious students who have formed the inner circle and have become the active workers in carrying the message to human consciousness. A spiritual teacher receives the message, and he is able to impart it to the "twelve," the "seventy," the "two hundred"; but these can receive it only because of their devotion to the spiritual cause. In turn, these receptive students become centres around which other groups are formed. Always the spiritual message is prospered; its devoted students are important parts of a world-work, and become immortalized—though sometimes martyred—because of their spiritual zeal and their love of spiritual adventure.

We find such students with us all over the world: in Hawaii; in Canada; in San Francisco, Los Angeles, Portland, Seattle, Denver, Kansas City, Chicago, Detroit, Cleveland, Cincinnati, Louisville, Washington, D.C., and New York City. In the British Isles there are similar groups in London, Blackpool, and Manchester, England; in Edinburgh, Scotland. There are others in Holland, Sweden, South Africa, and Australia.

In Chicago and in New York this last March, I spoke to just such groups of our devoted and serious students, and observed that soon we shall probably require a theatre in each of these cities to accommodate the large groups who gathered to hear the message. In both of these cities, our students numbered from two to three hundred, a wonderful nucleus for the work—if, by their lives, they testify and bear witness to the power of this truth. You know that I have never sought enormous audiences or large numbers of people, but have been satisfied with just such small groups as you form. To you, I can impart the letter and the Spirit; and you, by your example, by the fruitage in your lives, and finally by healing, must carry The Infinite Way into the mind and heart of mankind.

Two years ago, I had a deep spiritual experience in Edinburgh, Scotland. During a visit to the castle, the buildings and grounds became illumined and transparent. It was a vision of reality—the world of form made of the substance of Spirit. Driving along the Royal Mile and up to the castle of Queen Elizabeth II, this transparency continued. It lasted almost until evening and lifted me above material discords and mental

inharmonies.

Last week, on the same spot, at the castle in Edinburgh, another beautiful experience came which must be shared with you. The high priest of a spiritual order came to me and shared the joys of his order with me. He presented his priests and showed me their home, their estate, and their manner of living and working. He told me of their unbroken history dating back to the year 1078, and explained the goal of their work. In their life, is found none of the poverty or scrimping which is often associated with the usual concept of the monastic life. There is a bigness to their living, in home and estate, a bounty and an abundance, but not a wastefulness.

They generously shared their spiritual secret with me and showed me their way of practice and prayer which differs very little from our own work in healing. Their secret is our basic principle which—and perhaps not accidentally—is the subject of this June *Letter*. It was because of the similarity of our message and work that I was granted the unusual privilege of sharing their consciousness of truth.

The people of Scotland are, by nature, a religious people, and, potentially, a great mystical people. Centuries of lack—of limited resources—have gradually brought them, as it has most people, to the materialistic belief that their abundance and prosperity are dependent on trade and money. Such a belief often impoverishes those who cling to it; whereas, spiritual vision has always revealed that trade and money are abundant when dependence rests upon the Invisible rather than upon the humanly tangible. The work of this religious order, which is an unseen activity of prayer, has no doubt contributed to the peace and security of Scotland. The people themselves, however, in Scotland as everywhere, must open themselves to see their heritage of infinite abundance in Spirit before they will behold its tangible effects in the form of prosperous commercial and agricultural activities.

It is a state of mesmerism that binds people to the belief that their good is in the external realm of effect. Awaken to the truth that the kingdom of Allness is within you, never separate or apart from you, never to be struggled for—only to be realized. May your faith and trust always rest in the Infinite Invisible that your days on earth may be joyous, healthful, prosperous, and free.

[1] Joel S. Goldsmith. *Practicing the Presence*. (London: L. N. Fowler & Co. Ltd., 1956), p. 70.

CHAPTER SEVEN: JULY

Supply

THERE is one aspect of the subject of spiritual living and spiritual healing, which puzzles every beginner in the work. Not only does it confuse the beginner, but it perplexes many people who have made some strides upon the spiritual path; and yet it is a subject which never enters the thought of those who are well advanced in spiritual awareness. That subject is supply. It puzzles everyone in the beginning, because not only is it a difficult subject to understand, but it is also difficult to see how it is related to the spiritual life. Supply is something the beginner is often overly eager to demonstrate, or, through lack of understanding, refuses to think about because to him it is not spiritual, and, therefore, unworthy of consideration by a serious student on the spiritual path.

Of course, nothing could be further from the truth. As a matter of fact, there is no higher subject in the whole kingdom of heaven, nor one more closely related to the entire spiritual life than that of supply. Sometimes, as the student progresses in his study and work, he tends to push the subject of supply away from him because now it would appear that his mind ought to be on something higher, something more noble, something more spiritual. For the student who is far along on the spiritual path, supply is no longer a matter of concern, because with an understanding of the subject comes a knowledge of *what* it is. It has become so much a part of consciousness that it requires no conscious thought.

The beginner is confused about this subject because he believes that supply consists of money, property, investments, or business. These things are not supply: They are the products of supply; they are the visible evidence of supply—the out-picturing of supply. Supply is a spiritual subject, a deeply spiritual subject; it is the most spiritual subject you will ever encounter, because supply is the realization of God. It is an activity of truth which takes place within you and within me—a state of peace which descends upon us when the Spirit of God is felt within. It is this awareness of the presence of God which constitutes supply.

Supply externalizes itself as books, music, inventions, or new ideas of commerce; but these things in themselves are not supply: They are the evidence of supply. It is that deep peace, that stillness within, that becomes evident as supply in your experience. It would be well-nigh impossible for you to invent anything, to write an enduring piece of literature, or to compose a soul-stirring bit of music, if first you did not find a depth at the centre of your own being—a deep pool of contentment within yourself, a deep realization of peace.

It makes no difference whether you call this realization God, whether you call it Spirit, whether you call it life, whether you call it a sense of peace, or whether you call it

joy, as long as you understand that it is a feeling at the centre of your being, a feeling which brings a smile to your face. Call it by any name you choose, but by whatever name, it is God; it is the Christ; it is the Spirit; it is Immanuel, or God with us.

Supply can never be found in the external world. All our young students who are trying to demonstrate supply in the external world fail because it cannot be found there. Supply is within you; it is within me; it is within our consciousness. The very sense of peace and joy or the feeling of God's presence that we may experience at any given minute is our supply. Tomorrow, next week, next month, or next year, it may appear outwardly as a new home, a new position, or a new investment; but that will only be the externalization of the supply which has been realized in a moment of peace.

There are still many people in the metaphysical world who think of the demonstration of money, position, home, or opportunity as something to be attained through struggle and hard labour in the world. They act on the assumption that, out here, there is money; or out here, there are homes; or that, some place out here, there is opportunity; and that, by praying or by engaging in some kind of mental hocus-pocus, they are going to draw these things to them. That is the type of metaphysics that leaves the student with a headache, with mental strain, or with a sense of fruitlessness and frustration. Even in those few cases where, in some mysterious way, such mental effort results in the attainment of the desired goal, there frequently comes the realization afterwards that this was not what should have been desired or that it does not meet the need for which it was sought.

In Isaiah we read: "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made."[1] Money is one of the idols made by men's hands. Not only do men worship it, but they fear the lack of it. In other words, they place their faith and confidence in money and they give it power. But, actually, what power is there in the work of man's hands? Is not all power in God?

Our individual consciousness is the storehouse of infinite spiritual unfoldment. The moment we begin to draw from this inexhaustible storehouse, which never takes account of what is in the visible world, we cease being concerned with how much or how little we have, or with whether the current economic status of the world be one of prosperity or depression. God has given to us infinite bounty, and it is unlimited in its expression, as long as we recognize that the earth is the Lord's, the silver is the Lord's, and the gold is the Lord's. It is only when we are trying to get our share of the world's goods, believing that the earth, the silver, and the gold are personal possessions, belonging to human beings, that we are limited.[2]

Money, in itself, is not evil, but a very practical and necessary commodity to be used as a means of exchange. It is as much of a necessity in our present-day civilization as are shoes, dresses, suits, or other items of clothing. But who worships, fears, or hates clothing? There are many things made by the hand of man that are desirable—houses, automobiles, airplanes, clothing, money, securities, property—all these are desirable but only as commodities to be used, not as something to be worshipped or feared.

The moment you begin to realize that the invisible Spirit is the health of your countenance, the moment you begin to realize that this invisible Spirit is not only the source of your supply, but is your supply itself, the moment you realize that this invisible Spirit, God, the Father, is your high tower, your fortress, your hiding place, your abiding place, your every need will be met.

Be sure of one thing only: Never regret the absence of any person or the lack of any thing. Never, never, never regret the loss or lack of anyone or anything in the outer realm. Abide in the secret place of the most High. Then you will never lack, because you will carry with you your supply of opportunity, your supply of ability, your supply of skill in art, literature, or whatever it is you wish to bring forth into expression. You carry your supply with you when you understand:

God is my deliverer; God is the essence of my being; God is. If I know nothing else, but that God is, that is enough, since my whole hope and faith are in the Invisible.

Those who have this vision become a light unto all the rest of the world, and of them the world may well ask: "Why is it that you are so favoured? Why is it that you are so blessed with all the good things of life?" And their answer will be: "It is the free gift of God, but it is a gift that comes only to those who recognize God as the source, the essence, and the law—only to those who have turned from the visible realm to the Invisible."

Our Consciousness of God Is Our Supply

Ultimately, everyone on the spiritual path must understand the subject of supply through the spiritual vision which recognizes that there can be no supply in our outer experience unless there is a consciousness of God or good within our own being:

Right here and now, is the source of all the supply there is in the universe. Right here and now, is the substance, the activity, and the law of all the supply there is. Right here and now, the place whereon I stand is holy ground—whole, complete, and perfect. My individual consciousness is the source of all supply; it is the law of all supply; it is the activity of all supply.

Spirit is supply; life is supply. No one has ever seen life: Life is revealed through its forms, but life, itself, is never seen—only the forms bearing witness to life. The rose garden bears witness to life; orchards, filled with fruit, bear witness to life; animals bear witness to life; and we, ourselves, bear witness to life. But we have never seen life, itself, through the faculties of sight, hearing, taste, touch, or smell. Only those know life, only those have seen life face to face who can withdraw from the five physical senses, rest deep within their own being until they transcend the reasoning mind, and then with their inner eye and inner ear, with inner spiritual discernment, they witness life—almost, it may be said, they see God while yet in the flesh. There is a Soul-faculty, a spiritual discernment, which enables us to know the things of God and to know that they do exist; and then, knowing that, to realize them as the tangible forms of our everyday supply.

The entire message of The Infinite Way is based on the principle that the Word becomes flesh, the invisible Spirit becomes manifest, realized or made evident in our daily experience as the form of bodily health, mental health, and economic security, not by a seeking of these on the outer plane, but rather through the realization of their true nature.

The realization of the true nature of supply does not mean that we should stop working, but that we stop workings *for a living*. We work, but we work for the joy of the

activity; we work for the joy of beholding perfection. “Man, whose breath is in his nostrils,”[3] has to sweat to earn his living, but not spiritual man. His living does not come through toilsome labour. The spiritual man works hard—he may work as many as twenty hours a day and work hard during those twenty hours but he does not work for a living; he works for the satisfaction and joy he finds in the work itself. The spiritual man knows that the invisible Spirit is the source of his living, that his heavenly Father knoweth that he has need of these things even before he does, and that it is His good pleasure to give him the kingdom.

The man grounded in Spirit may be a very prosperous and a very healthy person, although the. possession of either property or health is no indication of spirituality; but such a man does not put his hope, his trust, or his confidence in storehouses full of gold, because these are effects, neither good nor evil, in and of themselves. His confidence is in the Invisible, that which the world cannot see. The world cannot see the Invisible, and that is why the world is in trouble. “But ye, my disciples”—you catch the spiritual vision, you know that there is an Invisible, and your hope is in It, your confidence is in It.

Resting in that spiritual vision, you can undertake whatever your work is with joy and freedom. You are not free *from* anything; you are free in the realization that the work of your hands is love. You do your work with love and you do it to the utmost of your capacity, not for the sake of competing with anyone, not for the sake of winning any glory or honour, but for the sake of the work itself.

Abundance Is the Law of the Universe

There is an invisible Spirit which is forever appearing as form on the visible plane. In the autumn, the fruit on the trees is plucked, and the leaves drop away, but nobody is alarmed. Everyone knows that nature is at work, and that in a few months the leaves and the fruit will reappear. This we all know, but we fail to recognize the analogy between this cyclic activity of nature and our own supply. Sometimes when we look into our pocket-books and find them empty, the mesmerism of the world is so great that we think we have come to the end of our supply. We forget that just as there appears to be a season of barrenness in the life of a tree, so we, too, may pass through a period of lack which is only a temporary phase in our total experience. Within us, deep within, that same law of God which, through Moses, brought manna, a cloud by day, and a pillar of fire by night, that same law which brought ravens with food to Elijah, which multiplied loaves and fishes, which has always fed, maintained, and sustained those of spiritual vision, that same Spirit is here and now in the midst of us.

That Spirit which so abundantly fills the earth with its fruitage, the sea with fish, the air with birds, the hills with cattle, the ground with every sort of vegetable, fruit, and flower, in such abundance that it cannot be counted, provides all good for us. Abundance is the divine plan for us, but we have missed it in looking at the outer forms and trying to lay them up “where moth and rust doth corrupt,”[4] feeling that, if we do not hold them securely in our grasp, there will never be any more, instead of enjoying that which is set before us, in the realization that the Infinite Invisible which we call Father, Spirit, or God,

has provided for us an infinity of supply when we look to It.

Many people have experienced lack for such a long period of time that they actually believe that there is a law of limitation binding them to the experience of lack. This belief that there is a law of lack is the first suggestion which must be broken. If you could count the birds in the air and the fish in the sea, or if you could swim down under the Pacific Ocean, as we do out here in Hawaii, and could count the shells, the rocks, and the flowers that grow underneath the water, you would know that there is no such thing as a law of lack. Abundance is the law of the universe.

Abundance is supported by law, and therefore, abundance is a permanent dispensation. It is something that is as eternal as it is infinite. Count the stars in the sky and the drops of water in the ocean; count the leaves on the trees; and then understand what infinity really means and you will know what abundance is: It is the law of life—infinite, eternal. There is no law of lack and limitation.

Supply Becomes Tangible as Form

How, then, are we to realize the tangibility of that supply which we already recognize to be infinite? Begin by relaxing all effort; drop all sense of strain in considering the subject of supply. Whether the need is for the supply of some truth or the supply of the tangible forms of this truth as it will later appear, learn to relax. Relax, not only physically, but mentally, in the realization that you can do nothing about supply. Jesus said, "I can of mine own self do nothing,"[5] and you surely can expect to do no more than the Master, who added, "The Father that dwelleth in me, he doeth the works."[6] What is this Father within, except the infinite, divine, universal Consciousness, which is your consciousness and mine? That is the Father, that is the principle, the creative principle of all forms of supply.

Form the habit of reserving a space within your consciousness to which you retire every day for two, three, four, or five minutes, and there realize:

God, all these things which I behold are but the outer forms of my supply, but Thou, and Thou alone, art my supply. Thou art my protection; Thou art my high tower; Thou art my fortress; Thou art my bread, my wine, my water; Thou art my daily manna. The forms as which my supply appears are unimportant; the essence is in Thee—in God, Spirit, Love.

Supply is not an external thing; supply is an invisible substance which you can never see with your eyes. If you were writing this monthly *Letter* and wanted to finish this particular article, you would have to become aware of supply. Something would have to flow forth as a supply of words. But where will you find the words, except as they flow out of consciousness? That is true of the supply of all things. It rises up from out of the depth of your own consciousness and flows out into tangible expression. As you stop thinking of supply in its outward form and begin to think of supply as an inner, invisible substance, as something already established within your own being, you can rest from mental labour and even from a large measure of physical labour. That does not mean that you will stop working, but your work will not be laboured; it will be joyous and pleasant,

whether it is physical or mental work.

Behind the mental or physical work, will be a conscious pouring through of the Spirit as of a feeling of peace, contentment, assurance, and satisfaction enveloping you. As you live in that consciousness and let that consciousness live in you, truth begins to flow out into form just as these words are taking tangible form. Remember that before these words were written down, they were an invisible form in my consciousness which later appear in visible form as lectures, *Letters*, or articles. Before anything can appear in visible form, it has to be in the consciousness of an individual in its invisible form.

There is an invisible consciousness of Truth within me, built up over the centuries, and that invisible Truth is now externalizing itself in these words as this particular message. That is the form that my consciousness of God takes—this message, these words. It was in exactly the same way that Thomas Edison embodied within his consciousness knowledge which made him an electrical and mechanical wizard. When he reached back into his consciousness, a practice which he indicated by his typical gesture of holding his hand up to his ear as if he were listening for an inaudible sound or trying to receive a message, Edison was reaching far back into his consciousness for supply. In his case, it was for a supply of ideas, for a supply of wisdom, for a supply of knowledge. This consciousness of Thomas A. Edison then externalized as a phonograph, a motion picture, or an electric light.

So it is with our great musicians and authors. They sit listening, listening, listening—for what? For that invisible something, that inaudible something, hidden deep within them. Then, in a flash, the inspiration may come, and they quickly seize a brush, a pen, or a piano; and the visible evidence of the supply that was in them appears as a painting, a book, or a symphony.

The same thing is true about your business, your home, your relationships, your investments, your safety, or your security. These, you will find, first, by adopting this listening ear as if there were something deep, deep down inside that had to come through. It is that inner supply that reaches you on the inner plane which later becomes visible as your daily supply, your daily occupation, vocation or avocation.

Supply Becomes Tangible as Healing

This same supply becomes evident as healing. No spiritual healer can heal anyone on the external plane because he never touches a patient’s body; he never uses any form of manipulation; he never prescribes medicine or external applications; never does he approach, even in thought, his patient’s body. And yet miracles of healing take place. How? In this same way. There is a depth within that we know as God-consciousness or Christ-consciousness or spiritual consciousness. When the human mind is still, when we are not trying to think thoughts or get favours from a Santa Claus-God, but when we are really and truly still and at peace, It wells up from within, and the result of It is a feeling as of a weight dropping away. When that happens, the practitioner smiles, and the work is done.

The patient, a mile away or three thousand miles away, experiences that same

feeling of release, even though he does not know the practitioner is working for him at that minute. At one particular moment in the work, it may be in the first treatment or it may be in the one hundred and first treatment, but at that moment when the practitioner has a deep enough feeling of God's presence within, the patient, being attuned, responds to it, feels that divine impulse within him, and the healing takes place. There, again, supply has been demonstrated. First, it had to be a supply of God-consciousness. Then, it appeared outwardly as a supply of health and painlessness; it could even appear as a new body where that is necessary.

At whatever stage you may find yourself in this spiritual journey, you must take that word "supply" and hold it in front of your eyes until you gain an understanding of its real significance. Do not be afraid of it; do not think you are dealing with some lowly, material thing, because there is no material supply. All supply is spiritual. Only do not think in terms of the *forms* of supply such as money, property, homes, or investments. Think in terms of the essence of supply: Spirit is supply; your God-consciousness is your supply; the activity of Truth within you is your supply. Remember, too, that it is just as important for the healthy person and the wealthy person to recognize the invisible nature of supply as it is for the sick person or the poor person. Wealthy people, if their sense of wealth is in material values, are no wealthier than the dollar bills they possess or the ground they own, both of which are subject to fluctuation and change. There is no security in the wealth of the wealthiest or the health of the healthiest, except as they carry with them this recognition: "Thank you, Father, for this outer evidence of an invisible supply." Then their supply, whether it is of health or wealth, is grounded on the rock and it will never desert them. The man of vision is not relying on an external condition but is attuned to an invisible substance which is forever flowing from the within to the without.

You can never measure the extent of your supply by the external evidence. There is only one way in which you can judge the amount of your supply, and that is by the amount of God-contact you have achieved within you. That contact is the infinity of your supply. You can draw on it for plots to write books, music to write compositions, or new designs for buildings or bridges. Anything that you need for some outer activity, you have by virtue of the fact that you have achieved a realization of the supply of the *substance* of it within you. Once you have the substance within you, that is, the realization or the feeling of the presence of that substance, everything you need on the outer plane is provided. These are the added things.

Supply is an inner state of being; it is an inner quality like integrity. You have never seen integrity, but you have seen the results of integrity in your conduct in the outer world; you have seen the outward expression of that invisible essence that appears as deeds of honesty, loyalty, fidelity, justice, mercy, or kindness. In the same way, if there were no inner supply, there would be no externalization in the form of dollars or property or income. If there were no inner essence or substance, there would be no outer expression or form.

If this is true, why is it that there is lack and limitation in the world? If supply is omnipresent and exists in the consciousness of every person, why is there anyone on earth in lack? The omnipresence of supply is the consciousness of God within, but it becomes visible, evident and tangible, first of all, in proportion as we know the truth that Spirit is supply, Love is supply, and that these are not visible, but that they are the divine Presence and Power within us which externalizes Itself as the forms of supply.

Realize the Christ-Peace

There is a peace, "*My* peace," which becomes our supply of health, wealth, harmony, joy, and dominion. Until we arrive at that "*My* peace," the Christ-peace, the abundance of life eternal cannot appear in manifestation. It is true that life is eternal; it is true that supply is infinite; it is true that safety and security and joy are here and now; but you and I cannot experience them until we have touched that "*My* peace" which *I* give, that inner, spiritual peace.

There is only one way to have the peace that passeth understanding; there is only one way to have an infinity of supply, perfection, and health, to have a complete assurance of safety and security; there is only one way, and that way is that Christ dwell in your heart:

I am in Thee and Thou art in me; we are one. The Christ lives and moves and has Its being within me; I live, move, and have my being in Christ; and we are one in God.

As we know this truth intellectually and sit in patient receptivity, an awareness that passes knowledge steals over us. It is above knowledge: It is a feeling, an intuition, an inner assurance, a release, a divine peace. When that comes, we are filled with the fulness of God, and it is literally true that the kingdom of God is within us. It is then that the fulness of the Godhead bodily is established within us. In that awareness, we know that God will never leave us, never forsake us, never abandon us. Even in our sins, the Father will still be with us, awaiting our recognition and awakening.

The reason all people are not experiencing health, wealth, harmony, safety, and security is that they have not consciously turned within to receive this divine grace or peace. They have the peace which the world can give, but they have not turned within: "Father, I await Thy pleasure. 'Speak, Lord; for thy servant heareth.' "[7] They have not sat in silent, inner communion, until they received the assurance of divine grace and heard in their ear:

My peace I give unto you . . .[8] I *will never leave thee, nor forsake thee.*[9] *Whither thou goest,* I *will go. . . .*[10] I *will be a Presence going before you, making the crooked places straight.*

Sit in quiet, at peace—not going to sleep, not in blind faith, but alert, awake, receptive—until the contact is made. It is in that quietness that the Holy Ghost overshadows you; there is a stirring within you, and you know, "This is *It*." This is the peace that passes knowledge; this is the peace that is above any truth there is to know.

Acknowledge "I Have"

Begin with the understanding that you have.[11] Acknowledge that you have, whether it is a few loaves and fishes or some oil in your cruse; acknowledge that you

have some understanding of God; acknowledge that you have some measure of love for God and man; acknowledge that within you is the kingdom of God; acknowledge that the place whereon you stand is holy ground. The evidence on the outer plane may be that you have not. But in your acknowledgment that you have, you are ready for the continuous flowing from that cruse of oil or the multiplication of the loaves and fishes. Now you can let that cruse of oil continue to flow or the loaves and fishes continue to multiply themselves, until everybody is satisfied and there are twelve baskets full left over. But this can only come about if you realize:

I have. Thank you, Father, I have. All that the Father hath is mine. I seek nothing on the outer plane; I desire nothing on the outer plane; I pray for nothing on the outer plane. I acknowledge that all that the Father hath is mine, and this allness is within me. The kingdom of God is established within me; the place whereon I stand is holy ground. I already have the kingdom of heaven within me; I and the Father are already one. I am not praying to be at-one with God; I am not desiring to be at-one with the Infinite or in tune with the Infinite. I acknowledge that the relationship between Father and Son is an eternal one: "Son, thou art ever with me"[12]*—not sometimes, but always*.

Hold fast to this truth in your consciousness and even though you walk the streets tomorrow without a bit of food or a place to lay your head, still hold to this truth:

I have *some oil in my cruse. I* have *some loaves and fishes. Even though I cannot see them, I have them because I am one with God. The Father will never leave me nor forsake me: As* I *was with Abraham, Isaac, Jacob, Jesus, John, and Paul, so* I *am with you*. I *was with you from the time before Abraham was, and* I *will be with you until the end of the world*.

Hold to "I have," and to that "I have" will be added. That is the spiritual law about supply; that is the secret of supply. God is your consciousness; God is your Soul; and therefore, it is your consciousness which is full of God, full of good, full of every kind of good there is. Be like Jesus: Just look up to the Father, or down to the Father—wherever you feel the Father may be, since He is both up and down, inside and outside—close your eyes, and rest in confidence: "Thank you, Father, the whole kingdom is within me."

JOEL GOLDSMITH'S NEW BOOK[13]

Henry Thomas Hamblin

I have been assured by the publishers that Joel Goldsmith's new book, *The Art of Meditation*, will be available during the month of June.

This latest book by Joel is undoubtedly the best book on the subject of meditation that I have ever come across. Very few people know what meditation is, and still fewer have ever practised it. It is an art that is far from being easy to master. Joel, himself, had a

great struggle, but he persevered until at last he conquered all its difficulties, and that, doubtless, is the secret of his power and the basis of his inspiration. On page 52 he writes:

Meditation is a difficult art to master. Were it not so difficult, the whole world would long ago have mastered its technique. In my own experience, eight months of from five to ten meditations a day were necessary, before I received the very first 'click' or sense of the Presence within—eight months of meditating day and night. Furthermore, I had no knowledge that such a thing as making a contact with God was possible, or that it would accomplish anything once it was achieved. There was, however, deep within me, an unwavering conviction that it was possible to touch something greater than myself, to merge with a higher power. Nobody whom I knew had gone that way before me; nobody had prepared the ground for me. There was only that inner conviction that if I could touch God, at the center of my being, It would take hold of my life, my work, my practice, and my patients. By the end of eight months, I was able to achieve one second of realization —perhaps it was not even one second. I do not know how to measure time when it involves less than a second, but it certainly was less than a second of realization. It was another week before the next second of realization came, and many days before the third one. A whole week intervened before the fourth moment of realization was achieved; then, it happened twice in one day. Finally, the day came when the realization seemed to last for an eternity and that eternity was certainly far less than a minute. It was probably three years before I learned that if I got up at four o'clock, sometime between then and eight in the morning, I would feel that 'click' or awareness that God is on the field. Some days the 'click' came within five minutes and some days it took the whole four hours, but never after that did I leave for my office until the Presence had been realized.

Now there are never less than nine or ten hours out of the twenty-four given over to meditation—not in one single period, but five minutes at a time, ten minutes, twenty minutes, thirty minutes. There is no regular schedule.

The author then utters a word of warning, which all would do well to heed. He says:

As we advance in this work, if we permit ourselves to be deprived of our periods of contemplation, by the pressure of business or the demands of increasing responsibility, we shall miss the way. Once the Christ-center has been touched, it is possible that activities may increase to such an extent that they encroach upon the time which should be devoted to meditation. Too great an indulgence in the things of this world might soon take from us the spiritual gift which is infinitely more valuable than any material thing we may sacrifice. The Master withdrew from the multitudes to commune alone in the wilderness and on the mountain-top. We, too, must withdraw from our families, our friends, and our human obligations for those periods of communion necessary to our inner development and unfoldment. An hour or two of meditation or communion, with no purpose or desire of any kind, brings the experience of God to us in an ever-deepening measure.

At this point may I emphasize what Joel says about meditating without purpose or desire. This is most important. Some systems of meditation have an object in view, such as healing of physical ills. The meditation is practised solely in order to find healing, or release from some other human trouble. But true meditation (and I am glad that Joel teaches this) is directed to God alone and not to any human benefit which might be derived from so doing. Directly thoughts of physical or material benefit seek to enter the

mind they should be dismissed, and the attention again directed to God. If this is persisted in, then as Joel so truly says, “the experience of God comes to us in increasing measure.”

I want to emphasize another point, viz., that this book of Joel Goldsmith’s is far from being “just another book on meditation”; indeed, in my opinion, it is unique and quite unlike anything which has preceded it. It makes previous works appear old-fashioned and out of date by comparison. Its teaching is profound and is the fruit of a wide experience. It is not theoretical, but, is exceedingly practical. Joel knows what he is talking about because he has come through deep waters; he, like your editor, has had to climb out of the deep pit with slippery sides and at last has got his feet planted on firm ground. His teaching is not for those who wish for an easier life here, but is for those who are determined to find God and enter into Divine union, at all costs.

This work is nicely arranged in three parts. One is devoted to Meditation: The Practice; Part Two, to Meditation: The Experience; Part Three, to Meditation: The Fruits. The next to the last chapter is entitled “Illumination, Communion, and Union.” It is exceedingly wise and helpful. From it I quote:

There is no limit to the depth of Christhood. Illumination leads to communion in which there is a reciprocal exchange, something flowing out from God into our consciousness and back again from our consciousness into the consciousness of God. It is meditation carried to a deeper degree than has been experienced thus far, but *we* do not carry it—God carries it. It cannot be brought about by any effort on our part; it cannot be forced. We can only be patient and wait for It and then find that It takes over and there is a peaceful, joyous interchange in which we feel the love of God touching us and our love for God returning to God.

As I have stated elsewhere, meditation (if mastered) leads to contemplation, and contemplation leads to Union and Oneness. We become changed into the likeness of That which we contemplate. As St. Paul said: “He that is joined to the Lord becomes one Spirit.”

* * * * *

TRAVELOGUE

Travelling the entire world as I have been doing, it is impossible not to be aware of the great evolution which is taking place in consciousness. Through the development of electronics, machinery, and other mechanical and scientific advances, men are attaining an ever-increasing freedom from heavy labour and unending hours of work. Through the great progress made in labour-saving devices and household gadgets, women have been given heretofore unknown hours of freedom for more interesting and more creative activities. The lightening of the workload is evident throughout the world. Even in the industrially undeveloped countries, side by side with primitive farming methods, old-fashioned buildings and housekeeping, is the oncoming and incoming of the new age.

Man is also rapidly attaining freedom from the diseases of the world. In many

places, tuberculosis hospitals are no longer filled to capacity; polio has been considerably reduced; typhoid fever, pneumonia, and a dozen other diseases have all but disappeared. Venereal disease, once the scourge of the earth, is being controlled and will rapidly disappear as new methods of treatment are better understood and applied.

With the growth of trade unions and the advent of social security, economic security has become more certain. The evils at present existing in these forms of human betterment will also be eradicated through the evolutionary process.

Man's material welfare is being well established in ways of peace and harmony. The evils of warfare are destroying warfare itself—and thus a permanent cessation of war is practically assured in the not too distant future. All these changes are apparent to every observant traveller.

In the area of man's spiritual development and his spiritual freedom, we find less progress. The Old Testament reveals how people developed spiritually under teachers of varying degrees of wisdom. Throughout the centuries, among these lesser lights, we occasionally find an Abraham, a Moses, an Isaiah, a Lao-tse, a Buddha, a Jesus, a Paul, and a John. Later came the European and Oriental mystics bringing forth some measure of spiritual light.

Today man's evolution seems to lie primarily in the realm of the physical sciences —mechanical, chemical, and biological—while his spiritual development remains more or less stagnant under differing and competing forms of creed, doctrine, and worship. Travel the world over and you will notice how small are the groups surrounding the true mystics of this age. Notice, too, the difficulty there is in locating even those few. Man's spiritual development, bringing with it a freedom from material good as well as from material evil, is slowly penetrating human consciousness—slowly, *but surely*.

We who are bringing the art of meditation to light again, we who are introducing man to his inner Self, we who are charged in this age with restoring moments of inner peace, through meditation, and the accompanying power of grace—we have a great responsibility to our fellow-men, to our age, and to all future ages.

Man's eternal freedom from fear, sin, and lack—man's eternal health, harmony, abundance, and peace—can be assured *only* by contact with the Infinite Invisible within, a contact which must be attained and, thereafter, continually sustained. Upon us who have benefited by meditation and by the healing grace which comes with inner spiritual living—upon us, rests a responsibility and a privilege. If you have not yet realized the importance of your place in this world, in this age, and in the ages to come, *wake up*. You are important to the spiritual welfare of the universe. Be willing to accept this privilege; be willing to shoulder the responsibilities which it carries; be grateful that your names are writ in heaven and that you have been called upon to show forth your spiritual light.

Our work in England, Scotland, and Holland has been completed for this year. Glorious work it has been with dedicated groups which meet regularly to meditate, to study recordings of the class-work, and to bless all those who turn to them and also the many who indirectly benefit by their nearness. These groups around the world who share the sacredness of our class work are my hope for the enduring place of The Infinite Way in human consciousness.

In England, more titles have been added to the list of British publications. In Holland, *The Infinite Way Wisdoms* will appear in September as a separate book, giving us two books in the Dutch language. *I Am the Vine* has been published as a pamphlet in

Norwegian. Thus is the message being made available to an increasing number of people. The work grows rapidly in South Africa and Australia through healings and uplifted lives.

Remember that some students *believe* that they are seeking God or Truth, when they are seeking only remedies. This explains many failures on the spiritual path.

[1]Isaiah 2:8.

[2]Joel S. Goldsmith. *The Art of Meditation* (New York: Harper & Brothers, 1956), p. 83.

[3]Isaiah 2:22.

[4]Matthew 6:19.

[5]John 5:30.

[6]John 14:10.

[7]I Samuel 3:9.

[8]John 14:27.

[9]Hebrews 13:5.

[10]Ruthi:16.

[11]For a further explanation, see "To Him That Hath," Joel S. Goldsmith. *Practicing the Presence* (London: L. N. Fowler & Co. Ltd., 1956), pp. 88-102.

[12]Luke 15:31.

[13]Reprinted by permission from the *Science of Thought Review*, Chichester, England. June, 1957.

CHAPTER EIGHT: AUGUST

Your Names are Written in Heaven

GOD is one—one power, one presence, one law, one cause—and yet most religions acknowledge two powers, the power of good and the power of evil. Sometimes they are called God and the devil, sometimes mortal and immortal, sometimes good and evil. Always there are the pairs of opposites—truth overcoming error, Spirit destroying matter.

In the message of The Infinite Way, oneness is a principle by which anyone who undertakes healing work must rigidly abide. Since God is one, never under any circumstances is there a person to heal, a disease to cure, a sinner to reform, or a lack to be overcome. Only the person who holds steadfastly to the truth of oneness can bring about what we call healing, which really is not healing at all, but revealing: It is a

recognition of Christhood as our true identity. We never try to get rid of an illusion; we stand fast in oneness. Since Christhood is our true identity, that recognition is the treatment, except for the final point of realization, without which no treatment is complete. We recognize the fact that in the human picture there appear forms of error, forms of destructive things and thoughts; but our work is the discernment of Christhood, of true identity, of one power, one being, one Selfhood.

In the earlier stages of our experience, this is a difficult practice. Well do I remember the very first month after it was revealed to me that *I* is God—the *I* at the centre of my being, the divinity within me. This revelation came to me at a time when I was going through a very severe problem of financial lack. The revelation that the *I* is God brought with it a recognition that that *I* is Self-maintaining and Self-sustaining:

I *is the source of all supply*. I *is not someone who gets supply;* I *is the very source and multiplier of supply. Therefore, I embody supply; I include it. Supply is embraced within my own being. Supply does not come to me; it flows out from me*.

However, it was not more than an hour after that revelation came to me that someone asked me to pay a bill which I owed, and shortly thereafter, another demand came, and the next day another. Each time, I had to ask my creditors to be patient with me. Outwardly, I gave lip service to the appearance of lack, but inwardly, the recognition persisted that *I* is the source of abundance, *I* has sufficiency, *I* has abundance, *I* does not receive anything, *I* can feed five thousand.

The heavens did not open at once and pour down thousand-dollar bills, but steadily, bit by bit, standing fast in the recognition of this truth, harmony was restored. After truth has been recognized, it must be realized. That does not always come in an instant. It may take a year before one truth is thoroughly established in your consciousness, but you must persist in its practice until it becomes rooted and grounded in you as *realized truth*. It has been my experience that one statement of truth has occupied my consciousness for as long as two years.

Oneness is a supreme principle in this work, and it must be realized to the exclusion of all else until it is indelibly impressed upon consciousness. As long as we are trying to correct erroneous conditions, we are admitting that erroneous conditions exist. On the one hand, we acknowledge that there is a God and, on the other hand, we believe that God's universe has slipped out of God's control, and that it is our responsibility to patch it up.

There Is Neither Good nor Evil in Form

All power is in God. That is the principle, but how can that principle be applied to the human scene when an individual is faced with a diseased body or a sinful person? The answer is very clear: There is neither good nor evil in any creature. There is no power for good or evil in any person, circumstance, or condition. At this particular moment, some of us are meeting with evil people, some of us with poor people, some of us with sinful people, and some of us with sick people; but that is only because we are accepting the universal belief in God and devil or in good and evil. All power is in God. If all power is

in God, and God is invisible, there is no power in anything that you can see, hear, taste, touch, or smell. If you can see it, hear it, taste it, touch it, or smell it, it has no power; and what is more, the motivating power of that which we see, hear, taste, touch, or smell is an invisible substance called Spirit.

Let us return to our old familiar illustration of the hand. A hand is not good and it is not bad; it is just a hand. A hand cannot give and a hand cannot withhold; therefore, there is no generous hand and there is no stingy hand. A hand cannot love and a hand cannot harm; therefore, there is no loving hand and there is no destructive hand. A hand is a hand. If anything is to be done by a hand, the "I" to whom that hand belongs must do it. As a human being, I have the power to give or withhold through this hand, to love or to harm. However, when I surrender my humanhood and recognize that the *I* of me is God, this hand can neither give nor withhold:

I and the Father are one. The Father alone governs me, maintains me, sustains me, supports me, and animates me. God alone is my being. This hand can do nothing of itself: God alone moves it. I am not mortal man whose breath is in his nostrils; I am not a man conceived in sin and brought forth in iniquity: I am the Christ of God, the Son of the living God. Even my body is the temple of the living God. I surrender my body, my mind, my heart, and my Soul to God.

The realization that our body can manifest neither good nor evil, that even we cannot manifest good or evil, is what constitutes a true spiritual treatment. Let us not claim to be good, but on the other hand, let us not claim to be evil: Let us claim God as our identity; let us claim God to be the mind of us, the Soul of us, the Spirit, the law, and the cause. When we begin to understand that there is neither good nor evil in the creature, that is, neither good nor evil in anything that is created, anything that has *form*, anything that exists as *effect*, we have begun our rebirth. This rebirth, the dying daily of the old man and the rebirth of the new, can only take place when we stop trying to change forms. Let us stop trying to change the creature and begin to recognize that all form, all effect, is a visible manifestation of an invisible, creative Principle called God. All form is subject to the creative Principle that formed it, that sustains and maintains it unto eternity.

The hand loses its power to be good or bad and now becomes subject to God alone. So it is with every organ of the body. Can a heart be sick? Can a heart be well? No, a heart can only be a heart; it has no qualities of its own. A lung can only be a lung; a liver can only be a liver. Neither a heart, lung, nor a liver can be sick or well, good or bad, alive or dead. They have no qualities of their own. Whatever a heart, liver, or lung is or has, comes from the invisible Source which is God. The heart cannot keep anyone alive: Only life can do that, and life animates the heart.

Life governs the body. This will not be true in our experience, however, if we believe that we can have a good body. We shall only prove that life governs the body when we recognize that the body is neither good nor evil. The body can be neither sick nor well.

Give up the belief in good or evil; stop accepting the pairs of opposites. An example of the importance of knowing neither good nor evil is found in dealing with the problem of alcoholism. Too many people attempt to meet such a problem by declaring that alcohol is not evil; but that is not the belief from which an alcoholic is suffering. He is suffering from the belief that alcohol is good. You must recognize that alcohol is not evil because there is no power in anything which does not emanate from the spiritual

Source, but that is not enough; you must also recognize that alcohol is not a power for good. That is the belief from which the victim is suffering: He is finding good in it, not evil. There is only one way to destroy alcoholism and that is in the same way in which the appearance of ill health is destroyed: There is neither good nor evil in form, in effect, in anything you can see, hear, taste, touch, or smell. That which has been maintained by the belief in good and evil disappears when we know that, whatever it is, it derives its qualities from an invisible Source, and that Source is God.

Disease continues because of the belief in good and evil. We believe that a body with disease is bad and that a body without disease is good. We try to get rid of the bad in order to have the good. It cannot be done. *There is no good or evil in form, in effect, in the creature*. "I will not fear: what can man do unto me?"[1] Why not? Because there is no power in mortal man or in his body.

Renounce the Pairs of Opposites

Another way in which we find ourselves ensnared with the belief of good or evil is in looking at people. We are always eager to unsee the evil man and delighted to see the good man; but all power, all life, is in God, and therefore, there is no good or evil in man. Stop trying to exchange bad people for good people. See through the disguise of both good and evil and behold Christhood. Do not fear the evil and do not love the good; look through both to Christhood.

Do not rejoice because your patient has been made well. We are not interested in a sick man or in a well man; we are interested in Christhood. Do not be like the disciples who ran back to the Master rejoicing that even the devils were subject unto them: Rejoice that your names are writ in heaven. Do not believe that truth overcomes error: Rejoice that it has been revealed to you that Christ is your identity, that you are the Son of God, heir of God, joint-heir to all the heavenly riches. Rejoice that your nature is spiritual and then you will not find any evil to be overcome. Never rejoice because a headache has been healed, or a cancer: Rejoice that God has been revealed as omnipresent. When God is revealed as omnipresent, it makes no difference what the appearance is, because no human belief can stand in the presence of God realized. Do not rejoice because the lame man leaps: Rejoice because God has been revealed as the identity of what appeared as a lame man.

The secret of spiritual living is the revelation that your names are writ in heaven, that you are spiritual—children of God: You are not good and you are not evil; you are not sick and you are not well. Look through the appearance to the Christ. Go beyond the pairs of opposites; do not try to overcome one with another. Know ye not that your body is the temple of God? Know ye not that you are heir of God and joint-heir with Christ in God? It is just that simple and it is this very simplicity which often fools us. We do not take these simple truths into our consciousness and drive them home until we actually come to the conviction of them.

There is no use in continuing to battle error. Realize your spiritual nature; stop fighting good and evil; stop trying to give up the evil to get the good. Dwell in the secret

place of the most High with the great truth that God constitutes individual being and God is neither good nor evil. God is an infinity of Spirit, life eternal, immortality made evident. "Fear ye not, stand still, and see the salvation of the Lord. . . "[2] God is; God is one; God is good. If God is one and God is good, you have nothing to contend with: The battle is not yours. You will never succeed by might or by power; you will succeed only by grace. By grace are you saved. By the grace of God are you saved, but that grace comes when you give up your efforts to change evil into good. Give up every human effort: Give up your effort to use truth; give up your effort to think good thoughts instead of bad thoughts; give up all your efforts to believe that by taking thought you can accomplish anything. Give all this up and acknowledge:

My name is written in heaven. I can rest in the bosom of the Father. At any moment of the day or night, I rest in the Father's love. I hug to myself the realization: "*All is well. My name is written in heaven*."

I may take to my bed at any minute that it seems to be necessary and just hold fast to this realization. I may have to stay in that bed three days before I come to this realization; but if necessary, I shall do that, too. Or I may go off to a stream somewhere, to a mountain, or to the seaside, away from people, away from newspapers, and hug this truth to myself, not with a battle, but by just gently reminding myself: "My name is written in heaven. 'God's in His Heaven, all's well with the world.' "

There is nothing to be overcome; there is nothing to be destroyed; there is nothing to be rebuilt. The secret is that your name is written in heaven. If this temple that you call your body is destroyed, it will be rebuilt again in three days, a perfect, harmonious, whole and complete structure, functioning as God intended it to function. This you will achieve, not by power, but by the grace of God, by surrendering the belief that you have physical powers or mental or spiritual powers. Acknowledge that God alone is power. Only God is; and whatever God is, is what you are. Anything else is a dream-world based on a temporary belief in a selfhood apart from God. It is a universal belief—not yours, but only a belief universally accepted.

The experience of the prodigal is the effect of that universal belief. Did you ever stop to think that actually he never was a prodigal, that he was always the son of the king? Even when he was eating husks with the swine, he was heir to all the wealth of his father. So with you, regardless of the husks which you eat—spiritually, morally, mentally, or financially—you can never change your true identity. Your names are written in heaven. That is your relationship to God and that is your relationship to each other. Stop trying to become spiritual; stop trying to be holy; stop trying to gain wealth; stop trying to get health. Your names are written in heaven. That is the principle of the Christ.

You have no power over evil. Give up the belief that there is evil and you will not meet it any more, but also give up the belief in the power of good. Renounce the pairs of opposites because as long as there is a tiny bit of universal belief in your consciousness, it will manifest in some form. This point is clearly stated in the Wisdoms:

Why do advanced Souls (even practitioners and teachers) still experience ills and other problems? Whatever degree of mortal or material consciousness that still remains in them is expressing itself. *There is no unexpressed consciousness*, and even a tiny bit of remaining human consciousness will express itself in terms of human good or evil. This is the law. These two remain side by side until, *in proportion* as spiritual consciousness unfolds, more and more of material sense is uprooted. Even the Resurrection brought

forth a material sense of body, with all the marks of human error. In the Ascension, pure spirituality is revealed.[3]

The consciousness which is free of the belief of two powers is a light to those in darkness. Only those free of the belief in good and evil can perform spiritual healing.

"My kingdom is not of this world." When universal hypnotism is broken by the activity of the Presence, "this world" is no longer present as a problem, but merely as an accompaniment to life itself. Like background music, it is pleasantly there, but not importantly.

THE SECRET OF HEALING IS REACTION[4]

The whole secret of healing lies in one word—reaction. There is nothing more loving than the Christ-ministry, and yet this Christ-ministry is completely indifferent to appearances, whether they be good or evil. Healing work requires not only intense love for God, but a great reverence for a God who can maintain such a perfect, harmonious universe. This love and reverence, however, must be accompanied by a total indifference toward every appearance that does not testify to the perfection and harmony of God's universe.

Your reaction, when a claim is presented to you, will determine the healing. If you can be indifferent to the appearance, you can be the instrument for a quick healing and a beautiful healing, depending upon the receptivity of the patient or student. If, however, you react with the tiniest trace of doubt or fear, thereby accepting the appearance, you may have a long battle. Our concern must never be with the appearance, but always with the principle. When asked for help, we do not dwell upon the physical condition of the patient and whether it is going to improve in an hour from now or six days from now; but our responsibility is to stand on the principle that God is the Soul of all being; God is the only law, the only power, the only substance, and the only activity.

We do not concern ourselves with the identity of the patient, or with the name or nature of the claim. We stand on the principle: Christ is the true identity of individual being. Christ is my identity; Christ is your identity. When we know that about a patient, it is impossible for us to have any anxious concern for him. Our function is a realization of God's government in individual life.

Almost all the sins and diseases of the world are the result of universal beliefs. For example, a person sits in a draft and catches cold. Why? There is a universal belief that sitting in a draft will give a person a cold. Another person becomes infected with some contagious disease because of a universal belief in infection and contagion. None of this has anything to do with the patient. Therefore, when confronted with any of these beliefs which have gained worldwide acceptance, remember that it is not a person and it has nothing to do with a person. It is a universal belief and is not a power: All power is in God.

Your function, as a practitioner, is to be still in Christ and let Christ's will be done on earth as it is in heaven. Whether you are handling problems involving business, capital and labour, or marital problems, be sure that you never enter the case humanly; never

permit yourself to give human advice. Do not react to the appearance and never try to change the appearance. Non-reaction to appearances is a demonstration of your faith in God's ability to govern His own universe. Ignoring the appearance and centring attention on the principle is a matter of training and self-discipline.

It is not necessary to know the name of a patient or what is troubling him because these things do not enter the treatment at all. Our concern is the word of God which reveals that God is the principle of this universe; God is the principle of all creation; God is the life and the mind and the Soul of all being:

I and the Father are one, and all that the Father hath is mine. All of the divine consciousness of the Father is the divine consciousness of me, because we are one. All of the spiritual power of God is the spiritual power of me. I am an instrument through which this power is pouring forth to the world.

As you work with this principle, gradually you pass from an intellectual perception of the principle to the consciousness of it. Never again is it necessary to make a declaration of truth, but truth is continuously pouring through you. "I, if I be lifted up from the earth, will draw all men unto me." And what does it mean to be lifted up? If I am lifted up to that place in consciousness where I have no concern about any person or condition, but where I understand that God really is the Soul of the universe and the governing influence—the only influence—then I am abiding in the principle. It is a recognition of the truth that God is the central theme of existence; God is the life; God is the all in all.

Even after we have become thoroughly grounded in the principle, temptations are going to come to us for quite some time. We shall be tempted to believe in a selfhood apart from God, to believe that we do not live and move and have our being in God, to accept a sense of separation from God, to accept sin, disease, death, lack, and limitation as actual states of being that must be overcome. When these temptations come, the remedy is at hand:

Thank you, Father; I am home in Thee. I am now in the secret place of the most High. Right now, in spite of this appearance of being in the valley of the shadow of death, right now, I will fear no evil, for I and the Father are one. All that the Father hath is *mine*.

The greater use you make of the word *is* or of the word *am*, the nearer you come to the realization of true being. "The Lord is my shepherd; I shall not want." We do not have to make the Lord our shepherd nor yet search for a shepherd, but just realize: The Lord *is*, *is*, *is* my shepherd; I shall not want. Face any appearance of a lack of safety or security with that truth. When we abide in Truth and let the word of Truth abide in us, that is our remedy for every temptation.

Since we already live and move and have our being in God, we do not have to seek or search for remedies, for treatments, or for prayers. All we have to do is to sit still, or stand still, or lie still, and realize: "Thank you, Father, it is done." Be not afraid. In any situation, "be not afraid; it is *I*. *I* am in the midst of you; *I* am with you; *I* will never leave you nor forsake you."

Remember, only as we consciously accept this in consciousness, do we make it tangible in our experience. As long as we entertain a sense of separation, as long as we acknowledge that we are somewhere outside of God trying to get back into God, as long as we are seeking to bring God into our experience, we are continuing that sense of

separation. Instead of accepting a sense of separation, "lean not unto thine own understanding," but acknowledge Him in all thy ways and he will give thee rest:

Though I make my bed in hell, Thou art there with me. God in the midst of me is mighty. I am; I already am; and that which I am seeking, I already am. I am in the secret place of the most High. I am about my Father's business.

My eyes are closed to discords and inharmonies, to appearances and temptations. I do not see and I do not hear evil. Even though I see the appearance of evil, I do not accept it as reality. I see it as a shadow, which I neither hate, love, nor fear. I behold God alone, God appearing as the life of all being.

Never give power to appearances; never react to appearances of either good or evil; have no other gods, no other power but the One. From The Infinite Way standpoint, there is not truth over error, or God overcoming evil, but the realization that there is no power in any evil appearance for God to overcome. There is no power in form; there is no power in any effect or condition: All power is in the Infinite Invisible. That is the healing principle.

COMMENTS ON *The Art of Meditation*

Starting with the conviction that man is not alone in the world, Joel S. Goldsmith is concerned with man's need of prayer. Prayer—the art of meditation—has to be developed and he introduces the reader to a daily programme of meditation which will help him to realize his oneness with God and to find a clearer view of himself and his world.

His book is divided into three parts, Meditation: The Practice; Meditation: The Experience; Meditation: The Fruits. It will help the reader to achieve freedom from bondage to materialism, from addiction to small and unworthy ends, and from all forms of self-seeking. Careful instructions, illustrative examples and specially written meditations are all fully set out for the reader seeking spiritual guidance.

Joel Goldsmith is a spiritual leader who is becoming increasingly known in many parts of the world. He lectures and conducts study groups in the United States, England, Scotland, Holland, Sweden, South Africa, and Australia. Recognized as a teacher and healer, his message is becoming increasingly known through his writings. He has also written *The Infinite Way, Living The Infinite Way, and Practicing the Presence*.

George Allen & Unwin Ltd.,
London, England.

An able manual of introduction of the declining meditative art and an elaboration of its vital and productive role in Christian living and worship.

The Christian Century,
Chicago, Illinois, March 13, 1957.

A layman who has developed his own technique for religious meditation and inward prayer outlines the practice, the experience and the fruits of this spiritual

discipline. It rests on the conviction that man is not alone in the universe and that a mystical awareness of God is something that can be cultivated by a persistent daily program.

Religious Book Club.

This new Infinite Way book reached me as a gift from Mr. Goldsmith at Christmas time, and I am most grateful, for it was so timely, inspiring and helpful.

In introducing this book to our readers, I suggest that they think of it not so much as just another book, but as a textbook which challenges them to practise the art of meditation.

Those of us who know Mr. Goldsmith, will recognize that here he is sharing with us the inmost secret of his own soul's experience. So many books have been written about meditation. It has been the theme of the mystics in all ages; but here in this book, meditation is not discussed as a theory, but as a possible joyous and rewarding experience. It begins with these words, "Most men and women are convinced that there is a divine Power of some sort operating in human affairs; but they are not sure what it is, nor do they know how to bring this divine Presence and Power into daily experience." *The Art of Meditation* is written in explanation of how this "inner Presence" can be realized and used in daily life.

The writer refers to the mystics of the world explaining that they each became rays of light, flowing to the world in need, from the central source of all wisdom. Christ located the kingdom or consciousness of God within the human life when He said, "The kingdom of God is within you." He spoke of this inner witness as "the Father within" saying, "I of myself can do nothing, the Father within me doeth the works."

The secret of the art of meditation is revealed in the art of listening, which is accomplished only by relaxing the outer reasoning, thinking, planning mind (this is the only mind which most of us know anything at all about). It is when this outer mental process is still, that we can begin to understand what is meant by "the art of meditation."

The author makes it clear that the student will be tested in his search, and explains that attainment comes only by and through perseverance and patience, and the refraining from the use of mental effort, and cultivating the stillness and entering the calm of the spirit.

The purpose of this helpful, simple book is to release to man his God-given birthright, which includes freedom from bondage to materialism, and from bondage to small and unworthy ends and self-seeking. The book is divided into three parts.

Meditation: The Practice

Meditation: The Experience.

Meditation: The Fruits

I can only introduce the book to the readers of *The Seeker* in this short article. I do suggest that you each obtain a copy and keep it by your bedside for quiet study.

A. S. Webb. *The Seeker*,
Perth, Australia, March, 1957.

ACROSS THE DESK

Do you remember that toward the end of 1956, or the beginning of 1957, I told you that 1957 would be the year of fulfilment for the message of The Infinite Way? Now I can say to you that the prophecy, if such it was, has come true: This is the year of fulfilment for the message of The Infinite Way.

Jesus gave the world this Messianic message: There is a transcendental Presence and Power within the consciousness of every individual on earth, and this spiritual Presence and Power he called "the Father within"—your Father and my Father. He taught and proved that this spiritual Presence and Power heals the sick, unstops the ears of the deaf, opens the eyes of the blind, feeds the hungry, raises the dead, and gives spiritual illumination, so that the enlightened live not only by bread, but by an inner meat, an inner wine, an inner water, an inner bread of life which Jesus revealed as the grace of God. In other words, the grace of God, the activity of God's presence and power in us, is our daily bread, our supply, our activity, our wisdom, and our immortality. Throughout his three-year ministry, he proved every single point of this teaching by healing the sick, bringing forgiveness to the sinner, demonstrating supply, and revealing immortality.

The disciples and apostles, and later their students, were able to prove the omnipresence of the Spirit of God in man and Its redemptive power; they broke the mesmeric Adam-dream and revealed that "henceforth know we no man after the flesh." In other words, no longer shall we believe in a good human being or a bad human being, but in the understanding of this spiritual Presence, we shall know all men as the Sons of God or offspring of God, the spiritual heirs of God—the Christ. This teaching was lost when men began to observe ceremonies and rites, arguing and disagreeing about the form of worship and eventually dividing into numerous sects, each with its own form of worship, ceremony, and creed. Attention was focused on the form rather than on the Spirit, and the essence was lost.

In this past century, it was again revealed to the world that there is a Power always present and available in individual consciousness; and spiritual healing and redeemed lives were the effects—the proof that man shall not live by bread alone but by every word of Truth that is entertained in consciousness. Throughout the world, there have been followers of Christian Science, of Unity, of Divine Science, and more recently of The Infinite Way, who have taken the word of God into their daily experience and have placed their hope, their faith, and their reliance on the Infinite Invisible and have proved that the spiritual life is the most practical way, the most productive of harmony in human affairs.

With the advantage of all that has been learned in the metaphysical field during the past three-quarters of a century, together with my many years of experience in the healing work, The Infinite Way now is presenting to the world the correct letter of truth on which man can build a foundation for spiritual awareness. The Infinite Way is a restatement of the spiritual truth that there is a Father within, that which Paul called the Christ, through which and by which man can live. It reveals the principles of spiritual healing, principles which each one must know if he hopes to bring the activity of spiritual

healing into his own experience and into the experience of others.

Until recently, however, only those on the metaphysical and spiritual path of life have been able to benefit by these revelations. Since The Infinite Way has been presented, it has proved itself so completely, not only as a spiritual teaching, but as the correct letter of truth on which the actual demonstration of spiritual living and spiritual healing can be based, that our work has gained recognition in the Protestant churches of the United States and Canada. In fact, the entire Protestant world has opened itself to the acceptance of the revelation of spiritual living and spiritual healing, based on this teaching. This means that within a few years there will no longer be just a few metaphysical organizations practicing spiritual healing, but that this teaching of the Master will now become a universal activity.

Students, I have lived for this day—the day when I would see the churches accept the spiritual way of life. Now a greater duty becomes yours, for now you will have to take part, or rather you will have to take a greater part, in bringing this message to the world. Therefore, this month, develop the healing work using the June, July, and August *Letters* as your guide. In these three letters, you have the basis from which to give your treatments. Practice the healing work.

[1]Psalm 118:6.

[2]II Chronicles 20:17.

[3] Joel S. Goldsmith. *The Infinite Way* (San Gabriel, California: Willing Publishing Company, 1956), pp. 184–185.

[4]By the author. Reprinted by permission from *The Seeker*, Perth, Western Australia, June, 1957.

CHAPTER NINE: SEPTEMBER

The Prayer of Mysticism

LIKE many words, the term “prayer” has no absolute meaning, in and of itself. Prayer means one thing to the child who says, “Now I lay me down to sleep”; it means another thing to the person who unthinkingly recites the Lord’s Prayer in a monotonous drone, “Our Father who art in heaven hallowed be thy name”; and it means something entirely different to the person who reverently prays, “Our Father—which art in heaven—Hallowed—be thy name.”[1] That is as different a sense of prayer as is the Twenty-third Psalm, “The Lord *is* my shepherd,”[2] a prayer which is an acknowledgment of that which

God is, that which God does, and that which God means in individual life. Still another prayer is the prayer of gratitude, the "thank you, Father," which is a recognition that all good is in, of, from, and through the Father.

Let no one have a static sense of prayer. Let no one in The Infinite Way ever say, "This is prayer, but that is not prayer." That which we may feel is a very deep prayer today may seem very far from prayer a year from now. On the other hand, a year from now we might know something entirely different about prayer from what we know today. There is no such thing as a right form of prayer or a Wrong form. Every prayer that has ever been voiced is right from the standpoint of the consciousness voicing it at the time. The form of prayer used by a person one day may be entirely different from the form used by the same person on another day. This does not mean that all prayer is effective, but if our prayer is sincere, it represents our sense of right at any given moment—the best we know at that moment.

The highest form of prayer that has been revealed in the religious literature of the world is that in which there are no words and no thoughts, a form of prayer which is entirely a listening attitude, a listening as if to receive the word of God, which is quick and sharp and powerful. God is; perfection, omnipresence, omnipotence—all this already is; and therefore, there is no need to pray to God for anything.

In the allness and isness of God, what does prayer become? How do we pray without praying amiss? Those of us who are engaged in the healing work must realize by now that there is no treatment, and there never has been a prayer or a treatment that we or anyone else can give that would heal anything or anybody. There are certain forms of prayer or treatment which we might use today to elevate ourselves to a state of listening consciousness so that we become receptive to the word of God, but it is the word of God which heals, reforms, improves, and supplies: It is not any treatment that we give; it is not any prayer that we voice. This does not mean that we will not give treatments or that we will not pray, nor does it mean that we will not think. It means that we will recognize when we are treating, praying, or thinking, that the purpose of treatment and prayer is not to influence God; it is not to persuade God to do something.

The moment we go to God with any idea of expecting God to do something for us, we are trying to influence God to move out of Its orbit. We are not satisfied with the way that God is functioning; and therefore, through prayer or treatment, we are trying to change that which God is or that which God is doing. There is no better way than that for us to lose our entire demonstration.

Certain it is that human beings may be influenced to act differently; certain it is that they may be an influence on each other to improve their mode of living or their concept of what is right to do; but surely, no one could believe that *God* can be influenced. God is already the infinite intelligence of the universe: Let us not try to tell that infinite Intelligence what to do or when to do it. Let us not try to tell God what our need is, or our neighbour's need, or our family's need because, if we succeeded, we should only prove that God is not omniscience, that God is not the all-knowing wisdom of the universe. Jesus taught that we are not to take thought about what we shall eat, or what we shall drink, or wherewithal we shall be clothed, nor are we to turn to God for these things. Our heavenly Father knoweth what things we have need of.

If we follow the Master's teaching closely, we shall find that in no place did he tell God what he needed; at no time did he pray to God to send him what he needed. His

prayer was the realization that the Father in heaven knew that he had need of these things and that it was His good pleasure to give him the kingdom. He taught us how we could be abundantly supplied with food, clothing, and housing when he said:

Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. . . .

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.[3]

We have nothing to do with prayers for things; we have only to do with seeking the kingdom of God, the realization of God. That is our whole function in the spiritual life—never to ask God for anything, never to try to tell the all-knowing God something that we believe God does not know, and more especially not to ask a God of love for that which it is His good pleasure to give us. When we pray to God for things, we are virtually saying, "Now, God, I know more than you do about my life, and not only that, but I want you to be more loving than you are because at this moment you are withholding those things that I am sure I need; and so now I am trying to urge you to be a little more loving and more thoughtful and considerate of me and send to earth these things that I am sure I need, but that you do not know that I need—or if you do, you are sitting up there withholding them."

Only One Demonstration Is Necessary

Every time we pray for something, it is an indication of our lack of faith in God and our failure to understand the true nature of God: We are denying God's infinite wisdom and His everlasting love; we are denying the nature of God as infinite intelligence. God constitutes the world; God embraces the world; God includes the world within Itself; and when we have God, we have the world. We cannot have God *and* a lack. Therefore, there is only one demonstration for us to make and that demonstration is the realized Christ. Then, whether our need be mental, moral, physical, or financial, whatever is necessary will be added unto us; actually, it will be disclosed as part of our very being, but it will appear outwardly as if it were being added unto us, as if it were coming from somewhere external to us.

The more we try to demonstrate supply, the less we shall have of it; and the more we attempt to demonstrate health, the less of it we shall have. There is no supply and there is no health, in and of themselves, because both health and supply are qualities and activities of God. The only way to get health or to get supply is to get God, and then we shall find that health and supply are included in God. Therefore, let us let loose—let loose right now—of all attempts to get health and supply, companionship, home, or opportunity; let us stop trying to demonstrate anything or anybody. Let us centre our whole attention on seeking the realization of God. Our prayer or our treatment must begin

with the premise that God already knows what things we have need of, and it is His good pleasure to give us the kingdom.

As we abide in the conscious realization that it is the Father's good pleasure to give us the kingdom, we shall not try to influence God. We shall open our consciousness so that the infinity, the wisdom, and the love of God may find an outlet through us. As long as we think of prayer or treatment as a means of elevating ourselves to that state of consciousness in which we can be receptive to the activity of God, or an instrument for the activity of God, then the prayer or the treatment can take any form that suits us at the moment; but the very moment that prayer and treatment are used for the purpose of enlightening or influencing God, then prayer and treatment are amiss.

We do not go to God for anything, since we are no longer seeking the opposite of what we seem to lack. We are neither seeking to rid ourselves of evil, nor are we seeking to gain good. Now we have only one purpose: to seek the grace of God—the realization of God's presence and power. If we understand this, our life will never again be the same, our desires in life will never be the same. We shall be able to bury that old creature, that person with desires, that person with wants, that person with lacks and limitations. We shall bury that person and be reborn of the Spirit.

The old creature which is always in need of health, supply, or companionship will never die while we are feeding its desires. This old creature is not the man born of Christ; he is not the man born in the image and likeness of God. The new creature born in Christ needs nothing, prays for nothing, and rests always and only in the bosom of the Father, rests in the realization of spiritual integrity and spiritual being. This new creature is not man who needs redeeming, but the Son of the most High, at home in God.

Can you imagine spiritual man praying for anything? Can you imagine spiritual being needing anything? Can you imagine spiritual being seeking anywhere outside itself? Spiritual being knows that "I and my Father are one,"[4] that "the place whereon I stand is holy ground,"[5] and that "all things that the Father hath are mine"[6] because "I am in the Father, and the Father in me."[7] Spiritual being knows the completeness of its spiritual nature and seeks nothing, but rests—just rests—in the shadow of the Almighty, under His wings. That is all spiritual being ever does—just rests:

I am in the Father, and the Father is in me. I and the Father are one; all that the Father hath is mine. Thank you, Father, for Thy being, Thy presence, Thy grace. Thy grace is my sufficiency in all things.

What kind of prayer are we using? Are we praying from the standpoint of a mortal who wants to become immortal, of a mortal who wants better mortality, *or* from the standpoint of a realization of our true identity? Each form of prayer represents our state of consciousness at a given moment. When we believe that we are mortals seeking immortality, we must find some satisfactory form of prayer that will help us achieve our end. If we are mortals with not enough health and insufficient wealth, then we shall continue to pray for a little more health and a little more wealth and be satisfied that we still be mortals for three-score years and ten.

Die Daily to Humanhood

When, however, we begin to glimpse a ray of spiritual light, one of the first things we learn is that we are made in the image and likeness of God; and as that image and likeness, we are one with God, heirs of God, joint-heirs with Christ to all the heavenly riches. Then our entire sense of prayer changes, and prayer becomes a continuous realization of God's presence until the day arrives when we are not so much interested in material good—material health or material wealth, fame or fortune: All we want now is the realization of spiritual grace. "My grace is sufficient for thee."[8] When that time comes, we no longer pray for health, knowing that health itself may be of short duration; but, with no desire for human good, we let our mortal selfhood die—die daily. Most of us are willing to die daily to our sins and diseases, but how about dying to our health and our wealth; how about dying to all these things and resting in spiritual grace, spiritual fame, spiritual fortune, spiritual integrity, spiritual wisdom? How about actually following the Christian teaching of dying to our humanhood and being reborn of the Spirit?

I do not know how high we can go in spiritual demonstration. The Wayshower set the example of complete Christhood. That is the goal. The achievement may be something less than that, but we shall not even achieve "the something less than that" unless we know what the goal is and strive to reach it. We are not making a real attempt to attain the stature of manhood in Christ Jesus as long as we are praying for material good, whether it be material health or wealth. The measure of the stature of manhood in Christ Jesus is not a good man and it is not a healthy man: It is the Son of God, eternal in the bosom of the Father. A healthy man is not even closely related to spiritual man. A wealthy man is not even on the fringe: Sometimes, as the Master indicated, the wealthy man may have no possibility whatsoever of attaining heaven. If we place material wealth before us as our goal, we ourselves are putting up the barrier to our own entrance into heaven; whereas, by dying daily to the desire for human betterment, and by praying, meditating, and communing with God for but one purpose—the realization of His grace and presence—we shall not only be supplied with all good on the human plane, but one day we shall begin to understand what the nature of spiritual man is.

It is a far cry from this present moment to the old metaphysical days when we *used* God to attain some form of material good. It is a far cry from those days when we prayed to God for just a little more health, just a little more recognition, a little more peace—peace of mind, peace of body, peace of Soul. To be a follower of the Christian teaching of dying daily to our humanhood is not easy, but no one who has put his foot on this path can turn back: Once he has put his hand to the plough, there is no looking back. There may be pain, struggle, and stress in taking the next step; there may be a great many hardships in going up one more rung of this ladder, but the hardships will be only temporary because once we have taken those first few steps, we begin to get wings.

From this point on, we become as indifferent to health as we are to sickness: We can no longer work *for* health any more than we can work *against* sickness; we cannot work for supply any more than we can work against lack. At this stage we lose our

interest in the pairs of opposites, and we behold Christhood. We may fall down many times in applying this principle, but it is a glorious principle. It is a glorious principle which enables us to turn away from health and supply, and say with absolute conviction, "These do not interest me. Christ alone is my vision. I do not work for health and I do not work against sickness; I do not work for supply and I do not work against lack: I realize that Christ, the one Selfhood, is my being—infinite, eternal, harmonious, and omnipresent." Then watch how the dead arise, how the sick pick up their beds and walk, how the lame, the blind, the deaf, the dumb, and the poor have the gospel preached to them.

God's Grace Is Our Sufficiency

The password at this stage of our experience is: "My grace is sufficient for thee."[9] It would appear, in some cases, that we need more health; but no, the password is, "Thy grace is my sufficiency," not health, but Thy grace. It might appear that the need is supply or greater abundance, but that is not true: Thy grace is my sufficiency. It may appear elsewhere that the human sense of sin has to be overcome and that greater purity is needed, but there, too, only one thing is needful—*Thy grace*.

In order to turn away from the attempt to demonstrate health, supply, companionship, or any of the things of human existence, we must keep that password locked up in us, but always available; so that when a problem of health for ourselves or for another, or a problem of supply, companionship, or home, presents itself, we can turn from it and not try to demonstrate its opposite. Let us drop the pairs of opposites and demonstrate that "My grace is sufficient for thee."

We, in The Infinite Way, are taking the teaching of the Master literally: It is possible to be "Christed," to be the child of God, the spiritual offspring, heir to all the spiritual riches. There have been people in all ages who have caught this vision; they have caught the vision of rising above humanhood. In the scriptures of the world, there are many accounts of religious leaders who were immaculately conceived. The Son of God can never be born or conceived in any other way except in the bosom of the Father: It is always an immaculate conception. These great spiritual lights died to their physical selfhood and were reborn of the Spirit. Gautama died to the name of Gautama in order to achieve the name of Buddha; Jesus died to the name of Jesus, the carpenter, to become the Christed one of God, the Son of God.

Everyone who dies to his humanhood is born into his spiritual nature and thereby loses that sense of humanhood which is born and can die. For that one there is neither birth nor death: There is only an eternal living. Whether or not that life remains visible to human beings is unimportant; whether or not you find a body to bury is unimportant; whether or not the body is left in a tomb or a casket is unimportant. In reality, there has never been a person with a physical body; there has never been a physical conception or a physical birth: These represent our finite sense of immaculate conception and the divinity of our being. We never lose our body: We lose our *sense* of the body. We lose our false concept of body and gain the true idea of body, in which there is neither sickness nor

health: There is only immortality. To know Him aright is life eternal. There is no such thing as life eternal in mortality, so it must be life eternal in and as *immortality*—immortality even of the body, since our body, the very body, itself, is the temple of the living God.

At the spiritual level of life, we do not turn to God for supply or for health. At this point of life, we are likely to say to ourselves, "Why am I trying so desperately to demonstrate supply as if it were something good, when I have seen all the misery it has brought to so many? Why am I giving so much attention to the demonstration of health? I have seen many healthy people who are as unhappy as I am, or even more so." We begin to perceive that seeking health and seeking supply might have been legitimate at a certain stage of consciousness—so was playing with dolls when we were little children. However, just as it would not be considered desirable to be seen playing with dolls at the age of maturity, so in this spiritual age, we have no right to be playing with health or with supply: We should have outgrown that. A great deal of supply might be just as undesirable as too little supply; a great deal of health might lead us into more trouble than sickness. Our goal now is not supply, health, or companionship. Our goal now is a realization of Christhood.

When we give up the desire for supply, we shall have infinite riches even on the human plane. The minute we stop chasing supply, it will begin chasing us: It has never failed. The minute we give up the struggle for health, health will overtake us, but never as long as we are seeking it because we are searching for it as if it were somewhere ahead of us, outside of us, or beyond us; and it is not there. Health is not a condition of body; wealth is not a condition of the size of a bank account. Health and wealth are states of divine consciousness—omnipresent—just as omnipresent as integrity. If we should feel that it is necessary to give ourselves a treatment to become more honest, then we can also continue giving ourselves treatments for more health and more wealth; but if we believe that we have arrived at a state of integrity and honesty, then we must agree that we have also arrived at a state of health and wealth, because all these are inherent in divine consciousness.

Health belongs to God. Wholeness, completeness, perfection—these are not absent from God, the one Self, are they? Is there any other Self? Then why are we struggling for health and supply? They are not something separate and apart from us. Let them be revealed in us and through us just as our integrity is.

To many of us, it will prove to be a difficult step to say, "I am no longer trying to demonstrate health." I, myself, have been through the experience of having to give up the demonstration of supply at a time when I had no supply and the only human appearance was the need to demonstrate it, but I had to come to the realization: I have no supply to demonstrate, because the only supply that has any meaning to me is that which is already incorporated within me, the gift of God since "before Abraham was." Every time a temptation comes such as, "I need health; I need supply; I need something"; let us answer, "Why? To make me a richer mortal or a healthier mortal, or an older mortal on earth?" Let us be careful of that for which we pray: *We may get it*. "My grace is sufficient for thee"[10]—not more health, not more supply, but "My grace is sufficient for thee." We have been going to a spiritual God for a material good, and in doing that, we have been praying amiss.

Spiritual Living

Today we begin a new era in our experience, an era in which every day we bury some measure of our humanhood: We are going to die every single day—some scrap of us is going to die—because we are going to deny ourselves. We are going to deny ourselves material good: We are no longer going to seek God in order to meet our needs. We are going to seek *God*—period. We are not going to seek God for the demonstration of health, wholeness, harmony, completeness. We are going to seek the demonstration of *God*—period. We are not going to seek the realization of God for some purpose. We are going to seek the realization of *God*—period. The minute we place that period after the word God, we find that the miracle begins. Every time we seek something *of* God, we are seeking a little more of mortality—of death. Every time we seek God, we are seeking life eternal.

There is a difference between human living and spiritual living. A human being is always seeking a person, place, thing, circumstance, or condition; and certainly, a human being is always seeking improvement. A human being is always seeking for more fish and bigger fish in his nets. Spiritual being says, "Leave your nets."

"If I leave my nets, how and what will I put my fish in?"

"Who says you are going to need fish?"

"But this is a fishing village; we live on fish—fish and bread."

"No, man lives not by bread alone, not even by fish, but by every word that proceedeth out of the mouth of God; so you do not need more fish, or bigger fish. You do not even need nets. You need no nets in the spiritual domain, none whatsoever."

In the spiritual kingdom, there is an entirely different mode of life, a mode of life which is represented by such promises as:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.[11]

I have meat to eat that ye know not of.[12]

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.[13]

If any man thirst, let him come unto me, and drink.[14]

Peace I leave with you, my peace I give unto you.[15]

The world gives us health and wealth, fame and fortune, but "*My* peace" is not the kind the world has to give. Jesus did not tell us what the nature of that peace was because to tell that to a human being would be nonsensical. The things of God are foolishness with man. When man is no longer man, God reveals what God has—a meat the world knows not of. That is a different kind of meat, a different kind of wine, a different kind of water, a different kind of bread. As human beings, we cannot understand this meat, water, or bread; but, as spiritual beings, we know what that spiritual food is. There is no need to tell the person of spiritual consciousness what he will find in spiritual living: He already knows the nature of the Christ in his life, but man whose breath is in his nostrils cannot understand the nature of spiritual living.

The question is frequently asked: "What do you find to take the place of the

things you have given up? What do you find in the spiritual life?" We have no way of answering such questions because the things of God are foolishness with man. Actually we have given up nothing. True, we no longer have the outer form: The shadow has been superseded by the substance, and we now have the inner grace.

The next time you pray, watch and see if the form of your prayer or meditation has not changed. No matter what the form has been up until today, it must change from today on for this one reason: From today on, you will no longer seek the things that formerly you have been seeking. Heretofore, when you closed your eyes, there was in your mind a desire for health, harmony, wholeness, or completeness in some form; there was a seeking for some material form of good, and so the mind was kept busy trying to formulate the right kind of prayer or treatment. But now it is not important to find a method of prayer or treatment which will provide you with health or supply, companionship or home. Now the form of prayer or treatment must be one which will lead to the realization of God, the realization of the divine Presence, the realization of the divine Power, the realization of divine grace.

Watch the difference when you close your eyes now. You will find that the mind will not be unruly any more, once you have learned to sit down and say, "Well, at least, I have nothing to pray for, nothing to go to God for. I need no form of prayer or treatment, because there is nothing that I expect to get from this prayer or treatment. I can sit here at peace because there is nothing that I am seeking, nothing that I am desiring. I am not doing this for any thing; I am not seeking anything for myself, for my patients, for my students, or for my family. I am trusting the government of this universe to God and I do not have to tell Him anything or think any right thoughts. I do not even have to get a message from God; I do not have to have a vision. There is nothing that I want, so I am just going to sit here and be at peace—rest in Him and be still." When you turn in prayer with this understanding, you will find that you will be able to sit back in meditation, without a word or thought, and achieve that "click."

We need desire nothing. We have no need to pray for anything; we have no need to seek anything: There is no person, no place, no thing, no circumstance, or no condition for which we have to pray. Whatever there is, is in God's keeping, and it is well kept. We are dying daily to our human selfhood, and there is no use cluttering it up with more earthly things that will just make it more difficult for us to "die". All we are doing now is resting, and through divine grace, we shall find ourselves every minute of every hour of every day in possession of all spiritual wisdom.

"Not by might, nor by power, but by my Spirit, saith the Lord,"[16] not by our right thinking, not by our praying, not by our asking, "but by my Spirit, saith the Lord." And what are we doing when we close our eyes and ask and seek and affirm? We are trying to add to ourselves more humanly good conditions. From now on, we have none of these things to seek. From now on, we go to God for spiritual grace, for benediction, for blessing, for spiritual awareness, for rejoicing in the Spirit, for the riches of the Spirit, for the divine Comforter—the Christ. It is the function of the Christ to be our supplier, and this Christ functions on Its own level.

Why pray for the kind of bread that we do not need, for the meat for which we have no use? We have the Christ, the Comforter, that is come to be our meat—not to *give* us meat; but to *be* the meat, the wine, the water, the bread, the resurrection, and the life. Do we want something more than the Christ? Do we want something more than grace?

Do we want something more than spiritual consciousness? Ah, yes, that is what we have been doing—wanting the Christ to give us bread, whereas the Christ *is* bread; praying the Christ to give us meat, whereas the Christ *is* the meat. Christ does not send meat to one, wine to another, and water to someone else. Christ's coming *is* the wine and the meat and the water and the bread. Is that clear?

There is no such thing as a demonstration of this and a demonstration of that. There is only one demonstration—the realization of the Christ. Then when the time comes for meat, there is meat; when the time comes for milk, the milk appears; when the time comes for wine, the wine is there. In every case, Christ is realized as omnipresent, and the realized Christ is our only need.

Never again must we seek bread, meat, wine, water, or truth. Seek the realization of the Christ, and let the Christ be that unto us which Its function really is. Christ is the Comforter: Shall we pray the Christ *for* the Comforter? Christ *is* the Comforter. There is no such thing as Christ *and;* there is no such thing as God *and*. When we seek God *for* something, we are building a false universe, one that has no existence. When we seek health and supply, we seek amiss. Christ *is* the health, the supply, the youth, the way, the truth, and the life.

Let us put no limit on God's capacity to reveal Itself. God's capacity is infinite. We limit that capacity by our present degree of receptivity, but in reality there is no limit to God's capacity to reveal Itself. All our prayers must now be for the realization of the Christ. Having Christ, we have meat, wine, water, bread, and life eternal—the way, the truth, and the life.

ACROSS THE DESK

As this *Letter* is being written, students are beginning to arrive from the United States and Canada for the August class work. Next week Australia, England, and South America will be represented here, also. It is an inspiration to think that there are approximately a hundred students, each sufficiently serious to be willing to make an expenditure of at least one thousand dollars, and in some cases considerably more than that, in order to come to Hawaii for these Infinite Way Closed Classes. Only the increased harmony and inner peace of the student could bring this to pass. It is a testimony as to what can be attained by the serious study and practice of The Infinite Way.

The example of Students coming from all over the world to attend these classes should inspire all our other students to be more earnest in their study and meditations. There is but one spiritual law on this subject: "To him that hath shall be given."[17] It is impossible to give more of healing or other forms of harmony than the student himself can put into the activity.

This brings into thought the age-old question: Why do some people receive quick and complete healing, comfort, peace, and supply, while others receive these fruits of the Spirit but slowly, and still others not at all? I doubt that anyone has the full and complete answer to this question. Sometimes I have felt that the slowness of healing—or absence of it—might be due in part to the fact that students or patients do not understand the

principles of healing and, therefore, cannot adjust their consciousness to the spiritual experience. This is not entirely the fault of the student. It is true that if a student truly dedicated himself to The Infinite Way writings, enough of a healing consciousness would evolve to enable him to be healed of anything and even to begin to do some healing work himself. But the average person is not enough of a student to dedicate himself to such a work.

For the sake of helping students more readily and quickly to grasp the healing principles of The Infinite Way, and thereby raise consciousness to the level of accepting and experiencing more healing, and even doing some healing work themselves, our 1957 June, July, and August *Letters* have been written to fill this need. A few months of really diligent study and practice of these three *Letters* could work miracles in the students' experience. I shall be interested to hear of the effect of these *Letters* on the lives of our students. A further help is to be found in the compilation in book form of *The Infinite Way Letters of* 1954, 1955, and 1956. These *Letters* are links in our chain of student-teacher relationship.

Only those, however, who have devoted hours of study to the previous *Letters* will be able to grasp this September *Letter* with any degree of understanding. In it, you have a foretaste of what lies ahead of you in the mystical experience which is the goal of The Infinite Way.

To *live* The Infinite Way is to contemplate God and the ways of the Spirit, and by meditation to enter into actual communion with God. The ability to commune with God is the great step necessary to the attainment of our goal—conscious union with God. It is only in communion with God and the attainment of conscious oneness that we rise above all forms of healing into a continuous life of the Spirit where there is neither good nor evil, health nor disease, but only the experience of eternal life.

Please remember, students, we are but children in Christ. Let us be patient with each other and always helpful. Let none of us claim the realized Christ in its fulness, but, knowing that it has been and can be attained, let us dedicate ourselves to this attainment. Let us not be satisfied with a sufficiency of supply or of physical health: These are but steps leading to the grand attainment. We are companions and helpers to each other on the path. We welcome those who are on the way of God-realization to unite with us in prayer and communion, regardless of their particular path. We seek no memberships—no followers. We seek only to share the light with all who desire it.

It is necessary that you understand the healing principles of The Infinite Way thoroughly so that you can be readily healed of all human discords. Know the principles so thoroughly that you can explain them to seekers and be the instrument for the healing of those who seek healing. Your moments and hours *of understanding prayer* are needed to support The Infinite Way activities around the clock and around the world and, even more important, to uphold the arms of our fellow-workers around the world.

If you love The Infinite Way this much, God will show you what is required of you to further the activity of carrying the Word to human awareness.

[1]Matthew 6:9.
[2]Psalm23:1.

[3]Luke 12:22, 30–32.
[4]John 10:30.
[5]Exodus 3:5.
[6]John 16:15.
[7]John 14:11.
[8]II Corinthians 12:9.
[9]*Ibid*.
[10]*Ibid*.
[11]I Corinthians 2:9.
[12]John 4:32.
[13]Psalms 37:3.
[14]John 7:37.
[15]John 14:27.
[16]Zechariah 4:6.
[17]Mark 4:25.

CHAPTER TEN: OCTOBER

Bear Witness

For thou shalt be his witness unto all men of what thou hast seen and heard.

Acts 22:15

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

John 1:6–8

We speak what we do know, and testify that we have seen.

John 3:11

If I bear witness of myself, my witness is not true.

John 5:31

And we are his witnesses of these things.

Acts 5:32

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that we may know and believe me, and understand that I am he: before me there was no God

formed, neither shall there be after me.

Isaiah 43:10

IN a courtroom, a witness mounts the witness stand, not to *interpret* his observations, but simply to tell *what* he has seen. A witness bears witness to that which he has seen take place. At no point should a witness say, "I brought this about; I did this; or I helped this"; but rather, "This is what I saw, and I am repeating it as I saw it." That is what the Master meant by bearing witness to God. The Master bore witness to God's power. He claimed no power for himself, "I can of mine own self do nothing . . .[1] the Father that dwelleth in me, he doeth the works,"[2] that is, "I bear witness to that which I see the Father do."

In The Infinite Way, we do not *use* God. Instead we sit in quietness and stillness, *watching God do the work*. Then we can say, "I witnessed a healing; I witnessed the activity of God in human affairs; I did not do it; I had no part in it, but I bore witness to God performing His work."

Let us suppose that a call for help comes to us. Can I give the help or can you give it? Those of us who have been the instruments for healing know the answer to that question: No human being can give that help. If God does not answer the call, it will not be answered. But you say, "God is not answering all the calls that go out to Him for help. The hospitals are filled with diseased bodies and the mental institutions with the broken in spirit; the battlefields are covered with the maimed and the dead. God is not responding to all these calls for help." That is true because God cannot answer on earth. God can only answer as He finds entrance through consciousness, through a consciousness completely devoid of ego, a consciousness so imbued with the understanding that God is, that the one thus imbued is willing to sit back in complete surrender: "Father, this is your universe. Take over."

God cannot appear on earth except through consciousness; God cannot appear on earth except *as* consciousness, not as the human, thinking, reasoning consciousness, but as the consciousness which is still. This does not eliminate the thinking, reasoning mind. Rather does that mind become an instrument used by the still small voice which is consciousness or God.

In other words, if I am a state of silent receptivity, what I am writing is being imparted to me through the Spirit; then, through the activity of the mind, it can be voiced; and through your mind, it can enter your consciousness. The human mind or human consciousness is not erased; thinking or reasoning is not stopped, but these are not accepted as God: They are looked upon as instruments through which God works. God works independently of any human help; God needs no human aid; God cannot be influenced by a human being—not even a human being's desire to save life.

Spiritual Attunement

As human beings, we have no control over the bodies of other people; we cannot reduce fevers or remove lumps. We have no control over the business of other people; we

cannot make people more intelligent in the operation of their business nor can we make them more loving in their business transactions: We have no such power over their business. But if we are willing to admit that there is a God, which operates through the stillness of our thinking, reasoning mind, then we can let that God be released through us so that It will act to make the inadequate intelligence, adequate; It will make the unloving, loving; It can make the ungrateful, grateful; It can make the unthinking, thinking, rational beings; It will make the diseased thought, healthy thought; It will make the diseased body, the diseased business, and the diseased profession, healthy. This It will do, and we can bear witness to that fact. We can bear witness to the power of Spirit in human affairs. We cannot operate It; we cannot make It do our will; we cannot send It out to make It heal those we should like to see healed. No, we cannot do any of these things, but if we can be still, the activity of God will find outlet through us and touch the receptive and responsive thought. Even God cannot work through those who are unreceptive and unresponsive; there has to be a receptivity and a responsiveness through which God can operate.

The more spiritual our consciousness is, the more clearly will the answers come through from God. That is the reason why we cannot teach these principles to students in six, eight, or ten easy lessons. If they, themselves, have not relinquished their fear, hate, or love of the evil *and* the good of the human world, the presence, the activity, and the power of God cannot come through. However, if we have attuned our thought to God's purpose through years of study of the Bible and other spiritual literature, in that degree will our consciousness be so illumined that when we sit down for the solution of a problem, it will come through.

I know absolutely nothing of what is underneath the hood of an automobile. I have never had any occasion to look to find out and still less curiosity, so that I can truthfully tell you that I would not know a carburettor from a generator. Twice, however, I have had the experience of having the motor of my automobile stop dead in traffic. Of course, there are any number of human solutions to such a problem. For example, I could have been towed into the nearest garage or I could have secured the services of a mechanic to make the necessary repairs. But in both cases, these situations did not lend themselves to either of these solutions. So, instead, I got out and lifted the hood of the automobile. From a human standpoint, certainly there could not have been any more foolish thing in the world for me to do than that because I did not know what to look for after it was open. Nevertheless, I did just that; I opened the hood, and on both occasions the same thing happened. After a rather desultory inspection of the mass of paraphernalia under the hood, I saw a loose wire which I picked up in my hand, and then looking around I noticed a gadget which was similar to others with wires hooked to them, but inasmuch as this one had no wire connected to it, I proceeded to fasten the loose wire to it, got in my car, and drove away.

That was spiritual attunement because there was no human knowledge involved in the operation—none whatsoever. I looked under the hood, knowing when I did so that I had no idea what I was looking for, and then something greater than myself said, "There it is, right there." That is an example of the principle of our work in The Infinite Way—bearing witness to the activity of God.

Bear Witness to God in Action

Whenever a problem is presented to me by one of our students, my own procedure is to be a witness, to bear witness to the activity of God—to sit still long enough for the Presence to announce Itself. Then I drop it. If something points out the next step the student should take, or if that something removes a fever or a lump, I have merely borne witness to the activity of Spirit. When the Spirit announces Itself within, something happens not only to the physical body, but many times the whole life of those who touch an illumined consciousness takes on a different direction, and new worlds are opened up. If we are still enough, the Spirit comes through and works these miracles. Then we can say, "I bore witness to the activity of the Spirit; the Spirit was operating; the Spirit was on the field."

Bear witness to God in action. Watch the activity of God with such certainty and detachment that you could go on a witness stand and say, "I saw God in action." Any success in our work is not the miracle-working power of any man; it is the ability to stand a few inches to the side of ourselves and watch God come through. That is the miracle of this work. It is the very thing the Master must have meant when he said, "Why callest thou me good? . . .[3] I can of mine own self do nothing . . .[4] The Father that dwelleth in me, he doeth the works.[5] . . . I bear witness . . . My Father worketh hitherto and I work."[6] The meaning of these statements will become very clear, if only we remember that never did Jesus multiply loaves and fishes. The Bible says he looked up. That is the answer: He looked up and let the Father perform the miracle; he let the Father multiply the loaves and fishes.

There is a Father, whether you call It Father, Father-Mother, the Christ, or God. These terms have little or no meaning. The words, themselves, are not important; use any word that has meaning for you. For me the miracle-working word in my consciousness is the Christ. The Christ has been the central theme of my revelation. The Christ is that which has real meaning to me, and when I say, "Live through the Christ and in the Christ," I have an absolute conviction that I am speaking of a Presence, a Power, a Spirit, a Substance, an Activity that is much more real than electricity. As a matter of fact, it could wipe out electricity, if there were any reason for so doing—I have seen It wipe out the effects of electricity many times.

There is a Something which you may call the Christ, Tao, Brahm, God, or the Infinite Invisible. It makes no difference what you call It as long as in your consciousness there is that unswerving conviction that you are imbued and endowed with that Something, with an Infinity, an Omnipresence, an Omniscience, an Omnipotence which cannot be manipulated or influenced. The best way to be an instrument for It is to follow The Infinite Way teaching of being a beholder. Sit quietly in the realization: "Thank you, Father; I am beginning with the understanding that I can of mine own self do nothing; and even if I could, I would not know what to do, or how to do it."

Be a Beholder of the Divine Flow

Develop for yourself a type of meditation which ultimately will enable you to relax as if you were resting on a cloud, until the Spirit flows out from you. Then you are a witness, a beholder of that divine flow. You may not see anything; you may not even feel anything, but you will have an awareness of It, and then It will be for you the Presence that goes before you to make the crooked places straight. It will put the crops in the ground before the seed; It will bring gold out of the fish's mouth; It will bring manna from the sky and water from the rocks. *You* will not do this; *you* will never be a miracle-worker, but you will be a beholder of more miracles than any group of people on earth has ever witnessed. You will behold substance being renewed, the sick being healed, the dead coming to life, and the lost years of the locusts being restored. You will bear witness to all that by being a beholder—just by stepping aside to watch It as It flows.

Bear witness to God in action: Do not try to make God act; do not try to bring God to the scene; do not try to use God; do not try to influence God; do not try to use truth in any way or for any purpose. Bear witness to Its omnipresence; bear witness to Its omnipotence, Its omniscience; be a beholder of It in action. The world, looking on, will marvel and say of you as it said of Jesus, "It was never so seen in Israel."[7] This it said even though Jesus denied his ability as a man to do these mighty works. So they will say of you, "You are healing the sick. You are raising the dead; you are a wonder-worker."

And you will be saying to yourself, "Oh, foolish person, can't you see? Can't you see that there is a God? All that I can do is to be silent in His presence. How can I bear witness to God except in silence?" When the senses are still, God is on the field. In the moment that ye think not, the bridegroom cometh—in the moment that ye think not. That has been misinterpreted, but it means just what it says, "In such an hour as ye *think* not."[8] When you are still and when you are silent, then the flow begins. Nobody can heal; nobody can save; nobody can regenerate: God is, and only God is.

Our function in life is to be a witness to God in action, disregarding and looking through every appearance. No matter what the condition may appear to be, through this inner vision, we bear witness to the omnipresence of the Christ which is the activity of God in human consciousness.

The world has not yet discovered the illusory nature of error, and therefore, it believes that if you are sinning, you are the one who has to be reformed; if you are subject to false appetites, it is you who have to be treated, reformed, corrected, or improved; if you are sick, it is you who need healing; if you are poor, it is undoubtedly something for which, inwardly, you are responsible or of which you are a victim. In other words, the word "you" is the devil, because the world believes that if you are sinful, it is your fault; if you are poor, it is usually your fault—even though you may have had nothing to do with being poor. If you are sick, it is because of something you did—you contracted the disease by sitting in a draft, by getting in the way of some germ or other, by living in the wrong climate, or by eating the wrong food.

All religions teach: God is all; God is everywhere equally present; God is perfect; God is love; God governs, guides, and directs. While admitting these truths in theory, few

followers of religious teachings seriously attempt to practice these basic tenets of their faith because the majority of them believe not only in the power of good, but in the power of evil: They accept two powers. In the first place, they ascribe goodness to you as a person, and humanly, you have no goodness: Humanly, you are not good; humanly, you are not spiritual; humanly, you are not perfect; humanly, you are not harmonious. Instead of bearing witness to your goodness, your perfection, and your spirituality, as is done in many metaphysical teachings, if you will bear witness to God in action, you will immediately bring about a change of some kind. You will bring about a change for good in your experience the very moment that you disclaim qualities of goodness as your personal possession and declare, "Do not call me good; do not call me spiritual; do not call me anything. God is the only good; God is the only activity of good; God is the only law of good; God is the only cause; and God is the only effect. There is no 'I,' 'me,' or 'mine'; there is only God—God Itself within Itself, expressing Itself unto Itself. God is the all in all." When you bear witness to God as the life of individual being, God as the mind of individual being, the law, cause, and effect of individual being, you have begun your spiritual unfoldment.

As long as you are using words like "he," "she," and "it," or "I," "me," and "mine," you are trying to spiritualize form; you are trying to spiritualize the shadow of life. This is just as incorrect as is the religious doctrine which teaches that we human beings are miserable sinners, not fit to approach the hem of the Robe. Both of these approaches are wrong because God alone is good and beside God there is none other. There is no "I," "he," "she," or "it"; that which appears to us as "I," "he," "she," or "it" is God; and if only you can see with spiritual vision, you will behold God in action. You will see that it is God in manifestation—God Itself. When you see God instead of an "it," "he," or "she," then the "it," "he," or "she" begins to take on more nearly the likeness of God-being.

Instead of declaring any virtue for yourself or for others, recognize all virtue as of God:

God alone is the light of the day. God alone is the brightness of the night. God alone is the law of growth, progress, or unfoldment. God alone is the source of all being. God alone is the Soul, the purity, and the perfection of all being.

That is bearing witness to God in action—God omnipresent, God omnipotent, God omniscient, God as all in all. You will never succeed in this practice as long as you are dealing with persons. You only succeed in proportion as you bear witness to God in action and realize God: God alone is being; God is eternal being; God is immortal being, perfect and harmonious; God is the essence of all life.

Bear Witness to the Illusory Nature of Error

Bearing witness to God in action will begin to bring changes in your experience, but this one step, in and of itself, will not bring the final and complete demonstration of harmony or of spiritual power in your life. It is necessary not merely to bear witness to God in action, but to bear witness to the illusory nature of error in order to bring the final

demonstration of harmony into your experience. Just as you are not good, so you are not evil. You are not responsible for the ills you are experiencing: You are not a sinner; you are not the one who is poor; you are not the one who contracts a disease. Your wrong thinking did not cause your problems, and your right thinking will not cure them.

There is only one thing that will bring an end to the discords and inharmonies of individual experience, and that is an understanding of the truth. The first point in this understanding is not to call anyone good because there is but one good; there is but one life; there is but one mind, one Soul, one law, one cause, one being, and one effect. The other and equally important part of the understanding of truth is not to call anyone evil because a person has no more to do with the evil appearance than he has to do with its opposite, the good appearance. When we appear to be good, it is the activity of God operating through us. When we appear to be evil, it is the activity of material sense which is only a sense of separation from God.

For example, if you saw a thief whom you wanted to help, you would not accept into your consciousness a person needing to be healed of dishonesty: You would separate the dishonesty from the person and you would recognize this as a universal belief in a selfhood apart from God, a universal belief in lack and limitation, or a universal belief in the possibility that someone can get good from another, all of which beliefs are without power. In other words, whatever form the error assumes, it is not an error belonging to any person: It is simply a universal belief. Never forget that error is nothing but a universal belief.

Error Is Not Personal to the Individual

When an individual comes to us for help, the first thing that we must do is to bear witness to God in action. Within ourselves, we bear witness to the realization that right here, invisible, is the Christ. The activity of the Christ, or the Spirit of God, is on the field, even though appearances testify otherwise. Then what about this appearance that is being presented to us? It is the one illusion, the universal belief of a separation from good; it is the universal belief of a law apart from God.

The very moment that you stop personalizing good, you start the flow of blessing; the moment that you stop personalizing evil, you complete the picture. You begin to nullify the evil the very moment that you can look at it, perhaps expressing in the form of a Judas Iscariot, and say, “This man, Judas, is not a sinner. Father, forgive him; he knows not what he does. This is only a sense of a selfhood apart from God and, as such, it is neither a presence nor a power; it has no one in whom or through whom to operate.”

First bear witness, regardless of appearances, to God in action:

God is the life of this individual, the mind, the Soul, and the Spirit. God is the only law operating in and through and as this individual. God is the only being; God is the only cause; God is the only effect. This is a spiritual universe, *the product of a spiritual, creative law and of spiritual being*.

Thus, you are bearing witness to God in action. But you say, “What of this sin or this evil that I am beholding?” Yes, what of it? We are not going to deny what we are

seeing, but we are going to recognize that it is no part of the individual. We are going to accept it only as a universal belief of a selfhood apart from God which has nothing to do with this individual.

An example of the universal nature of the beliefs which attach themselves to us is found in observing recurring behaviour patterns in children at certain age levels. All children are very much alike at the same age, and most of them behave in much the same manner. They do the same delightfully amusing things and they do the same annoying things. A two-year-old child is two years old, and you cannot make him anything else. He will be troublesome at times, and at other times, he will be angelic. And the reason? It is not the child at all; it is being two years of age.

When a child is thirteen years of age, he will act like thirteen years. Watch one child of thirteen and you have watched almost all children at thirteen. The same mischief one gets into the others get into. Of course, there may be some slight differences because all tastes are not alike. One will be mischievous in one way and another in another way; one will be good in one way and another in another way. But on the whole, if you look at ten-year-old children, at thirteen-year-old children, or at sixteen-year-old children, you will have to admit that they have all come out of practically the same mould. That is as close to being universally true as almost anything can be. Why? Because the children themselves have nothing to do with it; they are responding to the human belief about them at that particular age. It is a universal belief that adolescents are impertinent and disobedient and believe that their parents do not know anything. That latter belief is so universal that we have the saying: “At twenty, I knew that I knew everything that was to be known in the world. At thirty, I began to suspect that perhaps I did not know it all, and at forty, I knew that it was my parents who knew it all.”

Everyone goes through these beliefs and responds to the same type of thing in much the same way because it is a response to a universal belief. Handle error as a universal claim instead of as your error or mine. Instead of fastening some form of error on a person by believing that this person is obstinate, this person is dictatorial, this one is dishonest, and this one immoral, or this person is so and so, ignore the appearance presented by the person. Do not ignore the claim. Never ignore the claim. Ignore the person and handle the claim by realizing that the claim is not personal; it has nothing to do with the person involved. It is a universal sense of a selfhood apart from God and a universal sense of a law apart from God.

If you were dealing with the universal belief in a law of infection or a law of contagion, you would not blame your patient for it. If God is law and God is infinite, there can be no law of disease, no law of infection, and no law of contagion. Such so-called laws are only universal beliefs. Would you blame a tiny child for contracting an infectious, contagious disease? The child had nothing to do with it; the child is the innocent victim of a universal belief just as is the adult. This is true regardless of the name or nature or depth or degree of the sin or disease.

Through the realization that age has nothing to do with a person, there has been some remarkable work done among people who are under the claim of old age. Since the only person is God appearing as individual being, we are all the same age as God. No person, therefore, can be older than another person because God is infinite person. But the universal belief in a life and a selfhood apart from God, the universal belief in a law of the deterioration of matter, and in the law of diminishing returns is the problem.

Recognize that there is neither youth nor age; there is only God.

Bear Witness to God as Individual Being

Regardless of what condition you see on earth, bear witness to God in action. Regardless of what condition you see in a person, bear witness to the truth that God is individual being. God constitutes all there is to this being; God is the creative principle; God is the maintaining and sustaining influence. As you drive your car or as you walk through the crowded city streets, bear witness to God in action. Bear witness to the fact that here indeed is the very Christ.

Common sense says to you, "Oh, but what I am looking at does not look like the Christ. What I am seeing, the horrors I am witnessing—surely these things are not the Christ in action." It is at this point that it is necessary to take the second step and bear witness to the illusory nature of error: "No, I am seeing the effects of a universal sense of a selfhood apart from God. I am seeing the effects of a universal belief in a law or activity or cause apart from God. Such beliefs, being only beliefs, are not power. They do not have the activity of God behind them; they do not have the law of God to support them or uphold them or sustain them. I see them for what they are—a belief in a selfhood apart from God, or a belief in a medical or theological law, or a belief in a substance or activity apart from God."

There is an invisible Presence and Power in the universe, the Infinite Invisible. The Infinite Invisible appears as the visible. This Infinite Invisible is the law unto that which is visible; the Infinite Invisible is the essence and the activity of the visible. We look only to the Infinite Invisible for our good and for the good of the universe—not to anyone or to anything. In such reliance, the "anyone" or "anything" in the visible becomes the instrument through which the Invisible operates. The Infinite Invisible can so purify us that never again would we injure each other; never again would we be unjust, unkind, or untrue to each other; never would we be negative in any way, shape, manner, or form to each other.

Let us catch the vision: Behold God in action, but also behold any and every form of error as universal belief. There is only God, but God appears on earth as man; God is expressed as individual being. God is the substance, the cause, and the law unto all being. Evil does not exist as a cause *in* a person; evil does not exist *as* a person: Evil is a state of illusion. Let us bear witness to God in action and then bear witness to the universal nature of evil as illusion, not as power. There is but one power—God; there is but one good—God.

Good can only be brought into your experience and the experience of others in proportion as there is an individual so unselfed as to be willing to bear witness to God in action. The Hebrews might still be slaves under Pharaoh had there not been a Moses with a good helper like Aaron. Moses knew that he was slow of speech, which we might interpret to mean that he recognized that while he did not know enough to lead the Hebrews out of Egypt, he was willing to be obedient to God and let God speak through him while he kept silent. Day after day, Jesus was willing to repeat, "I can of mine own

self do nothing."[9] He was satisfied to sit with eyes closed and let the Father within him do the works.

There are no modern practitioners or teachers capable of healing your ills or bringing peace on earth, but there are many dedicated mystics, spiritual teachers, writers, and practitioners who are willing to sit in the silence, and behold the presence and power of God as It operates in human affairs. Remember, there must be a Moses or a Jesus, or there must be a you or a me; there must be an individual willing to be silent and bear witness to God acting through his consciousness to change your life and the events of the world.

In your turn, as an Infinite Way student, you must be one of those willing to acknowledge that you are slow of speech, that you have insufficient understanding, and that you humanly, of yourself, have no spiritual power. Then, in this denial of self, be still and let the still small voice utter Truth through you.

The voice of the Lord is powerful; the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. . . .

The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness . . .

The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. . . .

The Lord will give strength unto his people; the Lord will bless his people with peace.[10]

Often our students write telling me of their discouragement and frustration because they do not think they are developing fast enough spiritually or because they do not have sufficient spiritual understanding. My rebuke to these students is sometimes severe. I cannot help but wonder if they are expecting to be greater than Moses, Jesus, or John. In fact, every true mystic has been acutely aware of his own inadequacy and has gloried in it rather than deplored it.

Throughout The Infinite Way writings, you will find how often I have written that I do not know how to heal. Perhaps you think this is just false modesty, or that I am only pretending to be modest. Nothing could be further from the truth. Frankly, I do not know how to heal a simple headache or a simple cold, nor how to bring peace, prosperity, or happiness into the lives of our students. But, armed with the conviction that human knowledge is not spiritual power, I am willing to sit in meditation from ten to twenty times every day to contemplate God and the things of God—sometimes to enter into actual communion with God—and then wait in stillness for the presence and power of God to utter Itself within me, or within you, while I sit quietly, behold, and then later bear witness to the greater harmonies that appear in the lives of our students. There *is* a Spirit in man, but we have to be still and let It express Itself while we behold It at work and then bear witness to Its fruitage.

I hope that you do not think that Joel is writing this message for you. No, Joel is sitting in his office; his eyes are looking upward to the hills from whence cometh our help, and there is a kind of vacuum in him as he sits watching the trees and flowers, and hears the birds singing. This message is coming through him while he marvels that God's grace permits him to be the instrument through which you will receive it. If Joel were not sitting here in this listening attitude, either the world would never receive this message or

someone other than Joel would have to be giving it out, because the activity of God can only reach the earth through an individual, an individual who is silent and receptive. You must be that person for your family, for your patients, for your students, or for those who come to you for spiritual help.

TO OUR MORE SERIOUS STUDENTS

We are in the midst of an experience which may transform the nature of our work and the world's demonstration of spiritual healing.

We know that a spiritual healing cannot be achieved by reading a book or a dozen books, or taking a course of lessons. These are but steps leading to that moment when your consciousness drops its material faiths and becomes imbued with spiritual light. Those who through the years have been faithful and diligent in the study and practice of metaphysical or spiritual truth have developed a healing consciousness and helped the world come this far in spiritual evolution. However, we now have in the June through October 1957 *Letters* a course of instruction in healing principles which, if faithfully and persistently studied and practiced over a period of time, not only will evolve a healing consciousness for you—enabling you better to heal and to be healed—but you will, by your increased healings, show all metaphysicians that through the principles given in these *Letters* and amplified in all our writings that they too can increase their healing consciousness.

Only if Infinite Way students become known as good healers and teachers, will other metaphysicians come to realize the value of these principles and be led to adopt them into their lives and practice. Remember always that we are not seeking members or followers: Our aim is to make spiritual healing principles available to everyone in the metaphysical and orthodox church movements. Our hope is that all the world may live and heal by spiritual principles and that we may be an instrument through which this may come about.

Already the healings, which have taken place through the principles taught in The Infinite Way writings, have carried this message around the world. Now that the healing principles are embodied in a few *Letters*, it will be possible for earnest students to go far in this direction—and by their works and example carry these principles to all who seek healing, or seek to be healers.

But do not be fooled by the simplicity or brevity of the June through October *Letters*. They must be studied and practiced while a healing consciousness is evolving.

Blessed are you, if now *knowing*, you follow through and do.

ACROSS THE DESK

Looking at the human scene, we see continual strife and struggle—good battling evil, health trying to conquer disease, virtue contending against vice, abundance racing to keep a step ahead of lack, war and peace see-sawing constantly, and birth and death occupying the same pages of the papers.

When muskets were invented, the bow-and-arrow nations were conquered, only to be conquered in turn when rifles came into being. When the power of a torpedo launched from a submarine became more potent than the power of guns or cannon on ships, the submarine defeated the world's largest navies. The airplane has overcome land armies, and the newest weapon, atomic power, has filled the whole world with fear. Medicine and surgery continue their warfare with disease. Education valiantly wages its battle with ignorance, superstition, and fear. We can sum it all up in one phrase—the struggle for survival. Noting how one power always overcomes a lesser power, only in its turn to be overcome by a still greater power, we may well ask: Where will all this end? Can this struggle continue forever with one ogre devouring another? Looking at the scene from a material standpoint, the answer to the problem of survival is always found in the discovery of a still greater power than that which is already known.

Everywhere in the world, people are recognizing that there must come an end to this eternal warfare of mind and matter and that some other solution must be found. In The Infinite Way, we believe that we have found the solution to life's problems and to a way of harmonious living—a way *not based on power*. An understanding of this way begins to dissolve our personal problems, brings about more harmonious family, business, and social relationships, and includes in this harmony all those who are or who become a part of our consciousness. Eventually, this way will be the way of all mankind and the word "power" will then be used merely in measuring the forces of electricity or atomic energy.

In August, approximately one hundred students assembled here in Hawaii, students who came from all parts of the mainland—from the Atlantic to the Pacific Coast—from Canada, England, Australia, and South America. One hotel in Honolulu reserved all its accommodations for Infinite Way students, and another half dozen hotels housed others, while a few were guests in the homes of friends. These students came from these great distances at great expense to attend the Halekou Closed Classes. And why did they come? If each student who came had asked himself or herself that question, perhaps not one of them would have been able to give a "sensible" or a "reasonable" answer. There is no answer in materialism, because materialism can only evaluate an experience in terms of material gain, and there was no possible hope of any material or tangible gain. Yet these students came; they were here; and they were drawn here without any slightest urging—absolutely no power of any kind was utilized to draw them here.

Our students have learned from my writings and from their own experience that God constitutes individual being, and therefore each one is secure in his own spiritual integrity, one with his Source. Each one represents God fulfilling Itself. Each is fed by the inner meat, wine, bread, and water within his own Self. Each draws life, sustenance, and

wisdom from the springs of living water within his own being. Each draws inspiration from the hills from whence cometh our help—that high consciousness which has evolved through unselfed living, giving, and sharing. Our students have learned that neither health, harmony, nor supply can be received, but these can be given forth from that which is within each one of them.

No power drew these students from 2,500 to 9,000 miles to be here—no promises, no suggestions, no hopes of gain, not even the expectancy of learning of greater powers. In this grand experience you may, with spiritual discernment, glimpse the principles of The Infinite Way. It may help you to understand the passage which appears on the opening page of all our writings:

Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of Soul, therefore we know liberty without license; we are a united universe without physical limits; a divine service to God without ceremony or creed.[11]

If you can only dimly perceive the nature of this passage, you will understand the miracle that drew those students here and that has also drawn such groups together in Seattle, Portland, Chicago, New York, London, Amsterdam, South Africa, Australia, and other places. To discern this is to understand the nature of The Infinite Way and its mode of revealing Omnipresence. Is there more than this? Ponder and meditate.

When you are faced with some of the problems of "this world," will you not remember that the answer does not lie in using some power—not even some power of God—to overcome or destroy anything? Will you not see that only in "this world" does one power strive with another, but in "My kingdom" there are no powers.

[1]John 5:30.
[2]John 14:10.
[3]Matthew 19:17.
[4]John 5:30.
[5]John 14:10.
[6]John 5:17.
[7]Matthew 9:33.
[8]Matthew 24:44.
[9]John 5:30.
[10]Psalms 29:4, 5, 7–9, 11.
[11] Joel S. Goldsmith. *The Infinite Way* (San Gabriel, Calif.: Willing Publishing Company, 1956), p. 40.

CHAPTER ELEVEN: NOVEMBER

Gratitude

FEW people understand the nature of gratitude. Just what is gratitude? Are human beings capable of gratitude? Actually, we should not expect gratitude from a person, and if we do expect it, we shall be disappointed because gratitude is beyond the capacity of a human being.

Many people believe that money and gratitude are synonymous, but in reality, they have no relationship to each other. There are times when money can be a symbol of gratitude, but it is a mistake to tie them together because gratitude goes far beyond money. For example, if we should ask a practitioner for help for a headache and attempted to express our gratitude in a monetary form, we might well believe that a nominal payment would be a sufficient expression of gratitude; but on the other hand, if we were healed of a cancer, we might feel that even if we took our last dollar and ran into debt besides, it would be a very small token of gratitude for such a healing. In both cases, we would be wrong, because gratitude for spiritual healing has no relationship at all to what has been healed.

Spiritual healing can only come through a realization of God. It can only take place when an individual has so dedicated himself to spiritual living that he becomes a transparency through which God can act; and when the Spirit of God flows through an individual, that Spirit of God can heal the headache or the cancer. There should be no difference in the degree of gratitude in either case because our gratitude should not be merely for the healing of a headache or for the healing of a cancer. No, we should be grateful because we have been privileged to be a living witness to the fact that God is as available on earth today as He was two thousand years ago. How, then, can we be more grateful for the presence of God in one case than in another?

The world at large does not have access to God because it has cut itself off from contact with God. Many people believe that if they go to church on Sunday or contribute to the poor-box, they are doing their duty to God. It is true that these activities, if engaged in with devotion and dedication, may be an expression of our love for God. But our relationship to God is something deeper than that; it must be a relationship of constant communion, with our lives lived in God.

As students on the way, let us learn to be grateful, not for a healing, not for supply, not for harmony in one form or another; but let us learn to be grateful for the realization of God's presence. Let us be grateful that the omnipresence of God is our safety and security, our peace on earth. Let us learn to abide in the realization that God's presence is our fortress, our high tower, and our eternal dwelling place.

Gratitude for the Realization of the Spirit

When we learn to express gratitude for any teaching, teacher, or practitioner, or any individual experience that brings God's presence to our mind or body, then we are properly expressing gratitude. When we awaken in the morning and behold nature in any of its varied forms of beauty, we should remember that it is the activity of God that is responsible for that manifestation. The activity of God is responsible for every form of good we behold. If we observe the blossoming fruit trees or if we note the fruitage itself, remember that it is not the fruit; it is the Spirit, or a law of nature, which brought forth that fruitage, and it is that Spirit for which we should be grateful. Then we can use our fruit; then we can use our food or our money, letting them come and letting them go, because behind these is the Spirit which produced them. When our gratitude is for the Spirit that *produces* our healings or our supply, when our gratitude is for the *Spirit* that holds us in Its arms—the everlasting arms underneath us, in us, beneath us, above us, permeating us—when our gratitude is for that Spirit of God, then we are being truly grateful.

Such gratitude may have nothing to do with money, and yet at other times, it may direct us to give money, share money, or spend money. Words, in and of themselves, are often empty and meaningless. A perfunctory "thank you" can never be an adequate expression of gratitude. True gratitude often carries with it some tangible evidence of its sincerity, either in the form of money or service because gratitude, like love, is not an abstraction.

The important point to remember is to be grateful *not* for any form of good but for the Spirit which underlies that form, the Spirit which produces that form. We learn to be just as grateful when we witness the healing of a headache, indigestion, or a corn as we would be for the healing of cancer, consumption, or polio. Our response will always be, "What is the difference? What *difference* is there between the two?" We understand why the Master could walk up to the leper and touch the leprosy, or why he could say to the woman taken in adultery, "Neither do I condemn thee."[1] Whether a large or a small offense, a serious disease or a minor ailment, it was all the same to Jesus: These were but a sense of separation from God; Therefore his healings were quick and easy, whether it was leprosy, consumption, the impotent man sitting at the pool, the crippled man, or whether it was the young boy who was a corpse, or Peter's mother-in-law. The *forms* of disease and the *forms* of sin meant nothing to him. He knew that the healing power was the Spirit of God, and that if the Spirit of God could be brought to the case, it made no difference what degree of error was presented.

Even the magnitude of the demand to feed the multitudes with only a few loaves and fishes did not disturb or frighten him. He knew that men are not fed by bread alone but by the Spirit of God, and when the Spirit of God is present, there is no limit to supply. If you have realized that Spirit of God, you will not have to be concerned about whether you have the responsibility of caring for one person or are required to take on the obligation of a whole family or community. If you try to provide for them through "bread alone," then you will have your worries; but if you understand that you are feeding,

supporting, supplying, and healing through the Spirit of God, the numbers or the amount of money involved will be of no concern to you. It may be fifty dollars or fifty thousand dollars, five people or five thousand. The number or amount will mean *nothing* in your experience because within you will be the recognition, "Numbers are of no interest to me. If I have the Spirit of God, it is complete; if I do not have the Spirit of God, I am defeated before I begin."

Yes, even when it takes only one dollar to feed a person, he can starve without that dollar, and that dollar can be as hard for him to get as ten dollars might be for the next person. But when you are in agreement with this teaching of the Master that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, that it is the Spirit of God that feeds man and clothes him, that the Spirit of God heals, and that Peter and John revealed that the same Spirit that raised up Jesus Christ from the dead will quicken also your mortal body, this Spirit of God will meet your every need. When that Spirit is realized, you will not be concerned with whether the need is for ten dollars or ten hundred dollars because to the Spirit of God there is no limitation in any way or in any form.

With the true idea of gratitude, we have a principle that can result in a change in anyone's life in far less than thirty days if he puts that principle into practice. At every lecture and in every class, or as the result of every lecture and every class, there are some people who come to me or write, telling me that from that moment their lives have been changed. I thank them, but inwardly I smile because I know that it was not the lecture or the class that did it: It was the use they made of it. *It was what they did with what they heard that produced the change*. Should you, for instance, embark upon a programme of daily gratitude, not for things, but gratitude for the Spirit of God that underlies this universe, you will find a change in your life that will appear to you as a miracle in thirty days—in less than thirty days.

Be grateful that God is. When you come to that miracle-day in your life—that day when you have the clear realization that God is—you will never again be disturbed by any form of error; you will be able to laugh at it, and that will be the end of it. When that miracle-day arrives and you look out upon the world and witness the horrors it is experiencing, you will begin to understand that when men learn to know that *God is*, these discords will cease. All error will disappear from the face of the earth as we, individually, come to the realization: "God is. What have I to fear? Is there something apart from God? If there were, how could God be infinite? How could God be omnipotent, omnipresent, omniscient—how could God be all in all—if there were reality or power to the discords in life?" So you will find, eventually, that most of the discords in your life touch you because of your acceptance of the universal belief that they have power.

Gratitude for the Presence of God

At any moment you choose, however, you can begin to come into the agreement that if God is, then there is no power in person, place, thing, circumstance, or condition.

This is a major principle of The Infinite Way. Then you can say to the man with the withered arm, “Stretch forth thine arm,” or to the impotent man, “Rise up and pick up your bed,” or to the blind man, “Open your eyes,” or to someone else, “What did hinder you? Where is this power that is confining you? What is this power that is holding you back?” As you do that, you will find that there is no such power—you have merely believed in such a power and by your belief in it, have given it the only power it has.

We all must begin to have a real conviction that there is neither good nor evil, that there are not two powers. That does not mean that we shall not often be tempted with sin, disease, death, lack or limitation, accident and all manner of ill, but at each temptation we shall be able to rise up and say, “ ‘Thou couldest have no power at all against me, except it were given thee from above.’[2] Who said you were a power? I shall not fear what mortal man can do to me. I shall not fear what mortal conditions can do to me.” Then we shall find that, in a very short time, we shall have gained the dominion over this world which was given to us in the beginning. In the beginning, we were given dominion over the earth and everything in it, above it, and beneath it, but we have surrendered that dominion: We gave power to the stars and astrology; we gave power to the moon; we gave power to the sun; we gave power to food; we gave power to climate; we gave power to drugs. Step by step we have surrendered our dominion.

Now, firm in the conviction that there are not two powers, we begin to draw back our God-given dominion. It is not that we, of ourselves, have anything; but *by the grace of God* we have dominion over all that exists, and therefore, none of these things has power over us. This requires conscious effort and continual vigilance. Nobody succeeds on this path by sitting down and Waiting for something to happen; nobody succeeds by waiting for some unknown God to perform miracles. Each one of us must be a law unto whatever the situation is which we are facing. We assume our God-given dominion by realizing that all power has been invested in us by the grace of God, and that neither person, place, nor thing has any power over us. To all men is given the grace of God. How much of it we keep or how much of it we surrender is what determines our individual experience.

Our gratitude is for the Spirit of God which reveals Itself as harmony, whether it is harmony in what might be called some minor, insignificant aspect of life or in a major and crucial experience. Our gratitude is not a gratitude for things, but a gratitude for the principle which operates in every situation. It is a gratitude for the presence of God in individual affairs. The presence of God may appear as harmony in human relationships, or harmony of mind, body, or purse; but actually none of those things could have taken place separate and apart from the demonstration of the presence of God. Millions of people believe that the power to demonstrate God’s presence on earth was limited to a period of time two thousand years ago. Many people are worshipping a far-off God that they hope will do something for them on the other side of the grave, but they have long since lost hope that this God can do anything for them here and now. Yet the daily experience of many of our students is a living witness to the fact that God is available. They have proved the availability of God in every situation, circumstance, and condition.

The Proof of Our Gratitude

The proof of our gratitude is, and forever must be, the work that pours out through us. Words or dollars are but symbols of the real gratitude and sometimes most inadequate, though important, symbols. Only the fruitage of the Spirit can bear witness to the true sense of gratitude.

Those who have received some measure of light, illumination, or healing—the benediction of the Christ—through this message, become bearers of the Word unto others, no longer seeking only their own good but seeking more light, ever more light, for the benefit of those who are still in darkness. From this moment on, you should be less interested in what God or The Infinite Way can do for you, and more interested in God's illumining you so that you may be a transparency for this message to the world, that is, to your world, be it wide or narrow in its scope.

To some it may be given to be a light in their homes and in their community; to others to go beyond the environs of their homes or community, carrying this message to the world. It makes no difference in what degree we are called upon to show forth that light. There is no one light more important than another, for without all the others, even the greatest one could not function properly. The great light that we know as Christ Jesus found it necessary that there be disciples. Inasmuch as Jesus Christ left no written word conveying his message to the world, we today would not have his teaching set forth so clearly and concisely, had it not been for those lights lesser than himself, but lights of sufficient magnitude to have left us the word in written form. So remember that the light which is deemed the greatest could not shine in its fulness without the assistance of all the other lights.

You have accepted the truth that God's grace is your sufficiency. Therefore, you are committed not to try to demonstrate things, not to try to demonstrate conditions, not to try to *use* God or *use* Truth; but in all ways to turn within and let Truth use you, let Truth fulfil itself as the harmony of your daily experience. Then, when you are called upon to let that light shine in the experience of those who turn to you, you become a standard-bearer, you become a witness to the power and the presence of God on earth in this age. This is accomplished through your periods of meditation, by opening yourself to the consciousness of God's presence and God's power. It is accomplished by filling yourself with the letter of the Word whether it is the Word as found in our books, *The Letter*, or the recordings—all three—filling yourself as many minutes and as many hours as you can give to it in the day or night, filling yourself with His word, and with the realization of His presence so that you may be the transparency for this light.

It is unthinkable that Jesus would have wasted time praying, meditating, or doing mental work for his health, his supply, his safety, or his security. So must it be with us. As this message permeates our being, we would never dream of using it in connection with our own selves. Having made the contact, It cares for us, It governs us, It sustains, It protects; and therefore, our turning within is for the benefit of those who are still in darkness. In other words, it is as if we were to say, "I know now that there is no use in taking thought for my life, for what I shall eat or what I shall drink or wherewithal I shall

be clothed or housed. I have experienced the presence and power of God in my mind and body. I know It is there; I have felt It; now I will let It operate." You will find then that, with no further thought for yourself, the prayer work or the meditation work in which you engage on behalf of those who seek you out or on behalf of the world at large becomes your own treatment, your own prayer, your own fulfilment—a seeking of your own in another's good.

We are the light of the world in proportion as the Spirit of God dwells in us. The mesmerism of "this world" with its newspapers, its radios, and its television would deprive us of our God-given heritage. Attention to these outer things is what deprives us of our contact with God on the inner plane by taking from us the time that is necessary for us to use for our spiritual refreshment, spiritual study, and meditation. Those on this path dare not permit themselves to be ensnared by the pleasures and the sensations of the senses—even by the good things of the senses—to such a degree that they fail to set aside adequate periods for inner contemplation.

Gratitude for Spiritual Teaching

"Seek ye first the kingdom of God."[3] Never forget that passage because it is one of the most important teachings in all Scripture: "Seek ye first the kingdom of God." You can never seek that kingdom until you know what you are seeking, nor can you find it until you know where it is hidden. Give time to pondering the question: "What is the kingdom of God?" The Master revealed quite plainly *where* it is. He never said *what* it is, but he told us where it is—*within you*. So you do not have to go any place to find it. No trips to holy mountains are necessary—no trips to holy temples, no trips anywhere outside of your own inner sanctuary. Go into that inner sanctuary and pray in secret. There, in the silence, you will find it—within yourself. What the experience is after you have found it, the Master did not tell, but he did tell what the fruitage would be—physical health, immortal life, infinite abundance, peace on earth, good will to men. That will be the fruitage of it, but the thing itself, the kingdom of God, is the great gift for which our gratitude should be flowing continually. When an individual finds that kingdom, he never talks about it. There is no language that will describe it, but it can be imparted in meditation without language from teacher to student.

That is the method of our work in The Infinite Way. The meditation on the part of the teacher reveals some of the secrets of this inner kingdom to the consciousness of the student, through silence. It is not done by transmitting messages from one mind to another; the kingdom of heaven cannot be taken by the power of the mind. The things of God are foolishness with man, foolishness to the thinking mind. Who, by taking thought, can learn the spiritual things of life? Nobody. These are not and cannot be transmitted by words. If words could convey the experience, the mystics of the world would long since have put all that they have experienced into books and pamphlets, and we would be reading them and then floating on cloud nine, nineteen, twenty-nine, up to ninety-nine—all ready for number one hundred, and the transition itself.

Spiritual teaching cannot come through the body or through the mind. It can only

be transmitted from one Soul to another, and the language of Spirit is silence. Only in the deep, deep silence of an illumined Soul are the secrets transmitted to the Soul of the student who has prepared himself by dedication, not a dedication to the demonstration of things, but to the demonstration of God. When the teacher and the student are so pure in consciousness that neither one is seeking anything for himself, having no desires of an earthly nature, but seeking only to transmit God's grace, then the meditation of a teacher or practitioner results in that receptivity which brings spiritual freedom and spiritual wisdom to the student.

This has always been the way of spiritual teaching. It was the way practiced in the Far East; it was the way in the Near East. It was the way the Master taught his disciples. It was the way Saul of Tarsus received illumination: He did not receive his light sitting with a human teacher of biblical history and Bible lore. It was when he was on the way to Damascus, on the way toward illumination, on the way toward revelation and inspiration, that he met the Christ and the Christ revealed Itself. So with us. When we have left behind earthly desires and earthly longings, when we have left behind a need for the peace that this world giveth and are ready for the peace that the kingdom of God can impart, then are we ready indeed for spiritual illumination.

Too many have been studying for too many years and missing the way because they have believed that spiritual illumination would improve their "things of this world" in some magical way. It does not always do that; in fact, it may temporarily have the opposite effect. Sometimes there comes a period when there is a great deal of deprivation of the things of this world. Saul of Tarsus, you remember, was deprived of his eyesight, blinded, and then, after his illumination, spent nine years in Arabia. The light had not been fully revealed; the fruitage had not appeared in its fulness. So it is often with us. Sometimes it is necessary that we, too, lose our earthly good before our spiritual good reveals itself. Then after that, the lost years of the locusts are restored.

It is not that that necessarily is the price which must be paid. It is only that very often it is the price that is demanded of us because of our inability to turn from the things of this world so that we can devote enough time to the things of "My kingdom." If we voluntarily give the time and the effort necessary to the realization of the spiritual kingdom, we shall gradually evolve into it; but if we so occupy ourselves with the things of the world as to make the things of the Spirit secondary, then sometimes it requires a sharp lesson before we are able to move from the human world into the spiritual.

Do not be too concerned about your own demonstration. Do not feel that financial prosperity is necessarily the sign of your spiritual progress, because there are many wealthy people who have never even heard of spiritual things. Do not think for a moment that physical health is the natural proof of your spirituality, for there are large numbers of physically healthy people who never think of the word God except to use it profanely. Do not try to judge your spiritual development by the condition of your body because physical health is no measure of spirituality. Very often, very, very often, it is when you are in the deepest struggles with your problems that the light of grace breaks through. Sometimes, it is the very severity of those troubles that drives you deep enough so that you come into the awareness of God's grace.

Try not to judge your spiritual progress by whether you have a Cadillac or a Ford, or any car at all. Try not to judge your spiritual progress by whether you happen to be healthy or wealthy today or tomorrow. Remember, the thief on the cross must have been

making satisfactory spiritual progress even when he was crucified because that same night he was admitted into paradise. The woman taken in adultery must have been making real spiritual progress for instantly she was forgiven her sins and became a follower of the Master. Never doubt for a moment that if you walk through the valley of the shadow of death and there recognize God's grace, that even then it will not be too late to step out into perfect health. Never feel for a moment that if you are seventy or eighty or ninety that it is too late to attain spiritual illumination for in the moment ye think not, the bridegroom cometh. In that moment, in that twinkling of an eye, all those years drop off your shoulders like pages dropping off a calendar.

Be not too concerned for these daily demonstrations of the world, but never forget that "Whatsoever a man soweth, that shall he also reap."[4] In accord with the measure of spiritual development, ultimately those added things will appear in the form of harmony, because it is your divine right to experience health and abundance. If you do not immediately find yourself in possession of the desired temporal good, physical or financial, if the things of this world are not heaped upon you through your study, do not be too concerned, because that is not the goal of our work. The goal is, "Seek ye first the kingdom of God."[5] Seek Him while He may be found. Seek Him while you are in the mood. Seek the kingdom of God and be assured of this, that despite your day-to-day experience, whether there be harmony today or discord tomorrow, an upset today and a little good the next week—regardless of that, you are on the way if you do not deviate from your basic principle, "I am seeking the kingdom of God, not the kingdom of material demonstration."

The True Measure of Gratitude

This message must be lived. Whatever degree of light it produces in your life will cause those who are ready for it to discern it in you and come to you for some of that which you have. Then you can share pamphlets, books, tape recordings, or monthly *Letters;* you can impart whatever of it you know—*but only to those who seek you out*. You may try to give this teaching to your mother or father, to your child, to your sister or brother, to your husband or wife, or to some other relative; but it will not help them. As much as you would like to take your friends and family into heaven with you, it cannot be done. They cannot accept it until they are ready for it, so it is better to let them come to you, and then you share with them of the light that you have received.

The Infinite Way does not advertise, and yet the word of this message has gone around the world on its own power. In the ten years of The Infinite Way, there has never been an appeal for funds. Nobody has been asked for a contribution. Why? The Spirit of God which gave us this message has financed it, and it has all come through normal and natural ways—voluntary ways.

So it is with you. This message will support you and sustain you, physically, mentally, morally, and financially. You will not have to ask for money; you will not have to plead for it; you will not have to tell anyone that it is his duty to support you. No, the light which you are will do all of that for you and bless all who come into your sphere.

The Infinite Way is a healing message. This message brings healing to all those who are receptive and responsive to it, and since everyone is seeking healing, it must spread in proportion as you are able to be the light, and you are able to be that light in proportion to the amount of time and effort you give to communion. That is the measure of your gratitude.

ACROSS THE DESK

The world-wide acceptance and success of The Infinite Way has attracted the attention of some unscrupulous people who are attempting to exploit The Infinite Way or to use my name in order to obtain money fraudulently. Already some of our students have been misled by the false claims of these people. There seems to be no way of preventing these unprincipled people from preying upon the public except as individuals exercise discrimination and prudence. Religion is a prolific field for the unscrupulous because the law usually protects people who operate under its guise. But the law cannot protect you from the machinations of such individuals, nor can The Infinite Way: You either have spiritual discernment or human intelligence to guide you.

Since I myself have never at any time asked you for money, you may be sure that I also have never authorized anyone else to ask you for financial help for themselves or for their activities. Should anyone approach you with a request for funds or with any kind of a proposition to secure your support, monetary or otherwise, on the basis of their alleged association with me or with The Infinite Way, and should you be in doubt as to the proper course of action, you may cable me for information—Inway, Honolulu—and I will gladly and quickly inform you as to whether or not you are dealing with one of our students.

There are people travelling about claiming to be associated with me, or claiming that they are students close to me. Do not accept such claims without some knowledge of their authenticity. It is not difficult to recognize our true students or to learn who they are. Our students use only Infinite Way writings and recordings in their work. They do not beg or borrow. “Silver and gold have I none; but such as I have give I thee,”[6] may be your answer to requests for loans to strangers. “The ‘such as I have’ I give unto you gladly.” There is a legitimate activity of giving, sharing, and helping, but that giving, sharing, and helping must be governed by wisdom. Do not give or lend merely because someone claims to be a patient or a student of The Infinite Way or because someone claims some special association with The Infinite Way or with me. That is flimsy ground for lending or giving.

This admonition is merely a call to exercise wisdom in giving—spiritual wisdom—and is in no sense intended to lessen your giving or sharing since the principles of The Infinite Way are not demonstrated by withholding, miserliness, or a lack of free giving. In fact, true giving is a very important principle of The Infinite Way.

I feel that it is the function of students of The Infinite Way to support its activity. Furthermore, as members of a community it is their responsibility to support the local activities of that community, such as the YMGA, YWCA, Boy Scouts, Girl Scouts, the

Community Fund, the Red Cross, and any other worthy activity. Students who are members of fraternal orders should also support the benevolent activities of these orders, and certainly all of us should be liberal in helping to provide educational opportunities and summer camp activities for children. Beyond that, any purely personal appeals for help must be prayerfully considered and accepted or rejected on their merits and not because of claims to some relationship with The Infinite Way.

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In the correspondence which comes from every part of the globe and from people at all levels of consciousness, the subject of death, that is, the passing of loved ones from visible sight, is mentioned almost every day. To most of us comes the experience of witnessing the passing of loved ones—parents, aunts, uncles, or grandparents; loved figures of the stage and artistic world who have brought joy and beauty into our lives; and public figures who have for years inspired us by the richness of their lives and by their service to mankind.

In my own experience, I have had almost none of this sadness. My grandparents had left this plane before I knew them; only one aunt and my parents left during my adult years. Otherwise, my life has been strange in that all those with whom I grew up, as well as all the men and women of my twenty-two years in the business world, dropped out of my life when I became a spiritual healer and was listed as a Christian Science practitioner. My world had been a very human world, but it fell away from me as I entered spiritual consciousness. It may be said that I died to my past—to my material life—and was reborn into a spiritual way of life.

For sixteen years, my life was centred in Christian Science. I do not remember anyone who entered my awareness during those years except Christian Scientists, and only the very active ones at that—readers, practitioners, teachers, lecturers, officers of branch churches and of The Mother Church. These men and women who had consecrated their lives to God were my associates and made up my life-experience for sixteen joyous years. They were wonderful companions on the spiritual way.

When The Infinite Way was born in me, I died again to my past and was reborn in another level of spiritual consciousness. My Christian Science associates dropped away from me as my former business associates had—without a physical dying, just a passing from my visible world. Even my relatives did not die physically, but passed from my view as I ascended in spiritual life. I was born again; and in this new life, I companion with those of The Infinite Way and those on the spiritual path.

Now note this: Into my new life have now appeared some of those associates of my former business life and some of those of my Christian Science life. For me, this answers the great question: Will we meet those who have passed from our sight?

Yes, we shall meet those of our own household—those who grow with us and catch up to us, or those who have gone ahead and with whom we catch up. Those intended to be our eternal companions are never lost to our spiritual awareness. Even if there is an interval of separation, we catch up to them or they catch up to us.

To saint as well as to sinner, there comes a time of separation from the past. This may come as it does to many of us in what the world terms death, or it may come as it has to me, by a spiritual progression out of past lives but without a dying out of them. Whichever way it comes, the important thing to remember is this: When you die out of

"this world," you will leave all your material possessions at the probate court which is always waiting at the exit to collect your belongings! *The only property you can take with you is the degree of enlightened consciousness which you attain here*. No one can strip you of that illumined consciousness, so spend your time here endeavouring to attain all the illumination you can.

If you die to your past through spiritual progression, you will have but few material possessions beyond those necessary to your immediate needs because you will have dedicated your earnings to spiritual purposes. Even though you will always be abundantly supplied while on the path of spiritual illumination, you will not burden yourself with too many temporal cares along the way.

Lay up for yourselves rich treasures—spiritual treasures of the Soul. Bring to each "death," whichever way it takes place, not too much baggage to shed, but rich treasures of illumination, dedication, and ordination. Each of us prospers spiritually in proportion to his devotion to God and the word of God.

The wise virgins were those who kept oil in their own lamps. Wise students of The Infinite Way are not concerned with whether their friends or relatives are going along the path with them: They are prepared to leave father, mother, sister, brother, husband, wife, friends, and business associates and to go on alone with God. We keep ourselves filled with spiritual truth; we meditate; we companion with those on our path; we unfold according to a divine plan, and when friends pass from our sight we recognize that they are but attaining another level of consciousness. When we reach a plateau from which we take off for higher and deeper spiritual experiences, we leave our old world with no regrets, but rather with eagerness to view the grand horizon.

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This is the season of Thanksgiving. An entire day devoted to the giving of thanks provides students of The Infinite Way with an unusual opportunity to look behind the visible scene and witness the many special reasons for thanksgiving this year. Even though we, as aspirants on the spiritual path, have learned the true nature of gratitude and have learned to be grateful every day in the year, nevertheless, it must be apparent to all of us that it is only through the grace of God that men in a materialistic era have set aside one special day of the year to be dedicated wholly to thanksgiving. I joy in that.

In reviewing the year, I note that it has been brought to human attention, and recognized and acknowledged on a wider scale than ever before, that material or physical force will not solve international problems. Treaties and promises continue to be broken to such an extent that few people and even few nations trust the word of another, or even their own word except when it suits the purpose of the moment. Strange as it may seem, that in itself is good reason for thanksgiving because from it we shall learn to "cease . . . from man, whose breath is in his nostrils."[7] Eventually, all will be compelled to place *complete* reliance on the Invisible which is truly the Infinite Omnipotent, omnipresent. When faith reaches that point, the world will be saved.

Throughout the world, there is evidence of man's inhumanity to man—intolerance, prejudice, and bigotry. That, too, is cause for thanksgiving because a growing spiritual awareness is evident as these particular evils are exposed to the world instead of being covered up, hidden, and secretly practiced. Now we must pray with a greater depth of understanding that the eyes of the blind be opened and the ears of the deaf be

unstopped so that the vision of the great Master may be revealed: “And call no man your father upon the earth: for one is your Father, which is in heaven.”[8]

In The Infinite Way we have a truly great reason for thanksgiving: We have learned and demonstrated that we need not reform people, or change them humanly, but rather our work is to destroy *material sense* and thus *free mankind from its only bondage*. We have discovered the secret of the destruction of material sense, and my special reason for giving thanks is that some students are uniting with me around the globe and around the clock to realize, with signs following, that material sense is but “the arm of flesh.” At present, this group has the secret which all our students soon will understand and prove.

Above all, I can have no greater reason for thanksgiving than to know that Infinite Way students will give a day to spiritual communion, prayer, and thanksgiving and will dedicate this day every year to the lessening of material sense through the realization of grace.

[1]John 8:11.
[2]John 19:11.
[3]Matthew 6:33.
[4]Galatians 6:7.
[5]Matthew 6:33.
[6]Acts 3:6.
[7]Isaiah 2:22.
[8]Matthew 23 :9.

CHAPTER TWELVE: DECEMBER

Tithing with Melchisedec

THE scriptural record of the birth of Christ Jesus is the account of a little child, born to a very insignificant couple with no status in the world, a Jewish carpenter and his wife, who are on their way to Jerusalem to bring tithes for the annual celebration at the temple. If you read this story with the eyes of the world, you will miss its real importance. Here are two obscure and unknown people to whom a child is born, and yet instantly something unusual takes place: Wise men come to pay homage to that child, and they come bringing their choicest gifts. From every direction, people come, all of them bringing gifts in recognition of That to which they are paying homage. Neither Mary nor Joseph made any effort to attract such attention to themselves, and certainly the baby

could do nothing but lie there, perhaps crying a little and sleeping a great deal more. Yet, without a single effort, people came from near and far to bring their offerings, their worship, and their adoration.

No infant of itself is of such importance as to attract that amount of attention. Usually only parents, grandparents, brothers, or sisters are drawn to an infant. Then what was it that drew unto this particular baby the wise men and worshippers from great distances except that which this babe represented? Something was present in this child and that Something was the Christ. It was not the child, itself, which brought such adoration to it, but the Christ of which this child was the embodiment.

There is a Presence and a Power which human beings can never explain and which human beings can never see. Only wise men, those of an illumined state of consciousness, can perceive spiritual entity embodied in a little child. Only those gifted with spiritual wisdom could know or be drawn to that spiritual light.

When Herod the king had heard these things, he was troubled. . . . And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. . . .

And he sent them to Bethlehem, and said, Go and search diligently for the young child. . . .

And . . . behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt . . . for Herod will seek the young child to destroy him.[1]

When those in high authority heard about the young child, they were afraid. Had they understood the nature of the Christ, they would never have feared because they would have known that the Christ is not a temporal power. The Christ never aspires to place or position. The Christ is always of a constructive nature. No one need ever fear the Christ, and yet wherever the Christ appears, those in authority tremble and fear and try to do away with It.

Christhood Is a Recognition of Divine Sonship

The Christ is not a man or a woman. The Christ is a divine state of consciousness which appears on earth *as* a man or a woman. It is not limited to one man or one woman but appears in some degree as every man and every woman on earth. There is no one—no one so lowly—who has not entertained some measure of the Christ. This is true of everyone. Christhood is the fulness of that transcendental quality and character which recognizes the infinite, divine nature of individual being. Those who, like the Master, attain It in its fulness are the Messiahs, Saviours, or spiritual revelators of the world.

Saviours have appeared on earth from time to time; and always what have they come to earth to reveal? Their message is that Christhood is a spiritual entity and identity which is the reality of every individual in the world. That which makes them Messiahs or revelators is their perception of Christhood, not only as the reality of their own being, but as the reality of individual you and me. Only in the degree in which they perceive the universal nature of Christhood, are they the full embodiment of the Christ. There would

be no evidence of Christhood in them, if they told only of their own Christhood, because the very telling of it would be proof that Christhood had not been realized. Christhood can be recognized in that individual who comes to earth to reveal *your* Christhood and to enable you and me to bring forth more of the light than we are showing forth at any moment.

Any quality of good that we are bringing through into expression is a measure of Christhood since we, of ourselves, have no such qualities. The mere fact that within us is the capacity to be just, wise, benevolent, forgiving, loving, or co-operative indicates that Christhood is within us and that It can be brought into expression in greater measure than any of us has yet attained or even believed possible That is the function of the Saviour. The Saviour is not a man: The Saviour is that state of consciousness which appeared at the birth of Jesus Christ, as It has at other times, and which has been recognized by all those of spiritual vision or intuition—by the wise men of all ages. The wise men recognized that state of consciousness in the child of Bethlehem, a consciousness which, in its full development, enabled Christ Jesus to say in substance, "That which I am showing forth is the Father within me, so you can go and do likewise because It is your Father as well as my Father."

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. . . .[2]

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.[3]

The wise men brought gifts; the birds sang; the angels hovered about; the stars danced in the skies; and all manner of spiritual phenomena took place at this birth of the Christ. So it ever has been and so it always will be at the moment of the Christ's appearing as your individual consciousness. At the moment that you transcend your human sense of "I" and realize the nature of the Christ as your being, thereby relaxing your personal efforts, wise men will come to you bringing gifts, songs will be sung, and praise will be uttered.

The wise bring their gifts to the Christ. One who is imbued with the Christ does not have to go out and earn these gifts or do something to get them, or even deserve them. The wise unite in offering their wealth, their homage, and their adoration to that Christhood. It would make no difference to the wise whether the Christ appeared as an insignificant child born to a lowly couple or whether It appeared as the son of Caesar Augustus. The wise will offer themselves wherever and whenever Christhood appears.

Christhood, spiritual illumination, comes as the grace of God. No one can receive It by his own efforts or by his own labour, yet, paradoxically, no one can receive It without effort and without labour. Either in our past or present experience—somewhere in the on-goingness of life, grace touches each Soul. Then for some reason unknown to human beings, that individual who has been brutish, that individual who has been dictatorial, that individual who has been evil begins to have his thoughts turned to good and probably in some one life passes out of that particular experience a much finer individual than he was when he came in through the experience of birth. Then you may know that such an individual has been touched by divine grace, and his ascent has begun.

This is true individually and collectively. Society is in no way perfect either humanly or spiritually, but the wise measure progress and development over a long

period of time rather than in terms of the achievements of any single segment of time For example, there is little evidence of spiritual evolution in the throwing of an atomic bomb, but the seeds of a developing spiritual consciousness in the citizens of the nation throwing the bomb are apparent in the amount of horror expressed by those citizens when they learn of the use of the bomb. When it is known that the nation as a whole is not and never was in favour of such action, even for the purpose of self-preservation, then it would seem that spiritual Presence and Power are becoming more evident in human consciousness. Furthermore, there are signs of a growing spiritual awareness throughout the world in the conviction that slavery is neither right nor moral. Spiritually, the world today is on a higher level than during any previous age. This evolutionary process is evident in an increasing number of individuals and is appearing on earth collectively as a better society.

The Nature of the Christ

Scripture tells us that we must become as little children, taking no thought for tomorrow, but living always in the realization *nowness*. The nature of the Christ is symbolized by the guilelessness, trust, and faith of a little child. A child has less of the sense of "I" to overcome; he knows nothing of having to battle the world for a livelihood; he is under no impulsion to protect himself from evil people—he knows little or nothing of the world's beliefs. The child knows that everything is all right, but probably is unaware of the fact that everything is all right because of the loving care of mother or father. With him there is just the joy of pure being. As we approach that childlike state of consciousness, we realize that it is not any conscious effort of our own that brings the world to us with its offerings—the wise men bringing gifts—but rather it is this inherent entity or identity, this innate spiritual nature, which is forever drawing unto itself its own.

Within each of us, there is that which is forever drawing unto itself its own. We may call that the Father within; we may call it the Father-Mother God; or we may call it the Christ. Whatever it is, it is of a nature, character, and purpose which draws unto itself its own; and it can do that best as we relax from personal struggle and effort—relinquish the sense of I-ness. This relaxing in the Spirit will not come without personal effort; only now that personal effort is not aimed at drawing good to us, but at drawing out into expression that good which is already within us. Heretofore, effort, for the most part, has been directed toward earning a living or gaining fame and fortune—always toward getting—whereas effort rightly directed is toward the realization of the Christ, the Infinite Invisible. Therein lies the effort.

This principle applies to the solving of a problem whether for ourselves or for another. The solution of a problem is accomplished in proportion to the amount of effort we can bring to *relaxing from effort*. In other words, it is very much like waiting out a storm instead of going into it head on. It is a constant remembrance that "this too shall pass," and then sitting quietly, or moving about carrying on one's affairs in the realization that whatever the name or nature of the "this," it will pass, not by any concerted efforts of our own, directed toward the achievement of some specific purpose, nor by human will or

supernatural powers, but by virtue of the nothingness of this "it" which we have been honouring by fighting.

"The battle is not yours, but God's . . . stand ye still, and see the salvation of the Lord."[4] This can only be described as the effort of effortlessness, the effort which is necessary to be quiet in the face of a storm or in the face of the discords of human experience so that these, too, may pass. These discords will not pass while we are fighting them, because the very act of fighting them makes of them a reality, perpetuating them in our consciousness. The discord or the problem has no externalized existence; it exists only as a mental image in our own thought, and as we retire to this inner sanctuary and wait, the storm passes. Afterwards, we learn that there never was a storm outside of us; the storm was within our own being. Outside, all was peaceful and serene. The very fact that our neighbours down the street have been unaware of this storm that we have been battling is evidence that it existed in us. It did not exist for them because they were not inside of us. That is the only place the storm, the sin, the disease, the lack or limitation has existence—*within us*. If we can become still enough, quiet enough, and if we can acquire some of David's assurance of God's grace, then this will also pass. Christhood is the recognition of this truth. The degree of our Christhood can be measured by the degree of quiet and peace that we can find while waiting for "this" to pass.

John Burroughs gave us the entire secret of Christhood in his poem, "Waiting." He must have known that what he was saying was not true of human beings because too many human beings have been waiting for too long without finding "their own." He must have known that it was the spirit of tranquility and peace which he attained within himself that made it possible for him to write, "My own shall come to me."

When people say, "Oh, I just trust God to do it," very often it is not done for them, because human beings, as such, have no God to do it for them. That which they call God and which they are expecting to perform some desired thing for them has no existence except as a mental concept within them. They wait for a non-existent God to bring about some specific good and they wait in vain. But the finding of peace within, through the realization of our inner divine Selfhood, is the attainment of that which draws unto Itself everything necessary for Its unfoldment and development.

In the tranquility of the Soul, spiritual awareness develops. Spiritual awareness is the realization of the nothingness of storms or problems. It is a state of consciousness which knows that the creative Principle of this universe is also the maintaining and sustaining influence of the universe. We say, and sometimes very glibly, "Spiritual consciousness heals," or "Spiritual consciousness is a redeeming power," but what is spiritual consciousness? If, in meditation, you ask yourself, "What is spiritual consciousness?" the answer will come:

Spiritual consciousness is your awareness that I *am, that* I *exist, that My presence at the centre of your being lives your life for you. Spiritual consciousness is your awareness of the nothingness of the thoughts and things of this world. It is an awareness of* My *peace at the centre of your being—your awareness that* My *grace is your sufficiency*. The very moment that you attain the first glimpse of God's grace as your sufficiency in all things, you have attained a measure of spiritual consciousness.

The more that spiritual consciousness develops and evolves in you, the more assurance you achieve of God's grace. Then there is less personal effort in living this human life; less effort and personal strength are needed to surmount the problems of life.

The day comes when not only are there no problems of life, but when that day finally does arrive, and the world comes to us bearing its gifts and showering its glories upon us, we find ourselves saying, “I don’t deserve this.” That is true because these gifts are not brought to you or to me any more than gifts are brought to the person of some reigning monarch: The gifts are not brought to the person but to the office of which the monarch is the symbol.

The world’s peace, grace, and good are not brought and laid at our feet because of you or of me. No, they are brought because of Christhood, because of the tranquility that has come through the realization of a divine Presence and a divine Power at the heart and the centre, not only of our own being, but at the heart and centre of all individual being. Christhood is Christhood only in proportion as it recognizes Christhood as a universal state of being. When it sets itself up as Christhood to the exclusion of all others, it is not Christhood. Christhood is the recognition of God as the central theme of man’s being. The very moment that you realize God to be the activity of every human being, every animal, vegetable, and mineral, you are showing forth Christhood, but in order to show It forth, it is necessary to recognize Its universality. Do you see what happens to your enemy in your recognition of the universality of Christhood? The enemy disappears. Do you see what happens to the neighbour you love as yourself? Even that neighbour disappears. There are no longer friends, and there are no longer enemies. Friends and enemies merge into the one Self, and that Self is the God-Self appearing as infinite individuality—as an infinity of people and things.

Paying Homage to the Christ

Every one of us must acknowledge the spiritual identity of each other, and that acknowledgment is our tithe to Melchisedec, just as the wise men’s recognition of the Christ in Jesus led them to Bethlehem with their gifts. Even Abraham who was the father of the Hebrews which places him in somewhat the same relationship to them as the relationship of Jesus to the Christians—even Abraham paid tithes to Melchisedec. It makes no difference who you are or what your name or station in life, as a human being, you must always pay tithes, always lay your all at the feet of that which was never born and will never die. Melchisedec was never born and has never died because Melchisedec is the Spirit of God appearing as individual being, that is, appearing as you and as me. It is that Spirit of God to which every human being must bow, must bend his knee, must tithe, must share, must give, must acknowledge in one way or another. The tithe of Abraham to Melchisedec is exactly the same act as was that of the wise men in bringing gifts to the Babe of Bethlehem. It was their recognition of spiritual identity and of Christhood.

Every time that you give inner recognition to Christhood anywhere on earth, you are bringing your gifts to the Babe; you are tithing with Melchisedec. You are recognizing that no matter how great or noble you are in your humanhood, you are still less, far less, than your spiritual Selfhood or the spiritual Selfhood of others. Jesus bore witness to this in denying himself, when he said, “I can of mine own self do nothing . . .[5] My doctrine is

not mine, but his that sent me."[6] That was his tithing and his form of bringing gifts to the spiritual identity of individual being. No one should miss the experience of laying his gifts at the feet of the Christ, of tithing with Melchisedec. Not one of us can or should want to escape the experience of bending the knee to the Christhood of each other.

As we recognize the Christhood of each other, we rest in a calm assurance that no one will harm us by any destructive or dishonest act and, in that resting, we meet all those who cross our path with tranquility and with the absolute conviction that we are safe and in good company. This will be true even when we meet with our particular Goliath because we shall know that with all his seeming strength, a little pebble—one tiny little word—will be enough: "I am; thou art. We are one in Christ. The Spirit of God is your life, your soul, your being." That simple realization is our pebble. That is the only stone we need against any Goliath—just the words, "I am; thou art. We are one."

The Master told Peter that only the Father within, spiritual consciousness, enabled Peter to recognize Jesus as the Christ. So it is that only spiritual consciousness in you will enable you to perceive the Christ in your neighbour. It is not enough to make an affirmation or statement of truth to the effect that Christ is the centre of all being or that every man is a child of God. That may be enough to make a person begin thinking, but it is not enough to reach the goal of Christhood. There must eventually come an actual state of consciousness within you in which you, yourself, perceive Christhood as man's real being.

Never be satisfied with a statement of truth, regardless of how true it may be or how noble or divine the individual may be who said it. The mere fact that you have read or have heard some statement of truth which Jesus made will not make your demonstration. There must come to our hearts an actual conviction. To our Soul must come an actual awakening to these truths before they can be made evident in our experience. The Master warned us that not all who cry, "Christ, Christ," will enter in. Not all who make affirmations of truth, regardless of how truthful those affirmations may be, will enter spiritual consciousness, because spiritual consciousness is only attained as it becomes a state of conviction in the region of the heart, not up in the realm of the head. It may well be that our first glimpse of truth enters our consciousness through the mind. We take it in through our intellect, but that truth has not yet become the Christhood of our being. However, when that same recognition that Abraham had for Melchisedec or that the Wise Men had for Jesus comes to our Soul, when we perceive within our own being, "Yes, thou art the Christ. Christ is the truth of being. Christ is the real nature of every individual. Christ is that centre of my being which draws unto itself its own"—then, in that moment of recognition, is the transition made. There is for each one of us a point, a time, or a place of transition when these intellectually known truths become spiritually discerned consciousness.

To attain this spiritual discernment, it is necessary that we abide in stillness at the centre of our being and loose these judgments of the world or judgments of each other, resting back and letting the storm pass, letting go of the arguments of material sense, letting the material estimates of God, man, and the universe drop away from us without fighting them or battling them or trying to change them.

The degree of our struggle is only the degree in which our humanhood opposes our spiritual nature, but for some that struggle is intense. There is a great deal of humanhood to be overcome, and the difficult thing to understand is that it is not only evil

humanhood which must be overcome, but good as well. Good human beings oftentimes have a hard struggle to overcome their sense of good human-hood, because it is pleasant and satisfying to cling to one's goodness. On the other hand, those who are aware of certain undesirable qualities know that they should make an effort to get rid of them. The good people, however, believe that their human qualities are so good that they like to keep them. Christhood comes to our individual consciousness as we see less and less of the need to struggle in the world. The less we engage in a battle with "this world," the more of Christhood that is unfolding.

In Scripture, we see Abraham tithing with Melchisedec; we see the Wise Men bringing their gifts to the Babe; we see Peter recognizing the Christhood of Jesus. So also we watch a great symbology in pilgrimages to temples or holy places. It makes no difference what form of symbology is used as long as there is an act of recognition. What that act is, is unimportant, but to each one must come an occasion for using some form of symbology. What that form is, must come as a dictate of the heart, not as a ceremony demanded by some rule or regulation.

In other words, when, as an expression of the state of his own consciousness, a person places a flower on an altar, lights a candle or a piece of incense, removes his hat, tips it, or places it on his head, or takes off his shoes, it is his recognition of that which he acknowledges as Christhood. Until there is that recognition, Christ has not yet come to the heart.

Until the moment comes when this tithe or gift to the Babe is given as a conscious act and until such time as the heart dictates and compels one to perform an act of purification or an act of sacrifice or an act of devotion, the Christ has not yet come to individual awareness, and the letter of truth is dead and it killeth. The letter of truth is of no avail until the heart has yielded, until the Soul has paid homage to the Christ somewhere, somehow, in some one, or in some thing. To each one it comes in a different way; to each one it comes in a different form. To each one the recognition and the symbology may appear in an original and distinctive way, but at some time in every individual's experience, the Christ is born, and that birth is recognized by an act of devotion. Let us not forget this: The birth of the Christ is recognized by a voluntary act of devotion. Until that act of devotion has come, the Christ is still the expected Messiah, and we are either awaiting the Messiah or we are waiting for the second coming of the Messiah; but we have not yet attained the Christ in our heart. When however, there is a voluntary and spontaneous act of homage, an act of sacrifice, an act of love taking place within our being, we may know that the Christ is born in us.

THE CHRIST[7]

The Christ or Son of God is a Spirit. We, as human beings, are as the branch that is cut off and withereth, that barren state of consciousness described by the Master in the fifteenth chapter of John. At some moment in our experience, by the grace of God, and only by the grace of God, the realization of this dawns in consciousness; and thus is the Christ conceived in us.

Since this experience usually takes place as a direct result of longing, seeking, and striving after God, it may be said to be conceived of a virgin. Indeed, it can only be conceived in that purity of consciousness which seeks illumination and which is engaged in constant, conscious devotion to God.

As the idea of the Christ grows in us, it displaces misconceptions of life heretofore entertained and often brings with it a period of distress and discord as the finite sense begins to yield to the new Influence. The limited sense of self is painfully yielding to the realization of eternal and immortal Selfhood. Then, one day, in the midst of devotion to God and while paying tribute in love and in a surrender of the personal self, the Christ is born in us.

The deep humility, which accompanies the realization of the nothingness and barrenness of the self, is like unto the manger of old, since there is no room now for the trappings and elegancies of self. Self has been stripped bare. Now quickly, the Christ announces Itself, permeating every facet of our being with Its light. All our senses are alert to the new Presence we are entertaining. Recognizing Its nature, that which corresponds to the Wise Men in us—our intelligence, our love, our devotion—pays homage to That which is now recognized as saviour, redeemer, healer, the very presence of Love, Itself.

Human sense, in ourselves and in the world, is ever in opposition to That which eventually dissolves all that is human and finite, and for this reason we entertain our Babe in secrecy and in silence—in the inner, hidden Egypt of consciousness.

As spiritual unfoldment continues, and we become more and more assured of the Light and more conscious of Its function as That which heals, redeems, saves, inspires, and illumines; we find ourselves strengthened in faith and understanding. Inner communion deepens, and the miracles begin to be evident to those about us.

Our new-found strength of character is quickly noticed: the shining face sometimes appearing even as a halo above one’s head; the firmness in authority and decisiveness in approach becoming increasingly apparent. The dull waters of the human mind now turn to the wine of inspiration as the wedding, or union, of God and man is witnessed and celebrated. Sickness gives place to health; doubt, fear, and sin disappear at the very approach of the Christ; and even dead humanity comes to life as eternal Life reveals Its shining Light.

In Its presence, there is no lack, since It, Itself, fills every part of consciousness. It becomes our food and drink as well as our inspiration and wisdom. No longer do we seek the things and thoughts of the world, since now there is a continuous flow within of streams of living waters. The staff of life is ever at hand; the meat of divine wisdom becomes our strength of mind and body; and no more need we “live by bread alone.”

In the earliest experience of the Christ, the discords and inharmonies of sense are healed and removed: the defects of character; the ills of the flesh; the mental and moral sicknesses; the bondage to lack and limitation. Through the unfolding revelation of the gospel, ignorance yields to the light of spiritual wisdom. Material and mental might and power are now replaced with divine grace. The “arm of flesh” is supplanted by “the spirit of the Lord.”

Later, much later, comes the crucifixion—the destruction of even the harmony and good of human experience. Through the crucifixion of good personal selfhood, comes the ascension, as the fulness of the Christ—the body and being of the Christ-Self

—is revealed within us. Our humanhood, in its evil and sickly sense, has long since disappeared. Even the good of human experience gives way to the realization of Christhood. No longer is there good or evil, but only the glory that was with us since before the world began—Christhood.

CHRIST HEALING[8]

The Christ ministry is a healing ministry. When John, the Baptist, asked if Jesus were in truth the Christ, the Master had only one answer:

Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.[9]

No word written or spoken about the Christ would be complete without calling attention to Its function as healer, supplier, and redeemer.

To heal through Christ-consciousness, it is necessary to transcend thought. Even though a meditation begins as a contemplation of Truth, it must rise into the higher realm of silent awareness before the healing can be accomplished. To begin a healing meditation, we become a state of receptivity, listening for what may be revealed from within.

Often a passage of truth comes into thought, repeating itself over and over, such as, “henceforth know we no man after the flesh.”[10] After this has repeated itself several times, or after we have consciously repeated it, thought slows down as we ponder the meaning of the statement, “henceforth know we no man after the flesh.” Now we perceive that man is not flesh, but consciousness—spiritual being, spiritual qualities. We discern that not only is there a creative Principle which produces Its own image and likeness, but that It is the sustaining Principle of life. Its creation must necessarily be of Its own essence—Life, Love, Spirit, Soul—and this is the nature of man. It is seen that the visible man, whether sick or well, is not that man; but that the Christ or spiritual Self is truly man. This man is not subject to the law of the flesh—not even harmonious flesh—but is subject only to Christ, divine sonship.

It is not long before we reach the end of such mental cogitation or contemplation and settle into a quiet, peaceful state of receptivity into which no though intrudes. In this state of receptivity, the healing Christ or Spirit of God takes over, maintaining a tranquility and peace, a spiritual “peace, be still,” and from this emanates a healing grace which envelops us or our patient; and through this healing grace, harmony becomes apparent and tangible in our experience.

The Master Speaks[11]

A Review by Richard Witwell[12]

If I truly understand Joel, I am sure that I can say there is not a vestige of egotism in what he writes, but rather a very deep and profound humility. And it is from that *ground* that all that is lovely in his teaching has its origin. It gives me personally the deepest joy to realize that this is so, even as in our beloved brother H. T. H. whom we all love. It implies a great and deep and liberating selflessness. And this is the ground, as it is also the authentic sign of all true *mysticism*, wherever it is found. And mysticism, rightly understood, is the one true language that has been spoken from the beginning, and through which Christ, our ageless Christ, reveals-Christ, our Saviour and Redeemer even from the beginning. It is the language of the Spirit, expressing a mutual and common understanding, wherever it is spoken. And those in whom this consciousness awakens have an intuitive realization of instant fellowship. And "their conversation (that is, their mutual intercourse) is in heaven," for spiritually are they treading on heavenly ground, and heaven is flowing between.

It is from this consciousness that dear Joel is writing, and expressing his vision of truth, his spiritual realization, coming to him so beholdingly and exultantly. What I have said implies that the words and teaching pouring from his pen are not unequal but are flowing in a pure stream from the highlands of that realization. His words are his own, and yet they are not his own. Their origin is in the selflessness of Christ—the Divine humility, so amazing and so wonderful, the very fountain source of all that is real and true and lovely in our human life. Apart from that there is only defacement.

How wonderful the revealing that is taking place today, here and there and everywhere, and the unfolding of the knowledge of God that is to save the world from an otherwise impending absolute calamity! As yet it is manifest but in the twos and threes, to whom the enlightenment has come. They have sought and found that upper Room, where is the Presence, and where God's *kingdom* is revealed in a heavenly and perfect fellowship one with another.

The book covers a wide ground, but it is all of a piece; and the message is one, springing from its lovely heavenly source and power-station—in the realization that God only is our life, our true life forever and ever. The kingdom of heaven in man's experience is the expansion of this realization.

ACROSS THE DESK

As I sit at my desk on Halekou Place, with wide-open windows, a gentle breeze blowing through the house, bright sunshine, and outside in the garden many kinds and colours of tropical flowers, it is difficult to realize that I am writing about Christmas. However, in my mind, Christmas has nothing to do with snow scenes, a red-coated, heavily furred Santa, nor with lighted Christmas trees a-glitter with tinsel and coloured balls. Christmas was born in a setting more nearly like the atmosphere of Hawaii with its palm trees, sunny hills and valleys—the oriental gentleness and Roman harshness mixed together in a great melting pot.

Thought travels back to the Inn on that momentous occasion. Some call it the birth of Jesus; others see in it the revelation of the Christ. I see it as the introduction into human consciousness of that which is to save the world from self-destruction. I see the vision of the messenger stating the law in "ye have heard it said of old," and now declaring, "but I say unto you," and thereby showing forth the new dispensation—the life of grace. Christmas ushers in to the receptive human consciousness the new day, the new dimension, a life by grace instead of a life under the law, a life which does not violate the law, but which transcends it.

In the world, ye shall have the law with its rewards and punishments. In grace, ye shall know only freedom and peace. In the world, one power will ever overcome, destroy, or remove another power. Under grace, there are no powers—only joy and rejoicing. Christmas ushers into human experience the awareness of God, and therefore ye need not fight: God's grace is your sufficiency. "Put up thy sword."[13] Christmas is a revelation: Harmony is achieved "not by might, nor by power, but by my spirit."[14] The Christmas message is, "Resist not evil."[15] Resistance is the weapon of this world. "Put up thy sword," physical and mental, and see the saving power of grace.

Christmas calls us from law to grace. Christmas reveals harmony through love instead of fear. Christmas teaches that health and holiness are achieved without physical or mental laws, but through pure grace. Christmas is the message of peace on earth revealed by Christ Jesus, the messenger, who proved the truth of his message without carnal weapons, physical might, or mental control in his life by grace—and he told us to go and do likewise.

To make Christmas live for you, accept the messenger and his message: "Put up thy sword"—rise above physical and mental powers and rest in His grace. "My peace I give unto you: not as the world [and its weapons] giveth"[16] but my peace—God's grace.

[1]Matthew 2:3, 4, 8, 13.
[2]Matthew 2:11.
[3]Luke 2:13.
[4]II Chronicles 20:15, 17.

[5]John 5:30
[6]John 7:16.
[7]By the author. Reprinted by permission from *The Seeker*, Perth, Western Australia, Christmas 1956.
[8]By the author. Reprinted by permission from *The Seeker*, Perth, Western Australia, Christmas 1956.
[9]Matthew 11:4, 5.
[10]II Corinthians 5:15.
[11]By the author (London: L. N. Fowler & Co. Ltd., 1957).
[12]Reprinted by permission from the *Science of Thought Review*, Chichester, England, October, 1957.
[13]John 18: 11.
[14]Zechariah 4:6.
[15]Matthew 5:39.
[16]John 14:27.

INFINITE WAY LETTERS 1958

CHAPTER ONE: JANUARY

Spiritual Unfoldment Through the Study of the Infinite Way

UNLESS spiritual teaching uses the letter of truth as a foundation upon which to build, it frequently results in a blind faith in some kind of a power outside of ourselves, a power that we expect and hope will do something for us. An understanding of spiritual principles is gained, first, by learning the letter of truth and, then, by applying it to the everyday problems of human existence—to our human relationships and to our headaches, corns, bunions, and simple colds. Eventually, we shall learn to apply these principles to the major problems of individual existence and finally come to the realization that these principles, if accepted, would operate in national and international affairs.

Merely as statements, truth is of no avail, but as we live with the letter of truth and continually abide in it, one day there comes a transitional experience. The mind is no longer repeating words, but words are coming to our awareness from within. The Bible, the writings of The Infinite Way, the tape recordings, the tape recording meetings, and the

class work, if properly utilized, serve a twofold purpose. First, these implant the letter of truth in the mind and then they become the instruments by which truth becomes conscious awareness, a feeling in the heart.

In the early stages of the development of spiritual consciousness, you fill yourself with truth by reading, by listening to recordings and attending tape recording meetings, by individual study with a teacher who had gone a step beyond you, and by attendance at classes. The more inspirational literature you read, the more classes you attend, and the more recordings you hear, the more does your thought become spiritualized, and the clearer transparency for truth do you become.

Regardless of what path you may be following, you will find that there are certain disciplines to be observed : there is work to be done; there are periods when it is necessary to lift yourself into an atmosphere of God, to raise yourself up from the level to which you may have dropped because of the hypnotism of the world. To do that sometimes takes a considerable amount of study, meditation, and association with those on the path. There must be an actual knowledge of what the truth is, making it so much a part of your being that there is no possibility of your forgetting it in time of trouble. Let me illustrate that with the following quotation:

Our consciousness is the substance of our world. . . . We see the Infinite Invisible as the law, cause, and activity of all that is and drop concern for the form whether it be person, thing, or condition.[1]

A hundred times a day that statement is contradicted. A hundred times a day you are reminded that you need money, you need clothes, you need food, or you must find safety and security. A hundred times a day arguments are presented contradicting the basic fact that your consciousness is the secret place of the most High, that that consciousness is your security and safety, and that there is nothing outside of you that can enter that consciousness to defile or make a lie. Your consciousness is the fortress and the rock, and because you are abiding there, nothing out in the world can enter that consciousness or your experience to injure, mislead, or deprive you of anything in life. A thousand times the suggestions of the world will be hurled at you, and each time your response must be, “No, safety and security are not found outside. Safety and security are found only in the secret place of the most High, in the temple of God within my own being, within my own consciousness.”

It sounds very foolish to the human mind to be told that this consciousness which you are is a protection from germs and bombs. Yet that is the truth of Scripture. When Hezekiah urged his people who were confronted with a formidable army to take heart, “Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us,” you will find that “the people rested themselves upon the words of Hezekiah.”[2] That is a strange reliance, is it not? You would think that they would have rested in his army and ammunition; but no, they rested in the words of Hezekiah. We, also, are taught to rest—to rest in the word of Scripture.

When confronted with any form of error, it is often wise to ponder this passage of Scripture: “My glory will I not give to another.”[3] God does not give Its power, substance, law, or activity to any form of sin, disease, or limitation. Think of the tremendous meaning here: No form of discord has power, activity, or law. No mortal concept, belief, or theory is spiritually endowed. No wonder Hezekiah said that they have only the arm of

flesh, and then his people rested in his words. What faith and confidence! What power! "The people rested themselves upon the words of Hezekiah." Can we not likewise rest in the assurance that the armies of the enemy—all forms of error—are not spiritually endowed? God has not given Its power to them: They have only the arm of flesh, nothingness.

However, even after you have heard this and even after you believe it, it will only be a few hours before you will be tempted to disbelieve it or mistrust it—just long enough to hear a radio broadcast or read a newspaper headline. Then all of the truth is forgotten unless you are alert and have been willing to discipline yourself through study and by practice, so that you are instant in answering every suggestion and every appearance of evil with a conscious rebuke.

In your present state of development, it is necessary to recognize that every bit of evil presented to you in the world is suggestion or appearance. It may well be that, because of the press of circumstances, you may be unable to stand fast in not accepting it into consciousness as a reality. In such situations, you would be wise to turn within and remind yourself of some truth:

* What is this that is coming to me? Do I have to believe it? Why should I believe anything apart from God? God made all that was made, and all that God made was good. Anything God did not make was not made, and so this that is coming to me was never made. It has no reality; it has no substance, law, cause, or effect; and therefore, I do not have to believe it or accept it into my consciousness.

That is treatment. All you have done is to clear your own consciousness so that you do not accept the appearance as reality. Then you must become very still, "Speak, Lord; for thy servant heareth,"[4] and in that listening attitude make your conscious contact with God. Only when consciousness is opened to God is God made available.

Until you become convinced that the only power there is, is within your own being, you will be under the necessity of mentally disciplining yourself every time you come up against an appearance. Thus you will be building spiritual consciousness. Spiritual consciousness is your consciousness when there is a complete confidence in the Infinite Invisible.

The Bible

There is no better way to begin the development of spiritual consciousness than with a study of the Bible. The Bible is a great historical document and, as a piece of literature, it ranks among the greatest because of its beauty of expression. It is not for such reasons that we read it, however, because for us, the Bible embodies a great spiritual teaching; it is a guide which can lead us in the way everlasting. We may find the historical and literary aspects of the Bible interesting, but our real interest is in the Bible as a way of life.

Infinite Way students should learn to carry a Bible with them wherever they go. Let it be a very thin Bible, which fits into the purse or bag, but always have a Bible close at hand, because God speaks to us principally through the Bible. You will be surprised to

discover how comforting it is to receive an impulse from within, even a little push in the back, demanding, “Open that Bible and see what happens.”

You can turn to many passages of Hebrew Scripture and find great truths in them, but you can take all the passages of the Master’s unfoldment, accept them as literal truth, and go out and prove them. Buy a red letter edition of the New Testament and read in those red letters the words of the Master, but be sure that you do not take a sentence out of its context and thus cloud its meaning.

The Bible as a book will not reveal God to you. God was revealed to those who received the Word which became the Bible, and if you are faithful in your study of the Bible, you may receive enough inspiration so that you, too, can become receptive to God. The Bible is the fountainhead of spiritual wisdom and power, but Scripture merely read, memorized, or repeated is not spiritual power. Scripture must be spiritually discerned and then, and only then, does it become the power that brings peace on earth.

The Infinite Way

As I have watched the work of The Infinite Way unfold, it has seemed strange to me that so little actual study is given to the textbook, *The Infinite Way.* True, it is read, and occasionally, students go back to it and do further reading in it, but I doubt that there are many students who realize its full significance. *The Infinite Way,* small as it is, contains everything that we know up to this moment on the subject of spiritual unfoldment, spiritual living, and spiritual healing. In fact, practically every paragraph in this entire book is a metaphysical and spiritual text upon which a whole book could be written, and upon which many have already been written. There is not a single statement of truth in all our other writings that was not originally set forth in this one book. Hundreds of pages of additional material have been printed, but these ten, twenty-five, or fifty thousand word books may be only an amplification of one sentence found in *The Infinite Way.*

There is one short sentence in *The Infinite Way* that states that “anything that exists in the realm of effect is not cause, is not creative, and has no power over us.”[5] That sentence alone would bear three year’s earnest study. There is not a single discord within range of your thought that is not based on the belief that you are an effect and that there is a cause somewhere that can do something to you or for you.

The chapter on “Metaphysical Healing” states, “Healings are always in proportion to our understanding of the truth about God, man, idea, body.”[6] I do not know how any serious student could spend less than a year dwelling upon that one sentence. He should write it out, put it up on the mirror, carry a copy in his pocket, and then, regardless of what he is reading for the next year, see what relation it has to God, man, idea, and body. If you knew the truth about God and man, the truth about idea and body would quickly reveal itself, because no one will ever find his freedom until he knows that he is not man. As long as the belief exists, consciously, unconsciously, or sub-consciously within you, that you are man, you will be seeking a God some place outside of yourself, and God cannot be found there. Ponder this statement on God, man, idea, and body until its inner

meaning is revealed to you.

By dwelling on truth in this way, taking only one statement at a time and abiding in it, its *inner meaning* is made clear and the entire truth about it is revealed. Many passages of *The Infinite Way* will reveal important principles of living and healing if you will but study them, meditate upon them, and then *put them into practice in daily living.*

In practically every one of The Infinite Way books, you will find chapters on God, Soul, Spirit, or some of the other synonyms for God. Read all that you can find about a particular subject. For example, take the word God and read every chapter in the writings which deals with that particular subject. Study them thoroughly and meditate upon what you find. Leave all the other chapters of the book alone for the time being. Live with the word God for weeks or months at a time until an inner unfoldment of its real meaning is given to you. Then continue your study by taking up the synonyms for God in the same way. From them you may go on to such topics as "The Christ," "Prayer," "Meditation," "Communion," "Treatment," "Oneness," or "The Nature of Error." The order in which these subjects are studied is unimportant. What is important is that you are dwelling in some one facet of God or working with a specific principle of The Infinite Way until you have received a measure of illumination on it and are beginning to show it forth in your daily life.

The Wisdoms of The Infinite Way

The Wisdoms found in *The Infinite Way* came to me over a period of two years. Some students may not understand these Wisdoms because they are not man's wisdom: God gave them to me, and spiritual wisdom is requisite for an understanding of them. Before they were given out to the public, I released them to a small group of students for study and absorption into consciousness.

The first statement in The Wisdoms is:

Begin your spiritual life with the understanding that all conflicts must be settled within your consciousness. There is never a conflict with person or condition . . .[7]

Could anything be more contradictory to everything that is happening in human experience? Human experience is a perpetual conflict with people and conditions. Spiritually that can never be true, however, because whenever there is a conflict within you, it is not a conflict with a person, even if some person seems to be involved. It is a conflict within you regarding your concept of the person or your concept of your relationship to him. Therefore, there is no call upon you to correct a person, to change him, or to reform him. The call is on you to go within yourself and re-establish the truth *about* the person. Then there is no further conflict, and you are in agreement.

In just the same way, there is no conflict with a sin, a cough, or with disease of any nature. To your sense of things, there may be a conflict because there seems to be something or somebody out in the world that you would like to eliminate from your experience. Whatever appears to be erroneous is but a false concept which you are entertaining and, therefore, there is nothing to be achieved by fighting a cough, a cancer, or polio, or for that matter, there is no use in fighting sin or even tyrants. Every conflict

must be settled within your own consciousness. When you have resolved it there, you have yet to wait for that inner click, that deep breath, the release that assures you that God is on the field. Then when you turn your attention to that which has been causing the conflict, you will find that it is no longer there, and in its place is peace. You have not gone to God and asked Him to do anything about a person, a body, a sickness, a sin, or a lack. All you have done is to establish yourself in the correct letter of truth and wait for God's presence to be revealed.

Therefore, make the correction within yourself, rather than attempt to change anyone or anything in the without.[8]

This is an important point in the healing work. You may be called upon for help once a day or a hundred times a day, but neither in the first nor in the one hundredth time should you try to change your patient. Some systems of metaphysics teach that certain traits of character cause disease, but to us a false trait of character is just as much of an error as the disease that it is supposed to have caused—and it is just as much of an illusion. To attempt to get rid of the trait of character would be working on the same level as would be the attempt to get rid of the disease itself. What you have to do is to turn, not only from the disease, but from the mental trait which is supposed to have caused it, and anchor yourself in the realization that God is the only cause.

Humanly, you are under the domination of thoughts; humanly, you are subject to thought. If you enter a room filled with kindly, generous, and loving people, you will feel the uplift of their thoughts and vice versa. We are all influenced by thought, but in The Infinite Way we have to learn not to react to thoughts, and the method of achieving that goal is given in The Wisdoms:

When living out from the center of Being, you are untouched by the thoughts, opinions, laws, and theories of the world. Nothing acts upon you since you do not react to the world of appearances.[9]

This is not true, however, until you specifically lift yourself above the domination of human laws, opinions, and theories, and become attuned to the Spirit. Notice that nothing acts upon you *when* you do not react to the world of appearances. If someone should call you a thief, you would probably smile at such nonsense and go on your way, untouched and unhurt. If you are living in tune with God, you will not react to such an unfounded and untrue statement, you will not be insulted. You could only be insulted if it were true.

On the other hand, if someone should say to you, "I think that you are coming down with the 'flu'," you might immediately react with, "I wonder what I could have done to bring that on. Was I out in a draft yesterday?" But if you are in tune with the Spirit, your response will be of an entirely different nature, such as, "Nonsense, you may be subject to such a belief, but there is no truth in it at all. I am subject not to 'flu,' but to divine in*flu*ence, the in*flu*ence of God."

Success in meeting erroneous conditions lies in our reaction to them. A call may come that a patient is dying. That is the very time to practice the lesson of reaction: "Who convinceth me of death? The Master said, 'Which of you convinceth me of sin?'[10] And who convinceth me of death? Who is there that can make me react to the belief in a life apart from God?" You are a student of spiritual wisdom and you are called, not for the purpose of changing bad matter into good matter, or poor matter into rich matter, or sinful people into pure people, but for the purpose of establishing the Christhood of an

individual.

In the spiritual life, you place no labels on the world. You do not judge as to good or evil, sick or well, rich or poor. While appearances may show forth harmony and discord, by not judging you merely know IS, and let that which truly IS define Itself.[11]

By looking at someone, you cannot know whether he is sick or well because nobody can judge from appearances. The person you are seeing may look well, but that does not make it so. In fact, you do not even know if he is good or bad, rich or poor, high or low. There is only one thing which you do know about him: You know that he exists; you know that he is, and that is enough for you to know. Because God is infinite, there can be nothing to him but God since there cannot be a God *and* a he.

To live spiritually is to know that all is, then do not name, label, define, or judge what is. Be content to know IS, and *let* what IS reveal Its being, nature and character to you.[12]

Someone may be presenting you with the appearance of either health or sickness, youth or age, life or death, but you must sit quietly until you come to this recognition of IS and then wait. You must know not only IS, but *who* is, *what* is, and *why* is, and what *eternally* is. Then the words may come, "This is my beloved Son, in whom I am well pleased."[13]

Never seek anything or any condition in prayer. *Let* harmony define and reveal itself. Let your prayer be *letting* the IS appear.[14]

That is the exact opposite of the commonly accepted attitude toward prayer. If you want to pray for someone, let the Spirit reveal to you, "Thou art my beloved son, the chosen of God."

Be sure that your prayer is not a desire to improve God's universe.[15]

If you took that one sentence out of *The Infinite Way* and lived with it for a month, so that every time you sat down to pray and the temptation came that your patient or student was unemployed, you would stand in your spiritual integrity and refuse to ask God to do anything about it. If you did nothing more than that until you settled back in peace and *let* God appear, you would be giving the most perfect treatment in the world and you would find that there would be no unemployment or discordant situation of any nature.

Abandon the hope that you are going to meet with a great power that is going to do something for you. God is a state of being, an *IS*ness which cannot be influenced to do any good for you. God is good; God is love; God is intelligence; God is omnipresent; and God is omnipotent. Your praying does not change that. It will not make it more so, nor will it make it effective in your case. It is always in operation, and all you can do is to bring yourself into attunement with It. The whole secret lies in learning to be attuned, and then you will find that the fullness of God is already within you.

Study The Wisdoms earnestly. Live with them day in and day out. Meditate on them and they will open up a way before you—the way of fulfillment.

The Recordings

Soon after the message of The Infinite Way reached the public through the writings, the call came for personal instruction, and that in turn led to the use of tape recordings. Through some electronic process, these recordings catch not only the words of the message, but actually the consciousness of the speaker. They convey to the hearer much more than the words themselves; they actually convey the spirit of the message. The writings and recordings are the means of preserving for us the wisdom that has been given to us. Through the tape recorder it is possible to hear the same message over and over again until the points which are important to individual unfoldment have registered in consciousness. The purpose of the letter of truth, whether presented in the writings or in the tape recordings, is not to develop the mind, but is really to serve in such a way that the mind becomes quiet and the Soul takes over. The hearing of the Word helps to build up in your consciousness an awareness of one Presence and one Power. Being thus reminded of God as the reality of being, once, twice, or three times a day or week, will eventually awaken you to the realization of God and the experience of greater harmony.

There are several hundreds of places in various parts of the world where this message is being heard by tape recordings in groups of from two, three, or five, up to groups of fifty, sixty, or seventy at a time. Classes that have been given in Australia can be heard in Seattle, Chicago, or London, and classes in Seattle, Chicago, or London can be heard in Australia. Wherever a class takes place, Infinite Way students all over the world have the opportunity of going through that same class. Instead of a group of 100, 200, or 500 people hearing the message, it can be heard, through the tape recordings, by thousands of Infinite Way students and their families, guests, or friends. Classes held all over the world during the last five years are available to students on tape. Attendance at group meetings during which these tape recordings are played will be helpful in providing the spiritual atmosphere which lifts consciousness and makes it receptive to the word of truth. “For where two or three are gathered together in my name, there am I in the midst of them.”[16]

There is a spiritual bond uniting us. Throughout the twenty-four hours of every day, Infinite Way students are meeting somewhere in meditation, in prayer, and in contemplation. They are meeting to listen to the message as it is presented through the recordings and they will be in specific prayer and meditation for those of us who are united with them. These recordings serve as a bond between us, holding us in the one spiritual consciousness of the truth. Never are we apart from the spiritual activity of prayer; never are we without the benefit of the prayers of somebody, somewhere—of their communion and meditation in our behalf as well as in the behalf of the entire world. That is the purpose of this work.

Class Work

One of the most sacred experiences that can come into our lives, outside of the actual realization of God, is our class work. It is a sacred experience because it is the pathway that can lead us to the door of heaven. The kingdom of heaven itself, however, comes to us only as an activity of our own consciousness.

The value of a class cannot be measured from the standpoint of money. If a class were rightly appreciated, there would not be enough money to pay for one. The tuition for Infinite Way classes is comparatively low, not because their value is not recognized, but in order to make them available to those who are serious in wanting to walk this path and to make them available, not merely once or twice, but many, many times until the student comes to the place where he finds that he has made his contact with God—until he is consciously one with God.

Infinite Way classes are closed classes: A student who enrolls in these classes must be sufficiently familiar with the writings of The Infinite Way to have decided in his own mind whether or not this is the message that he desires and earnestly wants. Furthermore, he must have so arranged his activities and time as to be able to devote six consecutive days or evenings to attendance at the class sessions. Frequently, students who enroll in an Infinite Way class represent varied metaphysical backgrounds and at first are not completely one in their understanding of this message. By the second or third class session, however, they are gaining a greater understanding of The Infinite Way and are therefore coming closer and closer into agreement. There is a united consciousness open to the impartation of the Spirit, Itself. If I were to spend the entire hour or two in silence, the class would be successful because we would be so attuned to the one infinite Wisdom that we would receive divine impartations. Something more important is taking place than anything that is said from the platform, and whatever is said is immediately understood, received, and responded to in that one united consciousness.

My lifework is dedicated to bringing those who come into The Infinite Way to that place of consciousness where they themselves receive divine impartations and are no longer dependent upon books, teachers, or even classes. It is my hope that our work will produce students who are able to lift up consciousness to the point of conscious oneness with God. Any earnest student who comes to me or to anyone of uplifted consciousness for help and who comes regularly over a period of time can be so lifted that he comes to a place where he himself is receiving the impartation of the Spirit. That is the goal of The Infinite Way.

A closed class is an experience, not a teaching. If a closed class were something that could be given out of memory or from past experience or as a prepared paper carefully planned and outlined in advance, there could be a closed class every day of the week. But a closed class is not for the purpose of telling you what I have learned in the past forty years, nor of giving you a résumé and repetition of some intellectually perceived statements of truth. A closed class is an opportunity, after weeks and months of meditation and communion, for sufficient silence so that God may give us a message that is new and fresh today.

There is little which can be taught about God, but God can reveal Itself infinitely every moment to all of us. As I sit in a closed class, through my preparation of hours upon hours and days upon days of meditation, my consciousness has been opened to the revelation of God in me; and the students who partake of the class, through their preparation and through the work that has been done by them and for them, come with their consciousness open, not to hear a man but rather that God may reveal Itself in their consciousness. Strangely enough, that may come through me and through the things that are said through me, but not necessarily. It may come through an individual idea or thought that will present itself to the consciousness of the student while he is in the classroom, and may have nothing to do with what I am saying, or it may come when he reaches home after the meeting or in the middle of the night. It may even come two weeks or two months from the time the class was held, but when it comes it will be the revelation of God within. A closed class is an experience, and you will find that it is an experience of God in you. In coming into the closed class work, you are a part of a united spiritual consciousness which encircles the globe.

From the Letter to the Spirit

Young students must learn the letter of truth, and those who have gone through that basic discipline will have to maintain themselves in it. The correct letter of truth, in the measure in which we know it, leads to further unfoldments of truth. There are a few fundamental truths which constitute the letter of truth, and these must never be forgotten because of their basic nature and because of the effect that they have on our lives. But always remember that the light on these few truths must be individual and must be continuously flowing, new and fresh every day.

Attending classes, studying the writings, and hearing recordings which deal with the nature of God, the nature of individual being, the nature of the Christ, and the nature of error help to keep your temple clean. If you do not keep yourself immersed in Spirit by hearing and studying the Word, you may find yourself accepting the mesmerism of the world. Do not, however, be discouraged if you do not immediately comprehend the full and complete letter of truth sufficiently to be able to prove it in every experience of your daily life. It takes years to develop spiritual consciousness; it cannot be done in a few days or months.

Important as the letter of truth is, it of itself is of no avail: “It is the spirit that quickeneth,”[17] and the Spirit comes to us through our hours of meditation during which the letter is illumined. Then it becomes the meat, the wine, and the water—life itself. It is no longer in the realm of the mind, but has found a resting place in the heart. Accept the responsibility that is placed upon your shoulders.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.[18] . . . Behold, I have set before thee an open door.[19]

ACROSS THE DESK

Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the Verities and Realities of your Existence:

The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty.
For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well-lived makes every Yesterday a Dream of Happiness,

And every To-morrow a Vision of Hope.
Look well therefore to this Day!
—"The Salutation of the Dawn," from the Sanskrit

At this dawn of the New Year, I salute you with my love and my greetings!

Elbert Hubbard has given us a high concept of successful living when he writes, "The love you liberate in your work is the love you keep." I marvel that such deep wisdom can be found in such a short message.

Usually our lives are lived doing things that are given us to do, without consideration for the fact that there is something we would love to do or long to do. Perhaps it has been so many years since you have thought of what you would love to do that you either cannot remember what it was or else you feel that it is too late to begin it now.

Away with such thoughts! Turn within and ask yourself what you would like most of all to do. What is it that you long to put your heart and soul into achieving? What would you gladly devote your time, effort, and money to accomplishing? What could you do that would really bring true satisfaction: Is there some study you have always wanted to pursue? The great libraries can supply you with every book that is necessary. Is there a collection you would enjoy making—stamps, coins, rare prints, or books? Is there a worthy cause to further—Boy Scouts, Girl Scouts, Y.M.C.A. or Y.W.C.A.? Have you dreamed of developing skill in swimming, golf, or archery? Is there some subject which you found particularly interesting in school, but never had the time for its study?

First of all, search yourself this minute to find something to which you can devote your love, energy, and even your dollars. Regardless of how impossible the attainment or fulfillment of your goal may seem, acknowledge that there is this into which you would like to throw your whole self. This step must be taken—the acknowledgment that this is the one thing to which you can wholeheartedly give yourself, your entire self.

Fill yourself today with love for that old dream. Let yourself be thrilled with the love you once felt for your hopes. Let love fill your whole being with wonder at this resurrection of the vision which you have permitted to be buried these many years.

The next step is to take a few minutes every day to be alone with your dream. Can

you perceive what can be accomplished—the joy you can give or receive, the service you might render, and all the good which may result? Think of the inner joy and satisfaction you can attain through that which you love so deeply. Think of the many empty hours which will be filled with happiness and peace through the higher consciousness in which you will live when your whole nature is changed by the love you devote to this that you so long to do.

Here is a secret I have learned "the hard way": Our problems cannot be permanently solved except by love—not the love others give us, but the love which flows out from us; and the most powerful love there is, the one which will wipe out all problems for us, is the love we put into the fulfilling of our dream.

Follow these first two steps and then watch for the unfoldment of the third step—that which will make possible your dream. You need only concern yourself with the first two steps; the third will come of itself. Find something to love—not someone. Then give yourself to it.

[1] By the author. *Practicing The Presence* (New York: Harper & Brothers, 1958), pp. 17, 18, and (London: L. N. Fowler & Co. Ltd., 1956).

[2] II Chronicles 32:7, 8.

[3] Isaiah 42:8.

[4] I Samuel 3:9.

[5] By the author. *The Infinite Way* (San Gabriel, Calif.: Willing Publishing Company, 1956), p. 144.

[6] *Ibid.*, p. 114.

[7] *Ibid.*, p. 156.

[8] *Ibid.*, p. 156.

[9] *Ibid.*, p. 157.

[10] John 8:46.

[11] By the author. *The Infinite Way,* p. 157.

[12] *Ibid.*, pp. 157, 158.

[13] Matthew 3:17.

[14] *Op. cit.*, p. 158.

[15] *Ibid.*, p. 159.

[16] Matthew 18:20.

[17] John 6:63.

[18] I Timothy 4:15.

[19] Revelation 3:8.

CHAPTER TWO: FEBRUARY

Problems Aren't Problems Any More

EVERY one of us has encountered problems of one nature or another. Most of us come to the study of spiritual wisdom because of some problem—physical, mental, moral, financial, or even something which may not fall into any of these categories. One of the most difficult of all problems, because it is so intangible and therefore so frustrating, is a sense of incompleteness; but this very sense of incompleteness is what forces us into a seeking for truth and spurs us on in our search for God. During the early stages of our unfoldment, problems really are problems, but if we are seriously following the spiritual path, we eventually come to a place where problems are no longer problems.

There are three stages in our experience with problems. The first period is when we have a problem that to us is a very real one, and we turn to a practitioner, teacher, or teaching for help in solving that problem. The practitioner with real spiritual discernment, however, will be able to point out, "Yes, it is true; you do have a problem, but your problem isn't what you think it is. Your problem really is a sense of separation from God; your problem is that you have not yet attained God-realization—not even a touch of it. You will find that when you attain a measure of God-realization, your problem will begin to fall away and eventually it will disappear." This does not mean that the first time we have a flicker of light, automatically, all our problems are going to be solved, but it means that in proportion as we attain God-consciousness our problems will begin to dissolve, and eventually, the nature of the problems will change.

The second stage of our unfoldment is that stage in which a problem becomes an opportunity, but it is only when we have come to this second stage that we can see a problem in that light. If we used such language with a beginner, he would probably reply, "I'd be glad to let someone else enjoy this glorious opportunity."

Many times students rail against problems, and yet no spiritual development at all would be possible but for problems. True, we would probably continue reading or attending classes and lectures, but we would not continue to progress spiritually because spiritual development comes through the practice of spiritual wisdom. It comes in much the same manner as success does in any field of work. For example, an accountant becomes successful because of applying his knowledge of bookkeeping to the many sets of books with which he has worked; an architect becomes successful only because of the many problems he has met in designing buildings. While people are engaged in surmounting their problems, they may not feel that they are meeting with any degree of success in life. It is only after a sufficient number of problems have been solved that the years of their success come, and then the right answer to any problem which may arise is always available.

Welcome Problems as Opportunities

So it is with us. We believe that we are so interested in God that nothing will ever interfere with or block our search for God, but it is surprising how many things can stop us. It is so easy to rest back in the comfort which may be found in being healthy, wealthy, or wise—in fact, health and affluence can be more of a problem than their absence. And so we come to a second stage of unfoldment in which problems are not problems any more: They have now become our opportunities. Jacob had reached that stage when he wrestled with the angel all night long and would not let him go: "I will not let thee go, except thou bless me."[1] It is when we are at that point that we, too, can say, "I don't want this problem to pass until I have seen the spiritual light that dissolves it, and which, in dissolving this problem, will dissolve all the problems which may be developing tomorrow or next year." In our human experience it is necessary for us to have some challenge which will arouse us and awaken us to our spiritual opportunities until, through persistence and perseverance, we come to God-realization.

Temporary harmony can be brought into your experience, and into the experience of your family and associates, through the uplifted spiritual consciousness of a practitioner or teacher, but that temporary sense of harmony does not constitute your life demonstration. Any healing that you may have or any improvement in your life which you may experience through the work of a practitioner or teacher must be gratefully accepted as a proof of the principle; but in the last analysis, it is you, yourself, who, through an activity in your own consciousness, must bear witness to the Christ in your life and in your work. Bear witness to the Infinite Invisible as the source, the law, the cause, and the allness of that which is visible; and bear witness that all the discords on earth represent only the activity of a universal belief in a selfhood, life, and law apart from God. Then you will be living by a principle and not by a person.

This leads to a place in consciousness where there is no judgment, no criticism, and no condemnation. It is a state of pure spiritual being in which we hold no one in praise or condemnation: We see through every appearance, recognizing it as only a snare and a delusion unto our feet. We recognize in each other but another form of the Christ, another individualization of God. There is not condemnation and there is not praise, but there is a recognition that there are states and stages of consciousness and that some individuals are farther advanced on this path than are others—some have realized a higher measure of Christhood. No one *is* a higher state of Christhood, but anyone may attain a higher realization of It than another at any given moment. There is no limitation to the measure of Christhood a person may express except the limitation which he himself places upon his own demonstration, and such limitation comes from believing that a person, in and of himself, has a demonstration to make which *he* can make, and of course, this is not true. Every demonstration to be made is always the demonstration of the activity of the Christ. We still use the word "I" too much, believing that "I" can do something, whereas "I" is but the instrument through which infinite Intelligence and divine Love function.

By bearing witness to God as the reality of being and by bearing witness to the

impersonal nature of that which is appearing as evil, we reach a place in consciousness of no judgment, regardless of what suggestion may be presented to our thought in the form of a problem. The suggestion may appear as disease; it may appear as a man in prison with a mind separate and apart from God, a mind that can sin; or it may appear as careless drivers on the highway. The suggestion may appear in any form, but whatever the form, it is never anything more than a suggestion or a belief operating in the experience of the believer. As long as a person entertains the belief that there is an activity apart from God, a soul apart from God, a life, mind, or law apart from God, then it is as the Master said, "According to your faith be it unto you"[2]—in accordance with what you accept, so is your life experience unto you.

Most of us do not yet have a sufficiently developed confidence in the Infinite Invisible as a principle of life which becomes operative in our own individual experience through an activity of consciousness. We agree that there is a God—that under one name or another, God is—but we have not yet arrived at a deep enough conviction that this God, this Infinite Invisible, is operating in and through us and is the very life of our being. Having once attained the conscious realization of God, we have attained Its presence unto eternity. Our difficulty lies in our failure to recognize that there can be no success for us until we have achieved that conscious realization.

If we can bring ourselves to the point of God-realization through working out one problem after another, we need never again fear that God will leave us tomorrow. We shall be dwelling in the secret place of the most High, secure in the realization of the Infinite Invisible, safe in our union with God. Once that realization is attained, there is the continuous assurance: "*I* will never leave me nor forsake me. As *I* was with Abraham, Isaac, Jacob, Jesus, John, and Paul, so I will be with me. Even in the desert experiences, *I* will be with me."

Do not make the mistake of believing that it is possible for God to desert you or to be absent from your experience. You may desert God by becoming so immersed in "this world" that you fail to abide in the Word, but God never deserts you. Had you been present when Jesus was nailed to the Cross, when John was exiled to the island of Patmos, or when Paul was imprisoned in Rome, you might have felt that God had certainly deserted them. If you had seen Peter in chains, you might have accepted it as a desertion on the part of God. If you had been standing beside the Christians who were thrown to the lions, you might have marvelled that they had the fortitude to endure such persecution.

Every martyr who has gone to imprisonment or death has been at a place in consciousness where he has seen through the illusion of death and realized that there is no death. So when the martyrs were thrown into the lions' den or thrust into the fiery furnace, they had no thought whatsoever of dying: They had already come to the realization of the Christian message of the immortality of life. They had relinquished all desire and risen to the vision of immortality, of life eternal—to the realization that there is no death. In that vision, prison, oil, and crucifixion were not terrors; they were not ordeals: They were opportunities for proving the nothingness of death, destruction, and all the temptations of "this world".

And what of us? Suppose that we do have a problem of disease? Suppose that we are meeting with lack and limitation? Why be concerned and why struggle as if we must get rid of those problems when our function is to prove the nothingness of them? Therein

lies the secret. If our function is to prove the nothingness of all the appearances that the world calls discords, then why should we be concerned when another opportunity comes to us to prove their nothingness, first to ourselves and, then, to our world? If we could go about our work today with an absolute conviction that neither sin, disease, nor death were reality, we would never be concerned when called upon to face such appearances. Our response would be, "How can I be concerned when my very life is being devoted to proving the nothingness of that which appears as sin, disease, death, lack, and limitation? Whatever the appearance that comes to me, to my family, patients, or students, even though they be appearances comparable to those of Jesus on the Cross, John on Patmos, Paul in prison, or Peter in chains, I will say, 'Thank you, Father. Thank you that I have been given the awareness of the nothingness of this so that I am not trying to get rid of it or to overcome it. I am grateful to have the opportunity to bear witness that this is nothing.' " When, in your own personal experience or in the experience of your friends, family, patients, or students you are able to show the world that all the appearances it has been dreading, including the final enemy, are not real but only appearances, do you not see that in that way, and only in that way, can the world be awakened to the realization of spiritual truth?

To This End Was I Born

This is the moment in which it must become apparent to us that our study has not been for the purpose of overcoming sin, disease, death, lack, and limitation, but that we have been studying, meditating, and pondering these great spiritual truths so that we can realize that sin, disease, death, lack, and limitation exist only as appearances and not as reality. We see them not as problems, but as further opportunities. None of the early martyrs thought it a problem to die for his teaching: To them, it was an opportunity to show the world that there is no death. We, too, must welcome every opportunity that presents itself to prove to the world that death is an illusion and disease is not a reality: They are not to be feared and they are not to be hated.

Is sin, is disease, is death a reality? Does any one of these have actual existence? Do they have laws to maintain and sustain them? From the spiritual standpoint, the answer is: "No! 'Thou couldest have no power at all against me, except it were given thee from above.' "[3] Those are beautiful words, encouraging words, inspiring words! But an hour from now the stomach pains or the head aches or the foot, and then how often our response is, "Why did this happen to me? Why should I have this problem?" Can you not see that this is why we have been studying, this is the moment, the very moment for which we have been preparing? This is our opportunity—the opportunity to meet every appearance of discord with the realization of its true nature, the realization that it is nothingness parading as something.

When the suggestion comes, whether it comes through someone calling on the telephone or whether it comes as a call from our own child or our own body, let us approach it in this same way: "This is not a problem; this is not something to deplore: This is the very thing for which I have been living; this is the very end to which I have

been devoting hours upon hours of study and money—the opportunity to show the world that those things that it has been fearing and hating have no power whatsoever, no presence except in the delusion caused by my ignorance and miseducation.

"Out of my years of study, have I arrived at the conviction that disease has no law, sin has no law, poverty has no law, lack has no law? Have I come to the conclusion that the allness of God makes every sense of discord just that, a *sense* of discord and not a discord? Have I achieved the realization that the allness of God precludes the possibility of a selfhood apart from God, a will apart from God, a law apart from God?"

If we can answer these questions in the affirmative, we can sit in our home or in our office and let a thousand people come to us for help knowing that they are all coming for only one purpose: to gain from our conviction an assurance that this appearance is not what it appears to be, is not what it claims to be, is not law, cause, or being. Even if we, ourselves, are confronted with these temptations, whether in the form of sin, disease, or the final enemy itself, we shall be able to appraise the situation with complete detachment: "I have been studying, praying, and meditating, and all to one end—to bring myself to the realization that appearances are not destructive, that appearances are not power. Whether that appearance is Pilate, whether it is the lion with its terrible jaws, whether it is infection or contagion, or whether it is economic depression or economic boom, I have been in training for years to face just such situations with the acknowledgment, 'Thank you, Father; Thou art, and nothing else is.' " Seeing through these appearances, we maintain the same divine indifference the martyrs had in facing the lions, the boiling oil, the crucifix, the prison, or the scourge: "These are shadows of mortal thought; they are not realities; they are images of human belief. They are not person; they are not place; they are not thing; they are not condition."

There Is No Power in Problems

Only those who attain such spiritual vision as the Master had or as Paul, John, Peter, and Joseph achieved can face the discords of human life with a smile on their faces and say, "You meant it for evil; God meant it for good." There is no such thing as reality to the discords of human experience, and so it is that when we no longer fear them or hate them, but begin to understand their nature, then we, too, will be willing to suffer the martyr's fate, but only for one purpose—to prove that there is no death, to prove to the world that neither disease nor death has the power to end individual consciousness, life, and being.

Let us approach this matter of problems from that higher light. Let us first of all understand that we have been devoting years—many, many years—to the study of spiritual things, and for what purpose? To bring ourselves ultimately to the realization that those things that the world fears and hates are not even power. That is the object of our study; that is the purpose to which we are devoting ourselves. We are not seeking a new religion: We are seeking a principle of life, a principle by which to live.

Do you believe that you will ever find happiness, success, or joy until you have awakened to the realization that God is the only power? Even if you find a new and better

way of healing disease, reforming sinners, or achieving prosperity, do you think for a moment that it will help you permanently? No, ways come and ways go, but as long as there is a belief in two powers, you will never know what it is to find your eternal peace. As long as you entertain a single trace of the belief that something can destroy your life or your child's life or your patient's life or your student's life, today or twenty years from now, you can never know rest or true peace. It is only when you come to the ultimate revelation and final realization that God is the only power and besides Him there is no power that your shoulders relax. Only then do you settle back in a state of peaceful relaxation, cushioned on that spiritual cloud of realization: "Now, I am home in Thee. Now, I know that there is nothing to fear. There is nothing for which to use God-power; there are no conditions or persons against which to use God-power." That is the ultimate secret.

You will not, however, arrive at that state of consciousness until enough problems have presented themselves to you, either your own problems or those of others, until all manner of temptation has been hurled at you—all manner of disease, all manner of sin, all manner of poverty, all manner of wealth—and not one of these temptations disturbs you. You do not look upon them as problems. How can they be problems if there is no power in them? Can you see, then, that you will not fear what may happen to anybody? You will not even fear what may happen to yourself. You will now realize a principle of life:

* Thank You, Father. All that God is, I am; all that the Father hath is mine. Where I am, God is; where God is, I am. I and the Father are one. The whole kingdom of God is within me.

Then, with or without purse or scrip, you can move to any place in the world, go wheresoever God leads you, and always find yourself in the very presence of God. And in that Presence you will find the miracle: The presence of God will be interpreted tangibly to you as somebody bringing you food in the wilderness, or as rescue, safety, security, companionship, or peace.

However, until you come to the realization that there is no separation—there is no danger, there is no division—until you come to that realization, you will have problems. They will not really be problems, since there can be no separation from God. Since "I and my Father are one,"[4] what difference does it make in any person's life what the appearance is, because it is inevitable that God must appear as person, place, thing, circumstance, and condition, and always at the very moment It is needed? What difference could it make to an individual what the outer appearances are if he has the conviction that God constitutes his being?

Problems are problems only to the person who does not know the principle of life. The person who is not aware that there is a principle of life or who does not know what that principle of life is always has a problem, but to the person who has attained the realization of the Christ-message, there are no problems. That person can face the lion's jaws; he can face the Red Sea; he can face the wilderness-experience; he can face the valley of the shadow of death without calling it a problem. Why? Because "Thou art there." That is the answer which lifts every problem out of the category of a problem:

* Thou art there. I have been studying and practicing all these years to be able to laugh at this that comes to me as a problem so that I can now say with conviction, "I know you; you are not what you appear to be. I neither hate you, nor fear you, nor love

you. I do not even respect you enough to deny you." I have now come to an awareness that God is the only power, so the whole world can bring its problems to me because to me they are not problems. I know there is no power in disease; there is no activity which can express as disease; there is no law of disease; and there is no reality in death. Whereas before I was blind, now I see.

This is not a problem. This is an opportunity to show the world that there are no problems, and that what appears as sin, disease, or death is but a sense of separation from God. I do not have to fight these problems; I do not have to overcome them; I do not have to rise above them or destroy them: "I have overcome the world."[5] Now the world can never again present any condition, person, or circumstance that I shall ever be tempted to fight, to destroy, or to overcome. Now I can look at the appearance and see through it.

Problems Represent a Sense of Separation from God

There are no problems once we have made our contact with God. Problems are a part of our experience only in so far as we have not made and maintained a conscious contact or union with God, a conscious oneness with God. We were all born with a sense of separation from God, and it is for this reason that anything can happen to us any time between the cradle and the grave—anything of an unpleasant nature as well as of a pleasant nature. In the sense of separation from God, there is not the God-care, the God-sustenance, and the God-maintenance which are our rightful heritage as children of God.

We may at times have the experience of making contact with God, feeling the bliss of union with God; and we may even have long periods of living in the very presence of God and yet from time to time have problems; but these problems will represent the sense of separation from God that has crept in through universal mesmerism, that is, through universal world-beliefs. Understanding this, it becomes our lifework as seekers or searchers after God to retire as often as we can into that secret place of the most High, that inner sanctuary of our own being, and there re-establish our conscious union with God so that God's presence may so overshadow us that no other presence remains.

All the experiences of human existence come to us because of a belief in two powers, a power called good and a power called evil. We have learned, however, that there is no actual power in evil except such power as universal belief gives it, and we experience evil only because of our acceptance of universal belief. Problems disappear out of our experience, then, in proportion as we attain that mind which was also in Christ Jesus—the realization of God as the only power and the only law. This really means that the laws which we have feared—laws of climate, weather, food, germs, infection, contagion, accident—are not laws at all but rather a sense of law with no power except such power as universal belief gives them.

God does not send us problems. Under no circumstances, under no conditions, and at no time, does God ever give us a problem. In this understanding, we welcome the circumstances and people which appear to us as problems because of the opportunity they furnish us to rise into that spiritual realization and spiritual kingdom in which we find no

problems, no evil law, no destructive power, and no harmful presence.

Very often people experience long years of good physical health and a satisfactory sense of supply, believing that they are living in God's grace, when actually they are merely enjoying the accidental health and wealth of human experience. It is for this reason that even though, at any given time, we may be enjoying good health or abundant supply, we must retire within ourselves at regular intervals of the day to assure ourselves that we are depending on the activity of God for our health—on the presence, the power, and the light of God. We must retire into that inner sanctuary within our own being and there realize that we are not dependent on husband, wife, position, or investments for our supply, but that our supply is the grace of God and is with us regardless of any outer appearance, circumstance, condition, or person.

Should we for any reason experience a period of illness or of lack or limitation, let us be very quick to realize that this has come to us as a part of our experience only so that we can rise above these adverse circumstances as quickly as possible in the realization of our conscious oneness with God. Let us not fight these errors of sense, but rather rest in the realization that these have come only because we have been entertaining a sense of separation from God; we have been entertaining a sense of a selfhood apart from God; we have been entertaining a sense of a law apart from spiritual law.

There Are No Problems

Problems are not problems any more when there is no longer a desire to attain anything in this world. When there are no desires, there are no problems. What then becomes of the desire for health, supply, and companionship? Are we not to desire these? The answer to that depends upon how far along we have come in spiritual unfoldment. Tens of thousands of copies of Infinite Way writings have been purchased by seekers, but only a very few thousand copies of *The Infinite Way Letters of 1954, 1955, 1956,* and *1957,* and the reason is that these few thousands are probably the only people among all our readers who have reached the stage where, if there is a single desire remaining, it is only the desire to know God "whom to know aright is life eternal." These volumes of *Letters* and The Infinite Way Wisdoms which are found in the latest edition of *The Infinite Way* are undoubtedly the deepest of all The Infinite Way writings, and it is for this reason that they can never be widely popular. They contain the specific principles which, when studied, assimilated, and practiced, actually produce the state of desirelessness.

Do not think for a moment that a state of desirelessness takes from you the joy of life, for I can tell you from my own experience that every day of the week is a thrilling experience to me, from the joyous expectancy I feel when I first awaken in the morning to the final moment of peace which comes as I fall asleep. To live without desire is to live a vital life of alert expectancy. It is like going out into the garden or into the park in the springtime to observe the buds which have become flowers; or it is like being up before sunrise, waiting for that first glimpse of dawn, and then watching the sun rise on the horizon. In all of this, there is no desire or anxiety because there is a calm conviction that these things will come to pass. In the conviction that God's grace is our sufficiency, how

can we have any desires? In the assurance that the Lord is my shepherd, that He leadeth me beside the still waters and maketh me to lie down in green pastures, what room is left for desire?

This is the third stage of unfoldment, a stage in which, in reality, there are no problems. Even though situations may arise in our experience which must be met, we do not look upon them as problems. They are not problems because we know the answer, and in knowing the answer, we are able to watch what was heretofore called a problem resolve itself into the harmony that actually exists. When we arrive at that stage, we are at an advanced state of spiritual unfoldment. That time never comes as long as there is a desire for any earthly thing. It makes no difference what the desire is or how good it may be. People often ask, "Do you mean that it isn't right to desire good health, or it isn't right to desire abundant supply or a beautiful home?" From the human standpoint, it is very right; but from a spiritual standpoint, it can never be right because desire is the acknowledgment of a lack. No student is very far advanced in spiritual unfoldment if he is aware of a lack.

Eventually every aspirant on the spiritual path must come to a place where he realizes, " 'My kingdom is not of this world'[6]—God's kingdom is not of this world," and with that revelation comes the further realization, "What is there of this world that I desire or need? What is there of this world that I want? What is there that I lack? In my desire for something of this world, am I not perpetuating the belief that something of this world can satisfy me or complete my experience or do something for me?" Can you not see that our problems are born through our desire for place, position, wealth—for something beyond our present reach?

Ponder this subject of problems; meditate upon it until every phase of this subject has clarified itself within your consciousness. Then in the measure that this spiritual awareness becomes an integral part of your being, will the harmonies and the discords of human existence disappear from your experience, and you will find yourself in the atmosphere of God where spiritual harmonies and only spiritual harmonies are present. You are then living a spiritual life, derived from the one spiritual Source, maintained and sustained by spiritual law, and shared with those on the spiritual path. The world will see its fruits but will never comprehend the glory of the inner joy and peace which come with the realization that our good is not dependent upon any person; our good is experienced in our conscious oneness with God, completely separate and apart from any person, circumstance, situation, or condition. Our good is the unfolding of God as our consciousness.

It is inevitable that we should be lifted higher in spiritual living if we see that every problem we solve is a foundation for the unfolding of a greater depth of spiritual vision. If we will look upon our day to day experiences in this way, each today will be a continuous unfoldment of God's glory. The depth of our vision will continue to bring forth greater and greater spiritual light, wisdom, and guidance; so that every day will be a day of deeper discernment, a day more completely dedicated to living in the atmosphere of God than was the day before.

ACROSS THE DESK

Christmas at Halekou has been a truly joyous season with meditation and healing work the keynote. Several students have been here from the mainland, plus a few local students, and this has added up to a great many meditation periods every day, with healing and an increasing depth of meditation as the theme of the work. There is every reason to expect finer healing work than ever before, because more of us are uniting in this work. There are far less calls for help from our class-taught students and their families, and more of these students are prepared to help others. Before I leave the Christmas scene, may I add a sincere "thank you" to all of you for your holiday greetings and your messages of appreciation for The Infinite Way.

In the New Year, I ask every student to study *daily* the chapter, "Love Thy Neighbor," in *Practicing the Presence*.[7] This will open a limitless vision, if you will continue to ponder, contemplate, and assimilate the essence of this chapter. It is deeper than you think. Furthermore, be sure to include daily work with "Protection," as outlined in *The 1955 Infinite Way Letters*.[8]

By now, the nature of problems should be better understood. Wherever you are in consciousness—whether problems are still problems to you or whether they are opportunities—remember that you must work your way, through demonstration, up to the final step of spiritual realization. Our students must not believe that merely "stating," "affirming," or "thinking" that problems are unreal is the demonstration. First, learn the correct letter of truth, then practice it every minute of the day and night, and finally attain the actual realization which is demonstration. The way is straight and narrow if you wish to be of the few who finally enter the kingdom, or realization, of God.

[1] Genesis 32:26.

[2] Matthew 9:29.

[3] John 19:11.

[4] John 10:30.

[5] John 16:33.

[6] John 18:36.

[7] By the author. *Practicing the Presence* (New York: Harper & Brothers, 1958), pp. 66-81.

[8] By the author. *The Infinite Way Letters 1955* (London, England: L. N. Fowler & Co., Ltd. 1956) pp. 39-45.

Author's note: Wherever the word "I" is italicized, the reference is to God.

CHAPTER THREE: MARCH

The Practice of Spiritual Healing

To be successful in spiritual healing, it is necessary to come out and be separate—to adopt a clear principle from which there is no deviation. In order to be free and to free others, you yourself must know the nature of spiritual healing. The correct premise for healing is that God constitutes individual being, individual you and me; God constitutes your being and mine; and there is nothing which can defile that pure spiritual being. There is no cause save one: "Hear, O Israel: The Lord our God is one Lord."[1]

Spiritual healing cannot be based on the fact that there is something to be removed and that, in order to remove it, you must find its cause and then get rid of its effect. Nowhere in the New Testament does the Master indicate that there is a mental cause for physical disease; nowhere does he say to anyone, "You are ill because of this, that, or the other thing"; nowhere does he say that you are being held in bondage to this error because of that error; nowhere does he say that there is a cause for disease. Rather he demonstrated irrefutably his firm conviction that disease is not a power: "Stretch forth thine hand.[2] . . . Woman, thou art loosed from thine infirmity.[3] . . . Lazarus, come forth."[4] Do these words indicate that sickness has a cause or that disease was created by God?

Spiritual healing is an acknowledgment of God as the infinity of being, as the infinity of your being and mine. Anything unlike God which presents itself to us is merely a state of mesmerism, a suggestion coming to us for our acceptance or rejection. It makes no difference whether the suggestion comes in the form of a sin or a disease, of unemployment or lack, the treatment is the same—the recognition that we are not dealing with physical conditions, but that we are dealing purely with a state of hypnotism. When we realize that, a large percentage of our healing work is accomplished. Then, can it make any difference whether it is a right leg or a left one, a stomach or a back, a head or a foot?

Spiritual healing has nothing to do with bodies; it has nothing to do with unemployed people, poor people, homeless people, or friendless people. Spiritual healing has to do with prayer, with the recognition and acknowledgment of our infinite and perfect nature. Prayer is our ability to attain conscious oneness with God, to be receptive and responsive to that which is called the still small voice, or spiritual impulse within us —the Christ.

Discord Is a State of Mesmerism

As long as our thought is hypnotized into looking at a body or a pocketbook, we shall not break the mesmerism that will give us our freedom. As long as we are trying to treat the body or find a cause for sin, disease, or lack, we shall be in the very dream that we have been in and are trying to break. It would be like dreaming that we are drowning in the water and then calling out for someone to drain the ocean dry so that we could walk ashore. In such a case, it is only necessary for someone to awaken us from the dream. Upon awakening, we learn that we are not in the water and never were in the water. In spiritual healing, it is much the same; it is only necessary for someone to waken us from the mesmeric dream of human existence for us to achieve our freedom.

Spiritual healing is a realization of God. It is an inner communion with the Divine in which, or through which, the assurance comes to us that God is on the scene. Then these illusory pictures begin to disappear. If, when someone asks for help, we should say, "You are suffering because you are so unloving or because you are so unreasonable or because you haven't enough gratitude," that person will continue to be imprisoned in the very dream that he would like to have dissolved. The Master overcame the world by learning the nature of that with which he was dealing. He did not try to find a cause for the death of Lazarus. He did not try to find a cause of the illness of Peter's mother-in-law, nor did he attribute it to old age: He awakened her out of the dream and brought her back. When the corpse of the young man was being carried past him, he did not stop to ask what had caused the death or what had caused the disease: He just brought that young man up off his bier.

In Infinite Way practice, we are not dealing with sick or sinful people or with poor people, nor are we trying to improve them. Our task is realizing the nature of all these discords and waking out of them. The best way to do this is to understand, once and for all, that we are not dealing with a condition or a person: We are dealing with a state of mesmerism. Then, if we drop the problem right there, we shall find that sixty percent of the ills will disappear with no further treatment. Another twenty percent will disappear when we go within and ponder the nature of God, gaining a clear realization of what God actually is and of the whole nature of error as but a dream—universal hypnotism—not a condition or a person. Some measure of a material sense of existence will still cling to those who persist in a material way of living. We need not concern ourselves with those few, however, because their number is small.

When help is needed for yourself or for others, immediately remember that this call has nothing to do with a person or with a condition. This is the Adam-dream, or fall of man. This is the mesmerism of the world and nothing else. Stop with that; turn from the picture; hold fast to that realization; and do not allow your thought to go back to the person or the condition. Then, if there is not an instantaneous healing and if help is needed or asked for again, remind yourself once more that this is not a person, this is not a condition: This is an attempt to hypnotize you into seeing error in a world of God's creating, and you must refuse to acknowledge any error in God's universe.

It is not necessary to know the name of the person who is asking for help, nor the

name or nature of the disease or whether it is an appearance of disease, sin, fear, lack or limitation, or unemployment. It is only necessary to know that there is a call for help. When the call comes, the first thing to remember is that this has nothing to do with the person asking for help; this has nothing to do with a condition: This is a temptation coming to you to accept a world apart from God, to accept a creation apart from God or a life or a law apart from God, and you must refuse to be confused by that.

Go into meditation, then, and after pondering the nature of God and the nature of the Christ, the nature of error and the nothingness of all appearances, wait. Wait for that one second of deep breath or inner peace. That should bring the healing.

Understand the Nature of Specific Work

The effectiveness of this procedure is based on the assumption that, because of your study and consistent practice, you do know the nature of specific work for specific problems. For example, in your study of the principles of The Infinite Way, you have learned that God constitutes individual being, that God is the only law operating in individual consciousness, that Spirit is the only cause, and that consciousness is the only creative principle. You know from this that disease is a claim of mental or material law and, therefore, you recognize its nothingness. You know that disease is a claim of a creation and of a selfhood apart from the divine Consciousness. You know that disease is a claim of a life separate and apart from the one God-life and, in your preparatory years of study, you have become so assured of this that you need not handle it specifically with every call that comes to you, although when necessary you do handle it in just that way. Similarly, any claim of lack or limitation stems from the universal belief that supply consists of getting, but by now you have learned that you demonstrate supply only in proportion to your giving. You need not necessarily handle this with every claim of lack, limitation, or unemployment that comes to you, but you should be prepared to do this and you should be prepared to explain it to your patient if this seems wise.

The calls for help that come to you regarding human relationships whether in business, family, or community life are usually in the nature of misunderstandings or lonesomeness or lack of friends. Here again the claim is one of believing that good must come to a person, instead of understanding that all good flows out from the individual to the world. The healing consists of the realization that since God constitutes individual being, all good flows out *from* the individual, not *to* him. It is not necessary to know this specific truth each time this claim comes to you, but it is necessary that, as a practitioner, you have this awareness and when necessary, realize this specific truth in treatment and, furthermore, explain it to the patient when it seems wise.

Actually, then, during your years of preparatory study, you must learn the principles which constitute the message of The Infinite Way. You must know the specific truth regarding every claim so that this truth forms your consciousness anew. Then you will often find that, when called upon for help, you will not have to know certain truths specifically every time, although there will be many times when it will be necessary to be very specific.

A more comprehensive presentation of the subject of spiritual healing is found in the British edition of *The Master Speaks* which states, “This very book . . . based on the teachings of the Master, Christ Jesus, is ideally suited to the purpose of serving as a textbook for the teaching of spiritual living and spiritual healing—and may be used by any church denomination, any university healing activity, or by any other group interested in this subject.”[5] The chapters, “Reality of Spirit,”[6] “A High Form of Treatment,”[7] and “Healing and Silence”[8] will prove valuable to the serious student who is striving to gain a clearer understanding of the principles and practice of spiritual healing.

Practical Instructions to Workers

There are occasions when it is necessary to repeat treatments many, many times. Some cases are so obstinate that you will have to treat for a year before you break down whatever it is that is unyielding in the case. Whether you meet it instantaneously, whether you have to work two days, or whether you have to work on one case a whole year, this is the way it is done.

Never be tempted to blame yourself or your patient for any lack of healing. Never use the words, “you,” “he,” or “she.” At least be as fair to your human patient as you would be to your cat or dog or bird if it were sick. If your pet—your dog, cat, or bird—were sick, how would you go about treating it? Would you ask your dog whether he had been sinning or ungrateful or unloving or unjust? Would you tell him to read twelve pages in your favorite book, or would you tell him that he must tithe or go to church? No, you would do no such thing. You would sit down in prayer and you would achieve your inner communion with God; and then your dog or your cat or your bird would jump up whole and perfect. There is nothing in animals which resists, and that is why they respond so quickly. Furthermore, you have a conviction that there is nothing in God’s plan that would make an animal sick, and so you sit down and commune with God in order to feel God’s presence, and the moment you have the consciousness of that Presence, your dog or your cat is well.

Be that fair to your patient, to your student, or to the members of your family. Do not put the responsibility on their shoulders. That does not mean that you can go up and down this world healing everybody whom you would like to see well. Everyone has the right to choose his own method of cure, and there are some who have not a sufficient degree of receptivity to respond to spiritual healing.

When someone asks you for help, sit down and have your God-realization even if, at the moment, he seems humanly unworthy. It is not for you to judge and it is not for me to judge. There is only one thing that matters: Somebody has asked for help, and you are obligated to do your best to give it to him. That does not mean filling your day with unnecessary interviews because healing has nothing to do with interviews. Healing can best be done when there are no interviews, when those doing the healing work are left alone to be free in their meditations and prayers. Healing work does not require the physical proximity of patient and practitioner. As a matter of fact, healing work is usually far more easily accomplished without it, although there are a few exceptions to that rule,

and each one who is working must find that out for himself. Sometimes, I have found that, when there is no response to absent work, an occasional present treatment is helpful. Interviews are only necessary either at the time of the first visit to help the patient find his way or later for the purpose of helping him in instruction.

When it comes to instruction, never forget that it is your function to reveal to your patients or students the necessity of "dying daily" to their human qualities and of being reborn into spiritual consciousness. I might illustrate that this way: When a person so lives an impersonal cause, whether it be some form of service to mankind or devotion to a church or some spiritual teaching, he could never impoverish himself, regardless of how much of his income he gave to it. In fact, many have discovered that they have actually enriched themselves by this giving. Since this sounds like the very opposite of everything that is called common sense, you can understand how difficult a task it is even to bring yourself to this realization and demonstration; but, until you do, it is not likely that you will help others with their problems of lack or limitation. After you have proved this principle for yourself, teach it to your patients and students. *Remember, it is only your own demonstrated state of spiritual consciousness which can help another, and not just the words you learn from a book.*

When people want instruction on how to study, how to meditate, or how to live the spiritual life, then is the time to begin interviews. Those interviews at first should be short because no individual can carry away with him more than one or two spiritual ideas. They should have an opportunity to put such teaching as has been given them into practice, and then come back at a later day for something further.

Watch that you do not sit in judgment on those who turn to you for help. Do not criticize; do not condemn; do not tell them that they did this, that, or the other thing. The Infinite Way ministry is a prayer ministry, not a method of psychological healing. It has nothing to do with finding the error in the patient's thought; it has nothing to do with who or what brought this condition about. The Infinite Way has to do with prayer which, in its final stage, is an actual, concrete feeling or realization of God's presence. When we reach that stage, then regardless of the name or nature of the claim, it must begin to evaporate.

The Subject of Matter

Students of metaphysics often find difficulty in solving their problems of health because of a misunderstanding concerning the nature of their bodies which in its turn is based on a misunderstanding of the nature of matter.

In the early days of modern metaphysics, it was the practice to deny matter. Much was written about the unreality of matter, and this led to a denial of the body, to the doctrine of the unreality of the body, and in many cases to the desire to overcome the body or get rid of the body. It must be understood that while our unenlightened concepts of God, life, man, and body form the illusions of sense, nevertheless, God made all that was made and all that God made is good, and therefore, from this standpoint, everything that exists must partake of the nature of God.

Physical science has revealed that matter itself is indestructible and that matter

never had a beginning and that matter can never have an end. Matter changes forms but, according to the scientists of today, matter never began nor can it ever end; and of course this reveals not only the indestructibility of matter, but actually the immortality of matter. Unless the nature of matter, its origin and that which is its substance and governing power, can be discovered, we are left in as much of a dilemma as when we denied matter but did not understand what we were doing or why.

The Infinite Way reveals that mind is matter. Mind is the substance of that which the world calls matter, and it is for this reason that mind governs and controls matter. Mind imbued with truth produces harmonious matter—form or body. Mind imbued with error—with ignorance, with falsities about God, life, man, body, and matter—produces inharmonious, discordant matter or body.

While this may appear to you as a revolutionary idea, since it has not been revealed to you in this way before, nevertheless, we have been witnessing the proof of this in the past seventy-five years of metaphysical healing in situations where an individual, acting as a practitioner and knowing the truth, has produced harmony in a body where discord and inharmony had existed until the request for help. Every form of disease has at some time or another, been met by metaphysical treatment, that is, by knowing the truth. Knowing the truth has transformed inactive bodies into active ones, diseased organs into healthy organs, diseased brains into harmonious-acting brains; it has reduced fevers, removed tumors, eliminated infection, and, in every possible manner, has transformed sick bodies into well bodies by the process of knowing the truth.

Sometimes this has been construed to mean that mind governs matter or that mind governs the body, but this is only partly true because the full truth is that mind is matter and mind constitutes the substance of which the body is formed. It is for this reason that mind, imbued with truth, reveals the harmony of mind and body, whereas mind, imbued with untruth, false theories and ignorance, produces the discords of human experience.

Governing the body through the activity of truth consciously known through the mind, however, is but a beginning step toward spiritual development, unfoldment, and demonstration. Above the realm of the conscious, thinking mind, is the universal Spirit where Consciousness Itself, without the benefit of words or thoughts, governs individual life, including the body, harmoniously, joyously, prosperously.

It is difficult to attain this higher state of consciousness in which life is spiritually lived until one has been through the preliminary step of understanding that mind is the substance of the physical body and that mind imbued with truth will result in a completely transformed body.

Relation of Spiritual Living to Spiritual Healing

Spiritual healing and spiritual living are inseparable; they go hand in hand. The source of healing is the consciousness of the individual who is at the moment acting as practitioner. Let it be understood that, if the effect is to be pure, the source must be kept free and pure. Naturally, the best results will flow forth from the purest consciousness, and therefore a person expecting to bring about healing must live up to certain standards

before this can be accomplished. Students should give serious study to the chapter on "The Healing Ministry" in *The Master Speaks.*[9]

For this reason, every student on the spiritual path must have a period of preparation before entering upon healing work. This preparation consists of two parts: first, the study of the correct letter of truth; and second, the self-discipline which such a path involves. During this period of preparation, it is necessary to study the Sermon on the Mount and to attempt, as fast as possible, to release yourself from such conduct as is described in those passages which begin, "Ye have heard that it was said by them of old . . . "[10] and then watch and see to what degree your life begins to conform to those parts which begin with, "But I say unto you . . ."[11]

As your consciousness is purged of hate, animosity, resentment, jealousy, envy, self-seeking, self-glorification, etcetera, it becomes a fit instrument for spiritual healing. It is during this period of preparation that you must adjust yourself to the idea of God as one power and, at the same time, give up the conventional belief that God is a great power which can be used to destroy evil powers.

You will be able to heal successfully only in proportion to your willingness to "die daily" to all the traits of character which constitute humanhood and to be reborn into spiritual consciousness, a consciousness which contains neither love, hate, nor fear of evil. Let no one believe that he can be the same human being that he has heretofore been and yet be successful in spiritual healing. The reason we have so few spiritual healers is that there are so few people who are ready to undertake this preparatory period of study and practice; there are so few who are willing to undergo the self-discipline which removes their lives from the law of the Ten Commandments and lifts them into the atmosphere of grace—into the atmosphere of but two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself."[12]

It is only in the surrender of the human sense of life that the full spiritual heritage can become manifest in our experience. Spiritual healing, without some measure of spiritual living, is almost unthinkable and almost impossible. The spiritual way of life is a reversal of the human way of life. Human beings nearly always want something; they are nearly always trying to get something. Human living is based largely on getting: getting supply, getting health, getting companionship, getting married or getting unmarried, getting a home, getting away for a vacation or getting back—getting, getting, getting, always getting. The essence of human experience could almost be summed up in some such way as this: What can I add to myself? In what way can I increase my good? In what way can I acquire more?

Living the Spiritual Life

Spiritual living is the reverse of all that. Spiritual living begins with the premise that I and the Father are one and that all that the Father has is mine. Spiritual living, therefore, begins with the realization that we are already infinite, that we already embrace within ourselves all of the good that God has to bestow. Such a realization immediately

removes all desire to get, to accomplish, or to achieve.

How can a person come into this living experience of his divine inheritance? Truly, the answer is very simple. There is a way—the Master has pointed the way very clearly—but it is the putting into practice of that way which is the stumbling block. Why? Look about you. Look into your own heart. See with what tenacity human beings clutch to themselves their possessions. This is what makes the practice of the Christ-teaching so difficult. But now, turn ye—"Turn ye, and live."

Begin to loose that which you already have in such infinite abundance; cast your bread upon the waters. Instead of seeking love, love; be loving; find some way, some place, somehow to express love. Instead of seeking cooperation, begin to give cooperation. Instead of seeking blessings, seek to bless. Instead of seeking to get, seek to give. It makes no difference whether you begin with pennies, nickels, or dimes; it makes no difference if you begin by giving only fifteen minutes of service to someone in need of your service. What counts is that you make the acknowledgment :

*A1l that the Father has is mine. Right now, the place whereon I stand is holy ground. Nothing need be added to me. I am this instant in one of those many mansions of the Father's, even if appearances do not testify to this. "I and my Father are one."[13] In my true being, in my true identity, "I and my Father are one."

God's nature is available to all who seek it. God's will is done on earth as it is in heaven, and there is no other will. God's will is the only will. God's will is the only will being done on earth as it is in heaven.

Here and now, God's presence fulfills me; God's presence is the fulfillment of my whole life. To experience the realization of the presence of God, is to have my whole life fulfilled. God's grace is my sufficiency in all things, omnipresent where I am. It is not absent from me; it does not have to be attained; God's grace need only be realized, and then it is my sufficiency in all things.

Our aim is to get nothing, to acquire nothing, to receive nothing except a continuous realization of God's presence. That must be done three, four, or five times a day—as many times as we can find two or three minutes to steal away alone just for the realization of God's presence. In the human picture, we look to the world for what we need. Some people find themselves dependent upon their jobs or their employers; some are dependent on business; some are dependent on husbands or wives; some are dependent on climate and weather; some are dependent on the government. The spiritual picture is the reverse of that: "Thy grace, God's grace, is my sufficiency." That breaks every human tie and every human bond. We continue to associate with each other and to share with each other, but we no longer have a dependence on each other. Spiritual living means that every service of wife, husband, mother, or father is performed through love, not through duty or necessity. There is now only one necessity—to receive God's grace.

If you are living spiritually, you are losing your dependence on man whose breath is in his nostrils: You lose your dependence on weather and climate; you lose your dependence on money; and you acquire your complete freedom in the realization that I and the Father are one, that all that the Father has is mine, and that is why the place whereon I stand is holy ground. Remember this will not be true after a treatment. Treatment is merely to bring to light that which already is. Before Abraham was, this truth is and has been true of you. Wake up out of the Adam-dream—the belief that there is either good or evil in any form—and come into the realization of your spiritual

sonship.

If we are children of God, we are heirs; and if heirs, joint-heirs with Christ in God. What can we need and whom can we need? Nothing but this realization. The realization of God's presence is what breaks the mesmeric sense of a selfhood apart from God, of a person apart from God, or a condition apart from God. This is the very realization that breaks the whole Adam-dream. When we wake up, we find that we are children of God and that we are really in heaven because when once we are freed of material dependencies, earth is heaven.

There is no other heaven than this; there is no other body than this. This is the perfect body which God gave you and the only reason that you find it disturbing is because you have allowed the mesmerism of this world to inflict itself upon you with its beliefs. Once you break that dream, you will be satisfied with this body. It will move about and do everything you tell it to do.

When you remove power from the form, you will find that it is literally true that God gave you dominion over this body, over everything on earth, everything in the air, everything beneath the waters. You will discover that that is true, and then you will be satisfied. The body will be a fine instrument to use, and you will be satisfied with it; the body will be so responsive to what you want it to do, when you want it to do it, that you will be grateful that you have this body.

This life you are living is the very life you have been seeking. You have been going places and doing things to find it, when all the time satisfaction and fulfillment were right here with you. It is you, yourself, who have permitted the mesmerism of good and evil to block it off from your view. Wake up. "Awake thou that sleepest . . . and Christ shall give thee light."[14] Awake and realize:

*This is the very minute that God gave me. This is the body God gave me. This is the consciousness, the life, the Soul, the Spirit that God gave me. This is the infinity of supply that God gave me—all here, and all right where I am now.

As you abide in that truth and let that truth abide in you, the dream vanishes, and you really wake up to find that this is heaven. Sometimes in waking up, it moves you out of the physical or material environment to which you have been bound by the mesmerism of human existence. You then find yourself in green pastures and beside still waters, whereas before that you may have found yourself on a battlefield of some sort or other.

As you study The Infinite Way writings, try to understand what the message is: It is not the healing of minds, bodies, or pocketbooks; it is not physical healing or mental healing; it is awakening out of a dream and finding that now are we the sons of God. That is the essence of this message.

TRAVELOGUE

In mid-January we left Hawaii for Australia, stopping for re-fueling at Canton Island, an eight-mile long coral reef, 160 miles from the Equator, and then again at Nandi in the Fiji Islands. It was a beautiful, but somewhat bumpy flight. We were met at the airport at Sydney and soon found ourselves driving on a broad highway along the beach

to inspect this very colorful chain of harbors and bays. It was such a hot summer day—94°—that we returned to the hotel at three o'clock in the afternoon. Less than two hours later an unannounced hurricane with a ninety-three mile an hour wind struck the city and the beaches which we had just visited. The storm was of short duration, lasting only fifteen minutes before moving out to the open sea. This was one of those unexpected experiences which give zest to travel and provide us with additional opportunities for practicing the principles of The Infinite Way.

Lectures and class work began Monday evening with a talk to a group of some sixty-five students in Sydney. You will be happy to know that all of the work in Australia and New Zealand is being recorded so that you, as well as the students in. Australia, may have an opportunity to hear this message. The first talk was focused on the senselessness of the fears which are constantly being thrust upon us: fear of Russia; fear of bombs; fear of disease; and other forms of fear hysteria. Mass hysteria created a fear of the Kaiser and his submarines and a fear of Hitler and his "blitz." Stalin was a name which caused tremors throughout the earth; and now more fear—new dictators throughout the world and "outer space."

Is God a myth? Are we or are we not anchored in God? Is there power in the "arm of flesh"?[15] Is the creature—the form or effect—greater than the Creator, the invisible Spirit? Am *I* not more than all these? Do we no longer believe that *"I* will never leave thee, nor forsake thee"[16]—even when faced with bombs and tyrants? Must mankind succumb once again to a hopeless fear of "man, whose breath is in his nostrils: for wherein is he to be accounted of?"[17]

Students, be a light unto "a perverse nation" and stand fast in your faith that all power rests in the Invisible; let your confidence be rooted in the firm conviction that that which can be seen, heard, tasted, touched, or smelled is but the arm of flesh—nothingness. The fears of this world are not insuperable. The solution of the Russian situation should be the clearest demonstration of such a principle ever presented to a fear-ridden world because the lines are so sharply drawn: On one side, there is the atheistic claim that material force is power and on the other side the Christ-revelation that "the Father that dwelleth in me, he doeth the works."[18] Which of these is truth? Why not "stand still, and see the salvation of the Lord"?[19] Will you, an Infinite Way student, fear this challenge or will you meet it with a courage born of wisdom?

The Voice has told me that the theme of our forthcoming work might be in the nature of the following admonition: Do not try to mold God's will to your desires, but rather with faith yield yourself—your hopes, your desires, and your will—to God; do not pray for God to do your bidding or to serve you or your interests, but pray that you may be shown how to serve God and God's interests on earth.

One thing more the Voice has told me about which I may soon write, but until that moment comes, study the story of Sapphira, Acts 5:1-10.

[1] Deuteronomy 6:4.
[2] Matthew 12:13.
[3] Luke 13:12.
[4] John 11:43.

[5] By the author. *The Master Speaks* (London, England: George Allen & Unwin, 1957), p.11.
[6] *Ibid.*, pp. 29-45.
[7] *Ibid.*, pp. 144-160.
[8] *Ibid.*, pp. 257-270.
[9] By the author. *The Master Speaks,* 127-143.
[10] Matthew 5:21.
[11] Matthew 5:22.
[12] Matthew 22:37, 39.
[13] John 10:30.
[14] Ephesians 5:14.
[15] II Chronicles 32:8.
[16] Hebrews 13:5.
[17] Isaiah 2:22.
[18] John 14:10.
[19] Exodus 14:13.

CHAPTER FOUR: APRIL

The Message of Easter:
"I Have Overcome the World"

THE prophecy by Hebrew sages and seers of the Messiah, of the one who would come to bring deliverance from slavery, ignorance, sin, disease, and all discordant conditions, was something which could not be comprehended by the materialistic consciousness of that day. Only the spiritual leaders of the Hebrew people, who had come out of slavery, illiteracy, and gross spiritual ignorance, had been able to hold fast to the vision of one God. Their hundreds upon hundreds of years of consecration to that faith in the Infinite Invisible and their abiding realization and revelation of one God were finally rewarded by the evidence among them of the Messiah, of that Presence which dissolved all sin, sickness, and lack.

This very Messiah, or Christ, was made evident in Jesus by the healing of the sick, the raising of the dead, the opening of the eyes of the blind, and the unstopping of the ears of the deaf. Suddenly, that which the intellectuals of the day had considered nothing more than a superstitious belief of some ignorant Hebrews—folklore—became a living reality walking the earth, evident to all who had any measure of spiritual vision.

The effects of the appearance on earth of the Messiah were so startling that even though the materialists could not comprehend the significance of what they saw, instinctively they began to fight and battle the Messiah and ultimately sought to crucify

It. Yes, they crucified the Christ, but they crucified It unto resurrection and ascension, not unto death. Now, two thousand years later, the secret of what happened on earth at that time has been discovered—how what the unillumined had called superstitious folklore became a living reality, and how today that very same Presence can become practical in the experience of those who have the vision to behold it. But once more, as of old, wherever the evidence of Its activity and ensuing fruitage is presented to material sense, material sense fights, battles, and seeks to destroy It.

Opposition to the Christ Comes from Within Ourselves

Today, however, we have gone a step further than those who lived 2000 years ago were able to take. Those who first caught the vision of the Christ in the Holy Land believed that the opposition to the Christ stemmed from the Hebrews of the church and from the government of Rome, that is, that the opposition was from *outside of themselves*—from others who did not understand them. Today a higher revelation has been given to us. Today we recognize that any opposition to the Christ experienced by us is taking place within our own consciousness. It may appear that the opposition comes from friends, relatives, governments, or churches, but that is a faulty assumption: The truth is that any opposition to the full development and demonstration of our Christhood comes from the materialistic side of our own nature, within our own being.

There is a Christ, and that Christ is our own spiritual consciousness, that He within us that performeth that which is given us to do. But at the very time that we know this and declare it and attempt to live it, there are forces *within us* which would seek to crucify the development and the expression of that Christhood. These forces constitute the materialistic side of our nature. Each one of us has some measure of material sense, whether or not we are sitting at the feet of Paul, John, or Jesus, or whether we have actually attained the height that Paul had reached when he saw that in his true identity he himself was beyond all sin even though a sense of sin operated within him. Even while we know that this true identity which is our own being governs, feeds, and sustains us, yet there is at the same time a side of us which still finds some parts of the human scene very good, and because it appears to be good, we seek to increase that very material sense which the Christ through Its activity would destroy.

The activity of the Christ in our consciousness destroys the errors of sense—the discord, the diseases, and the false appetites; but if you study The Infinite Way writings carefully, you will notice something which may have escaped you: This same Christ which destroys the errors of your experience also destroys the harmonies, joys, profits, and health of material sense. It destroys *both* the good and the evil of material sense and brings to light that which it was the purpose of the Messiah of old to reveal—not more of "this kingdom," not a better "this world," but "My kingdom" which is not of this world.

Rising Above Personal Sense

The underlying theme behind the parables and allegories which form a part of religion and philosophy is that there is a world behind this world, there is a life behind this life, there is a man behind this man. Behind what you see as a visible Joel, or what I see as a visible John or Mary, behind that individual or within the consciousness of that individual is his real Selfhood, the divinity of his being—that *I* which is truth, that *I* which is the child of God, that *I* which is the Messiah predicted of old. The *I* walks through a den of lions unharmed because the den of lions does not see the *I*. *I* walks the earth untouched by material happenings because the material mind of man does not see that *I*.

There is a portion of our being which is still material and which is in conflict with that part of us which is divine. Through the overcoming within ourselves of personal sense, ultimately we are able to say with the Master, "I have overcome the world."[1] Jesus did not overcome Rome; he did not overcome the Sanhedrin of the Hebrew church: He overcame the world. What world? "This world," the world of material sense within himself. He overcame the world within himself for his sake and for the benefit of all those who were attuned to his state of consciousness and were able to behold the vision which we call the Christ, or Christhood—the vision of our divine Self.

In proportion as we overcome the material side of our own being, as we overcome that part of us which still seeks to enrich ourselves, to ennoble ourselves, or in some way to glorify our human identity, in that degree have we overcome "this world." It will be entirely overcome, however, only when we shall have completely crucified our material sense of life and realized the non-existence and non-power of any material sense of self. The first evidence of this new state of consciousness will be a resurrected selfhood. It will be said of us, "He is a better man—or woman—a healthier man, more kindly, more tolerant, more patient, more just." Nevertheless, the wound marks of our old selfhood will still be in evidence. There will be traces of our old human self around until that day of ascension in which we rise so completely above material sense that there will be no evidence of either a physically healthy body or of a physically discordant body.

The first sign of our spiritual development is apparent in the disappearance of the discords and inharmonies in our lives. The next and the higher step is the rising above even the material sense of good into the realization of what health, wealth, and immortality mean when viewed from the standpoint of "My kingdom," the kingdom of God which is within the consciousness of every individual.

In your meditations, there will come from time to time the experience of the risen Christ. You will have a definite and distinct feeling of a Presence greater than yourself but which in reality is your Self—the higher Self with which you are not yet too well acquainted. There will not be two of you, even though there will seem to be two. The real Self will not tarry too long: It will come and it will go. The periods of its absence will be the dark night of the soul—those moments of desolation through which we pass when we realize that we are just human beings and that we have lost contact with that true spiritual being which we know we are and which we long to live and demonstrate and show forth

as a light to the world. Therein lies our struggle. We see how far we are from attaining that which we intellectually, and even sometimes spiritually, glimpse. It is a warfare between the Spirit and the flesh. It is a warfare between Christ, our true identity, and that material sense of existence which has been built up in us throughout the ages.

Rising Above Both Discord and Harmony

Wherever Christ is realized within yourself, even if only momentarily glimpsed on a mountain top, you will find that that Christ will draw to you a higher and better human manifestation in the form of health, beauty, wealth, and relationships until that day when material sense will be swallowed up and our spiritual identity be revealed as the all and the only of us.

The first stage of our climb to spiritual heights, the first stage of our disciplehood or initiation, is that in which we long to be rid of every physical discord and all mental, moral, and financial lack and limitation. We long to be free of all sense of material discord, little dreaming that what we are praying for is more materiality, only of a better nature. We are already experiencing a measure of good in our lives but we would like to have it increased fourfold or tenfold. We measure that good by human standards: We want a heart that beats normally according to medical standards. We want the liver and lungs to function in accordance with what we call normalcy. We want an income which, according to world standards, is abundant.

The fact that we do attain some measure of health, harmony of human relationships, or abundance of supply as the first fruits of our search for God is probably what keeps us on the path, but to many of us it is a stumbling block because it permits us to tarry in the satisfaction of what we have attained.

That must not happen to the serious student of The Infinite Way. If the discords and the limitations of life, if the sins and inequalities of life are disappearing in some measure from your experience, do not rejoice overly much at this evidence of greater physical, mental, moral, and financial harmony. These are only beginners' footsteps leading to the overcoming of material sense in which even material harmonies disappear, and "My kingdom," the spiritual kingdom, is revealed.

People ask now, just as in the days of the Master, "Where is this spiritual kingdom? How do I recognize it and how do I attain it?" The answer today must be the same as when the Master told the seekers of old, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."[2] This kingdom cannot be seen with the eyes. No one can recognize it through material sight. The Messiah comes only to the consciousness of those who recognize and realize Its possibility and, in addition, have the necessary passion for Its attainment. Be assured of this: There is a passion necessary for it today just as in the days when the early Christians were willing to suffer imprisonment, to be thrown into lions' cages, to be crucified on the cross, or to be burned at the stake.

The attainment of the Christ is not a simple achievement in this day and age any more than it was when the Master said that the way is straight and narrow, and few there be that enter. Ultimately, everyone must face within himself the crucifixion of the

material sense of existence so that there may be a resurrection and an ascension. The opposition which we encounter in the beginning of our spiritual ascent we nearly always ascribe to others. We believe that others are battling us, but that is not correct. In each of us there is still some measure of material sense, and it is that material sense, deeply embedded in our consciousness, which causes the conflict.

There is an area within each one of us that is never penetrated by anyone. That area within ourselves is where our battles must be fought and where the overcoming must take place. We do not have to overcome people; we do not have to overcome governments; we do not have to overcome ideologies. We have only to overcome the material sense which still exists within ourselves, and the degree of the battle, the nature of the battle is determined by the tenacity of some phase of material sense which exists within us.

Trials and tribulations compel us to surrender human peace and material good for spiritual awareness. It is only through the severest problems that the highest rising in Spirit takes place.

* * *

EASTER[3]

In the Christian world, the Easter season is celebrated in remembrance of the Crucifixion, Resurrection, and Ascension of Christ Jesus nearly 2,000 years ago. According to Christian teaching, the Master submitted to the Crucifixion in order to prove the rightness of his teaching and to demonstrate his ability, even though his body were destroyed, to rise up again in three days. It is taught that by submitting himself to the death of the body, he took upon himself the sins of the world and, thereby, died for our sakes.

Easter, then, is a commemorating of these events—an honoring and a remembering of the man who willingly went through this experience for the sake of the world. The truth-student can unite with the entire Christian world in singing hymns of praise and in paying homage to the one who, out of the magnitude of his love and understanding for God and for man, demonstrated through the Crucifixion the ability to rise from the tomb and to ascend above all human belief. The truth-student likewise understands that in the experience of crucifixion the Master literally demonstrated his power over the evils of enmity and over the material laws of life—laws which, virtually, give the power of life to the body, instead of recognizing that Life, Itself, governs the body. To the truth-student, the Crucifixion also symbolizes the destruction of worldly sin.

The longer one studies the New Testament accounts of the message and the mission of Christ Jesus, which resulted in this series of Easter events, the deeper grows one’s love for the Master, and for his work. With this love, there comes a great longing to understand the principle of his life, of his mission, of his message, and of his demonstration. Greater love hath no man than this, that he lay down his life for his friend. What then must be the response within us, as we contemplate the depth of the love which

this great soul has given to the world in the demonstration on Calvary and in its culmination in the breakfast by the sea of Galilee and in the Ascension.

When the truth-student becomes sufficiently inspired by reading and by pondering and meditating upon this glorious experience lived by the Master for our sakes, he must then take the next step and ask himself: What is the principle underlying the Crucifixion, Resurrection, and Ascension? What lesson did the Master mean to convey to us? Was the Master telling us that he was undergoing this experience in order to show us that we too may know crucifixion, resurrection, and ascension? Was the Master telling us that this was the demonstration of a principle which we must study, absorb, live, and ultimately demonstrate? Is the Master, in these experiences, presenting to us the principle of immortality, and, if so, what is this principle that is being shown forth in these experiences?

All spiritual seers have learned that every soul born to the earth must undergo the same crucifixion, resurrection, and ascension as shown forth by Christ Jesus, and they have embarked upon the mission of learning the principles involved, living them, and then demonstrating them for the benefit of others. No one may rightly become a practitioner or teacher of spiritual truth until, in some measure, he has undergone the experience of crucifixion and resurrection and has finally turned his steps in the direction of the demonstration of the ascension. No truth-student may hope to experience spiritual health, supply, home, or harmony in human affairs, until he, too, in a measure, begins the study, practice, and demonstration of the principles behind the events of the Easter season.

Our crucifixion begins the moment we accept the Christian teaching that "I can of mine own self do nothing[4] ... the Father that dwelleth in me, he doeth the works."[5] Right here is the beginning of our release from personal effort. It is our recognition that man shall not live by bread alone, that is, by physical powers or physical efforts or even by human wisdom, but rather that life is sustained by every word that proceedeth out of the mouth of God. Here we learn our first lesson in spiritual healing, which is that life is not dependent upon the action of the heart or other organs or functions of the human body, but rather that the activity of the functions and organs of the human body are dependent upon our consciousness of spiritual truth.

It is essential that we do not hasten past this unfoldment until we have thoroughly learned that our health, our supply, and the harmony of our human relationships are not dependent on human effort alone or human wisdom alone or on physical power, as we have believed because of our experience in the human scene; but rather that every word of God, entertained in our consciousness, eventually becomes the harmony of our daily experience. Now we learn the true meaning of Jesus' words, "I have meat to eat that ye know not of."[6] Understanding the word of God, and abiding in this Word and letting this Word abide in us, we have an inner substance, an inner source of good, an inner healer and saviour—the meat that the world knows not of.

We crucify human fears and doubts when, instead of rushing about madly and, with worry and concern, undertaking the tasks of each day, we can relax in the realization: "I am the bread and the wine and the water. All those things the world feverishly seeks through anxious thought and much physical labor are already mine." We relax in God's assurance, "Son, thou art ever with me, and all that I have is thine."[7] Here too, is crucifixion in another form, the crucifixion of unrest, distrust, and burdensome

labor.

Pondering the Master's message of forgiveness so often repeated in the Gospels—the message of forgiving "seventy times seven" all those who abuse us, and forgiving even to the extent of praying for those who persecute us and deal unjustly with us—we further learn that, in the degree in which we put this message into practice, do we crucify our hate, prejudice, bigotry, and our fear of our fellow-man.

Meditating deeply upon the message of the Master, which reveals that it was his mission, the Christ-mission, to heal the sick, raise the dead, open the eyes of the blind, and open the ears of the deaf, we realize that this He, who says, "I will never leave thee, nor forsake thee.[8] . . . I am with you alway, even unto the end of the world,"[9] this He is the Christ, ever present with us, performing Its same mission now as of old, healing our minds and bodies, purifying our souls, forgiving our sins, feeding us with the bread of life, and sustaining us with the water of life eternal. And so once more another part of us is crucified.

The culmination of this experience of crucifixion comes into your life and mine through the constant study and practice of a spiritual message until one beautiful day the truth dawns in our consciousness, "Know ye not ye are the sons of the living God." Then all personal sense within us has been crucified and is dead. It takes but a short while, symbolically called three days in the tomb, for the realization to dawn upon us that we have been reborn, and this time, reborn of the Spirit. In this realization, we, too, step out of the tomb—the tomb of human belief, the tomb of physical powers, the tomb of human personality. As we reveal ourselves to the world, we show forth more and more of the qualities of divine sonship; but in the early stages of this rebirth, just as the Master still showed forth the body with the marks of the crucifixion on it, so do we for a while show forth some of our old human faults, human failings, and human tragedies. These are but the outer appearances remaining with us for yet a little while: Inwardly we have realized the resurrection, the rebirth—the new birth—the divine sonship.

Now we walk the earth as spiritual sons of God, though outwardly appearing in the same human forms and, occasionally, showing forth some of the marks of our past. These, too, remain with us only for what symbolically might be termed the "forty days," but even during that period, we walk the earth, a living evidence to our disciples and to our friends and relatives of the spiritual sonship which we have attained and the fruitage of that attainment.

This is the period when our world begins to perceive that no longer do we depend upon man whose breath is in his nostrils, no longer are we afraid of the Pilates of this world, no longer do we thrill to many of the seeming successes of this world; but rather that we have achieved an inner grace, an inner communion with our Father. Like the Master, we walk up and down the earth in humble confidence, telling the world, "I can of my own self do nothing, the Father within me is doing the work."

While Infinite Way students all over the world realize that they may enjoy healings and other forms of harmony through the experience of practitioners and teachers, and thereby, benefit by the uplifted consciousness of those who have gone a step ahead of them, they also understand that it is necessary for them to learn well the message and mission of Christ Jesus, as given in the four Gospels and in some of the writings of Paul. They understand that it is necessary to study thoroughly this spiritual message so that they, too, may enter into a higher consciousness through the crucifixion

of their dependence on human modes and methods—through the crucifixion of their dependence on human might, human wisdom, human powers, and through coming into the actual awareness and demonstration of spiritual power, into the awareness of a life not lived by bread alone, but by every word that proceedeth out of the mouth of God.

Infinite Way students unite with all truth-students in love and deep appreciation for the life and mission of the Master, Christ Jesus, and pray that, in this united consciousness, the grace of God, the Holy Ghost, may descend upon us, that His Spirit may be poured out upon us so that we, too, may go out and comfort the world, heal the sick, preach the gospel to those in spiritual darkness, raise the dead from their tombs of material belief, and thereby earn the ascension above all phases of material sense.

TRAVELOGUE

As I write this Travelogue, which you will read in April, it is January, and we are in the beautiful city of Melbourne, Australia, a city of parks, dotted with magnificent trees and colorful flowers which are at their mid-summer peak of loveliness. We have a closed class of students who have come from considerable distances when measured on the map—Brisbane, Sydney, Adelaide, and, of course, Melbourne, itself. The theme of our work is: Any form of fear is a burning of incense to other gods—atheism, a forsaking of God. Only as that fear is replaced with the conscious realization of one Power can we experience Easter.

Easter—the season dedicated to the Ascension! Is there a secret in the Easter lesson for us to discern? Assuredly there is, since every experience related in the Bible has an esoteric, an inner or hidden meaning, discernible only to those who have eyes to see and ears to hear. Easter commemorates that moment when Jesus was "carried up into heaven."[10] But is it possible for a human being to rise on a cloud—to ascend against the pull of gravity while still carrying his physical weight with him? Certainly it is not possible as long as there is a belief in material force or a belief in the power of matter, and that is the significance of Easter. It symbolizes the Master's rising or ascending above the human sense of life, above all material power.

To believe in the power of material force is atheism. God is Spirit; God is infinite; and therefore, Spirit is the all-power. To place power in matter, in form or effect, is the atheistic belief that denies God *all* power—that denies the infinite nature of Spirit. Fear of material conditions, whether of body or bombs, is a retreat into atheism because it is a denial of God.

An official of the British government, after a tour of the United States, told the English press that the United States is a fear-ridden land. Upon returning from the United States, a minister informed the Australian people on a television broadcast that the amount of fear in America is shocking. Newspaper articles here in Australia report that the President of the United States has begun a religious campaign in the form of prayers before and after meetings, that the Vice-President is opening his talks across the land with prayers, and that politicians are praying—all this in an America gripped with fear.

These prayers of which we read are not, for the most part, the outgrowth of a deep

love of God or an unswerving confidence in God. Rather are they the product of abject fear—the fear of bombs. Certainly if these prayers represented love of God and confidence in His power, there would be no need to frighten the citizens into spending more billions for nuclear weapons.

Students, squarely face and meet all fear here and now. Be not mesmerized into accepting this mass hysteria. Remember the meaning of Easter: the demonstration of the powerlessness of material force. Remember that every spiritual healing you have ever witnessed is proof of God and of the impotence of the power of material force. When tempted to accept the atheistic belief of the invincibility of material might, remember that God alone is power; Spirit alone is substance and law. To give power to the organs or functions of the body, or to bombs, is to worship other gods, other powers: It is burning incense to other gods. All fear is atheism, a denial of the one God, the one Power, the one Being.

The history of the Hebrew people, from their days of slavery under Pharaoh throughout their struggles, as they journeyed from Egypt to the Holy Land and in the Holy Land, over the centuries up to their experiences in the time of the Master, Christ Jesus, is one of strife and struggle, with a few victories but more defeats, with some degree of enlightenment and then more ignorance, superstition, and fear. By the time of the Master, the political life of the Hebrews is under the domination of Caesar and his representatives and their religious life under the domination of self-seeking Hebrew leaders. After centuries of such strife and discord, it is not unnatural that crucifixion should be a normal part of existence.

Crucifixion, however, belongs to those ancient Hebraic days and for us today represents our struggle out of human sense. That intermediate period in our unfoldment when the Christ has touched our consciousness and when we have become alive to the possibilities of rising out of the tomb of discordant and inharmonious physical life is the resurrection. When the Christ, the Spirit of God, is come to us, when the Christ is in the ascendency in our consciousness, we approach the ascension; and then it is that we enter a state of consciousness in which crucifixion and resurrection pass from thought, never again to be remembered. This new and higher consciousness, this realm of the reborn, is a life by grace.

If it has been necessary for you or for me to live through those Hebraic days of trial and tribulation, sin, disease, and death, and if it has been necessary for you or for me to be crucified in order to experience a resurrection into a new experience, at least we can understand these experiences to be only forerunners of the ascension and a life by grace, and we can quickly drop the past and any remembrance of both the crucifixion and the resurrection.

By beginning at once to teach our children to live by grace, we can save them the experience of crucifixion and resurrection. Personally, I am convinced that the Master, Christ Jesus, did not intend to perpetuate the crucifixion or the resurrection in our experience, but rather that he submitted to these to prove to us that there is, in the ascended consciousness, a life by grace which, when understood, delivers us and all those who come after us from crucifixion and resurrection.

The grace of God is not a future event, nor is it something which must be earned or deserved. The grace of God is omnipresent. Our work is not to bring God’s grace to us, but rather to realize grace through the activity of the Christ in human consciousness.

Looking at a tree, clad in the full glory of its verdure, we are struck with its aliveness. That aliveness has nothing to do with the future or with the past, nor yet with anything the tree has done. Life animates the tree—it is a state of *is.* So with us. We are alive, intelligent, engaged in spiritual activity, about our Father's business, but this is true only because of the grace of God. As soon as we recognize that fact, we are already under the grace of God, and the grace of God becomes a realized experience. If we are expecting to enjoy the grace of God at some future time or if we hope we can do something to bring it to us, it will forever elude us. The grace of God provides whatever is necessary to the fulfillment of this moment. It is maintaining and sustaining us, supporting us, and acting as a unifying cement establishing peace between us and our neighbor. The grace of God is an ever present experience. It was present even before we embarked on the spiritual path. It has even put us on the spiritual path. The fact that we are on this path now is evidence that the grace of God has been operating in our experience to bring us to this place of realization. The grace of God is an omnipresence which is filling us and fulfilling us.

The world cheats itself of the grace of God by thinking of it as a future event. Right here and now, it is grace and grace alone which keeps the wheels in motion. The physical eyes cannot see, nor can the physical ears hear, but the grace of God enables us both to see and to hear. The grace of God never makes a sick human being well, nor a poor one rich, but rather causes the human sense of self to fade as the Christ-Self is revealed. There must be a constant recognition that the grace of God is continuously operating, and then you will know that, because of the grace of God, you cannot fail. You do not get the grace of God: You realize the grace of God.

God cannot be influenced by man to do man's will. God already is doing that which it is God's function to be doing. God cannot be influenced to bless you or me, or yours or mine. God's grace is functioning now in the experience of every individual who opens his consciousness to that fact. In such recognition, how foolish it would be to reach out to God or to expect to have God answer your prayer for what you think you or someone else may need. Since the grace of God is closer than breathing, it does not have to be struggled for but merely recognized, and now prayer becomes a resting in God, a letting, a communion.

The lily is in full possession of God's grace without any effort or attempt to secure the glory which it has by virtue of its being. God is infinite intelligence, all-knowing. God is divine love, all-supporting and self-maintaining. Therefore, there should be no effort to influence God, but merely the opportunity provided to sit in peace and quietness and let the divine Presence envelop and enfold us.

When *Practicing the Presence* was published in 1955 in England, it soon proved that it was a helpful means of opening consciousness to this life by grace. It showed that by constantly and consciously practicing the presence of God in every experience of our daily life the struggles of existence passed from us and harmony became established in every department of our lives. This book and then *The Art of Meditation* began a new era in the message of The Infinite Way since these took from us much of the struggle to attain and revealed to us more of spiritual harmony through grace.

This month, Harper & Brothers, the New York publishers who first brought out *The Art of Meditation,* will release a revised and enlarged edition of *Practicing the Presence,* and even those of you who have this book in its British edition will find in this

latest edition a new book, a higher unfoldment, and, with the new chapters, a whole new experience.

It is my hope now that much of the crucifixion and even the resurrection, which we have heretofore experienced in our metaphysical way of life, may be eliminated, and that through the art of meditation and the practicing of the presence of God we shall be enabled to make the transition from humanhood to Christhood without crucifixion.

You will find that the Christ is come to dissolve all material existence, not to improve it, and that this dissolving of human experience is not a death, is not a crucifixion, but rather a transitional experience through enlightenment, an enlightenment which comes only through constantly living, moving, and having our being in God-consciousness.

These last two years have shown that when students without a metaphysical background find *Practicing the Presence* and *The Art of Meditation*, they are led out of their human discords and strifes without the degree of struggle that many experienced in the old metaphysics.

I know that a new day is being ushered in, and that day is one of a life by grace attained through the conscientious and constant practicing of the presence of God, along with the living of the life of daily meditation.

[1] John 16:33.

[2] Luke 17:21.

[3] By the author. Reprinted by permission from *The Seeker,* Perth, Western Australia, April, 1957.

[4] John 5:30.

[5]John 14:10.

[6] John 4:32.

[7] Luke 15:31.

[8] Hebrews 13:5.

[9] Matthew 28:21.

[10] Luke 24:51.

CHAPTER FIVE: MAY

The Object of Our Search

GOD does not enter the affairs of men except through individual consciousness.

As we open our consciousness to the activity of God, the sleeping Christ within is gradually awakened until there is a point of transition in which the Christ takes over completely. From that moment, we live in the atmosphere of God: God is now living our life.

Until that transition has been made, however, the responsibility is upon our shoulders. Even though the presence and activity of God have been brought into our experience to such an extent that there are miracle-healings, that does not always mean that there will be no further discords and that we shall have complete harmony forever.

In the early stages of our student days, or discipleship, when we begin to enjoy the blessings which are the fruits of the Spirit, there is often a tendency to revert to our human mode of living: We become enmeshed in human concerns and anxieties, engrossed in human pleasures, and thereby shut ourselves off from the activity of God, until, in some trying moment, we reach out and re-establish that contact. We have not become sufficiently stabilized in the consciousness of God to remain steadfast in it, but return again and again to our human ways of living and thinking. This swinging of the pendulum backward and forward continues until, sooner or later, we awaken to the fact that we have been seesawing between Spirit and "this world," experiencing healings followed by discords and then more healings and more discords. This finally leads to a realization of the need for a more consistent preoccupation with the things of God and the necessity of daily meditation.

As we continue along the spiritual path, we find that instead of giving thirty minutes a day to the realization of God, eventually we are dwelling in God for four, five, and six hours of the day, and experiencing the fruits of the Spirit in the form of greater harmony and less discord. After weeks and months of this practicing of the Presence, God, the Christ or spiritual Truth, begins to become active in us seven, eight, nine, or ten hours out of the twenty-four. By that time, we are at a point where the balance swings over to the other side of the scale: *It* takes over. We do not have to think about making conscious contact with It; It has made contact with us and It maintains Itself as our consciousness. Everything we do is spontaneous because it is Its action expressed in and through us.

In that state of consciousness, the evils of the earth—the snare of the fowler, the pit, the fall—do not come nigh our dwelling place. They do come nigh our dwelling place, however, until and unless God has been made the activity of our individual consciousness, and the Christ has become the animating principle of our being. Then we find that heaven and earth are one; the harmony of heaven has become the harmony of earth.

Righteousness Spiritually Interpreted

Often the question is asked, "Why does the Master say, 'Ask, and it shall be given you'?[1] I have been asking all my life and have not yet received an answer?" Why have people for thousands of years been asking God for safety, security, health, peace, and protection and not receiving them? Why is it that people, righteous people, people who

go to church, once, twice, three times a week to ask for new automobiles, new houses, new marriages, new divorces, and all the rest of the things of this world, do not receive them? The answer is, "Ye ask amiss."[2]God is a Spirit, and when Jesus said, "Ask, and it shall be given you," he expected, we may assume, that his statement would be interpreted in the light of his teaching. And what was that teaching? God is Spirit. What, then, can we ask of a God who is Spirit except those things that are spiritual?

"The effectual fervent prayer of a righteous man availeth much."[3] What is a righteous man? Many look upon a righteous man as one who is fulfilling human concepts of righteousness, but is that God's interpretation of righteousness? No, a righteous man is that man who is living in accord with spiritual vision, who governs his affairs according to spiritual wisdom. Going to church seven times a week has nothing to do with being spiritual. A person may attend church seven times a week and may still have his attention focused on material things, desiring bigger and better forms of material living. In other words, it is possible to go to church seventy times a week and still be looking for more fish for our nets, larger fish, or a better quality of fish, whereas spirituality consists of leaving our nets, leaving our dependence on the ordinary forms and modes of activity.

Righteousness, in the spiritual sense, is a reliance upon the Infinite Invisible. The righteous man does not fight, but stands still and sees the salvation of the Lord. To the world that would be a "do-nothing" attitude, but it would be far from doing nothing. It would be doing that which is almost impossible for most human beings to do. It would be waiting upon the Lord, resting in His word.

The righteous man, according to spiritual standards, could give to, share with, and even receive from any person and yet not be looking to that person for anything. He might have millions of dollars in securities and never once have the thought that these were his supply. He would always remember that Spirit is his source, his substance, and his reliance. The spiritually righteous man may have all the good things of life, enjoy them, and yet not be concerned tomorrow if they should no longer be a part of his experience. Of such a man James spoke truly when he said that the "prayer of a righteous man availeth much."

The spiritual prayer is complete silence: It is a refraining from desire, from seeking, from words and thoughts. It is a state of receptivity, a quiet listening. Nothing in the world of effect is sought after; nothing in the world of effect is desired. There is only one desire—to experience union with God, to have an awareness of oneness.

To desire union with God because of something to be achieved—with some object in mind—is to meet with defeat. Such an attitude makes God a means to an end. It is an impossibility to use God as a means of achieving something: God Itself is the object of our desire, our prayer, our meditation, our communion—not God for some reason, not God for some purpose, but only God.

To attain God is to attain all there is in life: There is nothing beyond that. There can be no permanent joy in anything of a material nature, but once God has been realized, there is fulfillment on every level of consciousness. As a matter of fact, in attaining God, we go a step beyond health and wealth because in God there is no such thing as health or wealth: There is only the infinity of harmony. There is no sense of lack of any nature; there is no sense of anything to be attained. There is a state of Self-completeness.

Nowhere in Scripture does it state that God will provide a fortress for us. Scripture emphasizes that God is:

The Lord is my rock, and my fortress, and my deliverer;
The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour . . .

II Samuel 22:2, 3

Lord, thou hast been our dwelling place in all generations.

Psalm 90:1

For thou hast been a shelter for me, and a strong tower from the enemy.
I will abide in thy tabernacle for ever: I will trust in the covert of thy wings.

Psalm 61:3, 4

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Psalm 27:1

God is life; God is a fortress; God is a high tower; God is the rock; God is the house; God is the salvation. God does not provide these things because there is nothing beyond God. There is not God *and* something for God to provide. God is Itself the all and everything of being, and, in attaining God, there is nothing left to attain, not even health or wealth, satisfaction or peace, safety or security.

The End of the Search

When the idea has been ruled out of consciousness that in finding God things will be added and when people come to the realization that in finding God, they will find all things included, then will come the end of the search for God. When the realization comes that God Itself is the object of the search—for no purpose—in that moment comes the realization: "*I* am in the midst of thee; where thou art, *I* am; where *I* am, thou art, for we are one."

There is a peace that passeth understanding. That peace will never be realized by the person who clings to his desires. The peace that passeth understanding only comes with the realization that there is nothing for which to desire or for which to hope. It is a well-known fact that the more we feed the appetite, the greater the appetite grows—whether that appetite is for food or whether it is for money or pleasure—whatever it is, the more we indulge it, the more insistent is the desire. If we could have all our desires fulfilled in this moment, that is, all desires other than the desire for God, only a very few hours would elapse before there would be another desire, and then we would have to set out to attain that particular goal. There is no limit to desire because desire begets desire.

When desire is eliminated—and that does not imply settling back into lifelessness—when desire for the objects of life is surrendered in the realization of God as fulfillment, we are very close to the goal. Our activity expands, instead of contracting, but that increased activity is always accompanied by the peace that passeth understanding.

Very often people misunderstand the mystical way of life because they believe it is a life of doing nothing or accomplishing nothing, sitting on a mountain top or by the seaside, dawdling. On the contrary, to live without desire in the peace that passeth understanding brings such an abundance of activity as eventually leads one to say, "I don't even have time to get it all done." There are no unfulfilled desires; there is no stress; there is no straining after something: Everything is accomplished in and with and through an inner peace. Life has become a glorious adventure.

If, when we are alone, we could find a moment to put all our human cares out of our thought in some such way as this: "Yes, I can truthfully say that at this moment I shall be satisfied if I achieve the realization of God. I am perfectly willing to let the next hour take care of itself if, in this moment, I can attain that peace which passeth understanding —if I can attain the realization of God, without any motive, without any object, without any desire, just the one desire of sitting here this next five minutes or this next hour seated right in the heart of God." Whether or not the experience of God would come at that very instant, we may be certain that eventually it will come. Furthermore, if we persisted in that attitude for a few minutes each day, that peace would descend, and we would find ourselves wrapped in God, enfolded in God, even though it might only be of a moment's or two or three moment's duration. Continuing in that practice, however, would lead to that transition in consciousness in which the Christ takes over our life. Then, from there on, every bit of work given us to do would be done as if God were doing it. It would never be done with desire, ambition, or hope of recognition. It would merely be done through us as instruments of God.

Each one of us must have periods for the realization of the Christ, periods in which we turn to God with no object, with no desire to attain anything for ourselves—not even a healing. There must be no object whatsoever except attaining the realization of the activity of the Christ, no praying even for our friends or neighbors or for the world. If we hear the voice or feel the touch or receive some awareness that the presence and activity of the Christ are with us, where could we go during the day or night that we would not be a blessing to everyone we meet, that is, to everyone who is at all receptive to spiritual things? If, without having any purpose in mind, we set out to attain the conscious realization of the presence and power of the Christ, we would have that which would be fulfillment, not only to our experience, but to all who touch the hem of the Robe, whether or not we even know that they have touched the hem.

God Itself is the object of our search. We have no need of the activity of the Christ in order to direct It to do something for us: *We only have need of the activity of the Christ.* It, Itself, will do all the doing. It, Itself, will be a light unto our feet; It, Itself, will be the salvation unto our souls; It, Itself, will be the multiplier of loaves and fishes. But for us to desire the Christ for the purpose of multiplying loaves and fishes would be to lose It and to insure defeat at the outset. Too many people who think they are seeking God are not seeking God at all: They are seeking health or wealth, and that is why they cannot find God. We usually find what we seek. If we seek health with sufficient persistence, even without God, we shall probably find it, that is, we shall find a physical sense of health. Seeking God must be a seeking of God, and only God—not seeking God *and* something, and not seeking God *for* something.

Spiritual Fulfillment

Try to imagine what would happen if you, at this very moment, could feel within you or beside you the very presence and power of the Christ, if, at this moment, the Finger should touch you and say, "Here *I* am," or if you could see the Smile looking up at you and saying, "Where do you think *I* have been all this time? *I* am beside you. *I* am within you. Whithersoever thou goest, *I* go. *I* will never leave you nor forsake you. *I* am the Presence that goes before you to make the crooked places straight."

It would be an utter impossibility for you to experience God's presence and not have somebody during the day feel that he was benefited just by being in your presence. It cannot be otherwise because "where the Spirit of the Lord is, there is liberty."[4] Wherever the Spirit of the Lord is, wherever the conscious presence of God is, there is freedom, a spiritual freedom which to our sense interprets Itself as freedom from sin, disease, death, lack and limitation.

Watch the rest that comes to you, both mental and physical, when you achieve the realization of the Presence: You will begin to understand why the Master could say, "I have overcome the world."[5]There was nothing that could come nigh that state of realized Christ-consciousness. Watch the miracle—the weight that drops off your shoulders, the tension that falls away—the very minute the presence of the Spirit is realized. Then you will know what it means to "take no thought"; you will not have anything about which to take anxious thought: You will have only a rejoicing, a joy, an inner pleasure, and for no particular reason. It is a sense of completeness perfection, a sense of fulfillment. The moment the Spirit touches us, and we have felt Its presence, that is the moment in which our sins drop away, our sinful desires or our sinful thoughts, our fearful thoughts or doubtful thoughts, or our sickly or painful thoughts—these all drop away with the realization of the Presence.

The realization of the Christ is the *end* of the demonstration, not the beginning. The realization of the Christ is the end of the demonstration because it is the fullness of demonstration itself. There is nothing left for which to hope because now there is only fulfillment.

* * *

GREETINGS, TEEN-AGERS
By a Student

I should like to share with you a wider sense of life and living, which many of us who have now passed your age group have found effective. The beautiful part of this living is that it speaks to all humanity—to every age level, to every situation, to every

race—because it contains the truth that has always freed man when he discovered it.

Your time of life is an expansive one. You are pushing out from the center of your being, and there seem to be barriers on all sides. Your thoughts and actions oftentimes run counter to the standard of conduct prescribed by your teachers and parents. Sometimes you find that even your everyday activities are curtailed, and you begin to resent us old-timers. Many times you are impatient with us just as you have felt our impatience with you. But we need to be patient with each other because we need each other.

We need the joy of your youth. The freshness of your outlook can help to dissolve many of the unnecessary restrictions which we have accepted. But you also need us because we can guide that rush of life within you and help to channel it into such form as will produce the best results for you, so that it will not be wasted on little foolish spoutings of energy and thus be dissipated. In such understanding, we shall both begin to see that life is not hedged in and restrictive, but is always pulsing forth in the form of new opportunities, new ideas, new ways of living. "Behold, I make all things new."[6]

A completely new relationship with your parents, teachers, and friends will come when you know that all those terrifying feelings of restraint and frustration have only been life pushing itself forth through you and as you. Previously, when someone has said, "Don't do that," it seemed to stop that wonderful surge of life and you resented it and began either to condemn yourself or the person who spoke, silently perhaps, but the magic of just being alive seemed to be shattered.

Now, in this new understanding, all that will be changed. You will begin to see that life is not unlike a relay race. We have carried the torch in the race at full speed up to this point and now we pass it along to you with the unspoken agreement, "Run your fastest; do your best; we are rooting for you while we carry on with other things that we now have to do."

Does this not give you a sense of being a part of the continuity of life? Does it not give you a feeling of yourself as an individual with your own particular function to fulfill? Many of the strange new feelings, stirring within you, are because you are entering upon a new phase of living. In *The Art of Meditation*,[7] there is a chapter entitled "The Place Whereon Thou Standest" which will be a valuable aid in helping you discover your particular activity in life. Get to know yourself in the light of this understanding, and your relationship with all those around you will take on a new aspect.

It will also be helpful if, on awakening, you learn to dedicate your day to God; let Him guide you; let Him lead you in the way that you should go; and then start your day's routine. Later on in the day, pause—during the middle of the morning or at the lunch period—and get quiet within for a few seconds. You will find that, as this habit continues, a feeling of comfort, assurance, and well-being begins to grow in you, and that is far more refreshing than a coca cola break. Do this again in the late afternoon and once more before retiring and watch the change in your life.

One word of caution here: Do not make yourself conspicuous during these periods of quiet, but try to be alone if possible for those few minutes of inner quiet. The presence of others and outside noise may at first distract and make it harder for you to become silent. As you continue this program, you will find things working out for you, without fussing and fuming, in a way we call harmonious but which you would probably call "slick." Your friends will think you have some special "drag" and call you lucky, but you will know that it is appearing like that because you are beginning to work with life

instead of “bucking the stream.”

Try this out for yourself and see the difference it will make in all your relationships. Things will not “get you down” as they might have done before, because you will be looking at your friends and relatives and all whom you contact throughout the day with different eyes. You, knowing in your heart that you have your own definite function to fulfill, will have no feeling of jealousy or envy of another; such feelings will simply fade away. You will understand too that you do not have to block another because all your needs are met by this life that is within you, even though the need seems to be answered through someone else. This is equally true of all men, women, and children, even if they do not yet realize it.

This attitude will not remove competition from your life, but you will now have a different sense of it. You will still participate in sports, games, and contests, but it will be with a sense of bringing out the best in yourself, not a feeling of “I must beat so and so at this game” or “I must get a dress like Jane’s.” No, that type of thinking and feeling will begin to drop from you as you become better acquainted with your real Self. You will find yourself becoming more of an individual, not less; more loving, not less; more co-operative, not less; because The Infinite Way is expansive, fulfilling. Life is always sharing, and your circle of life will widen, deepen, and increase. Nothing that anyone does, says, or thinks will take away your joy unless you let it by not being true to your own highest sense of right.

Have faith in your Self, your Self with a capital S, and it will give you a greater understanding and love for all whom you meet and know. In *Practicing the Presence,*[8] you will find a helpful explanation of the meaning of Self, spelled with a capital S. This I urge you to read and study.

As this is being set forth in my den, the sun is rising and beginning to flood the earth with light and warmth which is symbolic of my feelings about your age-group in life—the light and warmth of a new day coming to this old earth.

NOTE TO PARENTS
By a Student

In all your dealings with your child, keep clear and always uppermost in your thought the spiritual identity of your child. When this is the keynote of your relationship, you will have a rock for your foundation. You are guiding him as a parent, grooming him for playing his part in our present social scheme, one that fits into your own family life. But in our highest spiritual awareness, we maintain his integrity, and our own, by always knowing and showing forth that all outer conditions, bodily and social, are in the realm of effect and thereby will always be secondary, never primary. “Is not the life more than meat, and the body than raiment? ” [9]

* * *

TRAVELOGUE

You already know that my life is one of rich adventure. There are few idle moments and never any dull ones. Sometimes there are painful moments, which may last a day, a night, or even a week, during which a new Christ-idea is being conceived or delivered from me. Always, however, there is the joy and beauty of companionship and friendship wherever I travel.

Replete with such experiences was the trip through Australia, New Zealand, and the Fiji Islands. In Melbourne, Australia, our Infinite Way Class consisted almost entirely of students I had met eighteen months before, and so there was an atmosphere of home and family. In fact, the entire atmosphere of Melbourne is gentleness and beauty. It reminds me of Victoria, British Columbia, in its other world-ness. The hectic age of "tomorrow" has not yet caught up with Melbourne.

From Melbourne, the work took us on to Adelaide in South Australia, where, in the suburbs, you find simple homes and magnificent gardens, small homes set in the midst of beautiful and colorful gardens. The city itself is permeated with indications of a Detroit or Chicago in the making: The machine age is coming rapidly to Adelaide. To my joy and surprise, however, the morning newspaper there devotes its Saturday editorial to a religious article of the most advanced and profound nature. When the time comes that every newspaper features such editorials, the history of the world will be changed.

In Adelaide, what came forth on the subject of healing is one of the clearest messages of how to heal and how to be healed that has been presented.

We flew across the continent from Adelaide to Perth, on the Swan River, close to the Indian Ocean. Perth is called the Friendly City. It is this and more—a quiet, lovely city out of old England, a city of serenity and peace, but with the outside world pecking at its shell, striving to break in. Here, at the Seekers' Center, lectures and a large closed class were held.

New Zealand was a new country for me, but in Christchurch on the southern island and in Auckland, on the northern island, we found many interested students to welcome us and to hear the message. Both in Australia and New Zealand, the bookstores report that the writings of The Infinite Way are finding a receptive public.

After our lecture and class work we went to the Fiji Islands for a four day vacation and enjoyed the quiet after a strenuous month of travel. Swami Rudrananda of the Ramakrishna Mission invited me to speak to his staff and to 300 of his high school students. This proved to be one of my really great experiences. Imagine talking to a high school student body about God, prayer, and the practicality of religion, and feeling the depth of interest of these teen-agers! After the talk there was tea and then Swami and two of his students invited us to dinner—a real Indian dinner. At.one o'clock in the morning, we took off for Hawaii and home. To all those who actively participated in the arrangements for the work in each city of Australia, New Zealand, and the Fiji Islands, words of thanks are inadequate, but deep gratitude is felt for these unforgettable experiences.

Much is happening in The Infinite Way and much more lies ahead of us. In April,

Harper and Brothers published an American edition of *Practicing the Presence*, which has been enlarged and revised. A revised edition of *Consciousness Unfolding* in the same format as the new edition of *The Master Speaks* has just been released by L. N. Fowler and Company, Ltd., of London, England. In its March issue, *Triangles*, Tunbridge Wells, Kent, England, printed an excerpt from *The Art of Meditation. The Vision*, published in Kanhangad, Southern India, begins publication of a series of Infinite Way articles, written especially for this magazine. The *Science of Thought Review*, Sussex, England, has an appreciative and laudatory review of the new *Consciousness Unfolding*.

In the past five years I have traveled six times to and across Europe, twice from the north to the south of Africa, twice to Australia, India, China, and Japan. In most places I have lectured and taught and have always had the opportunity of personal talks with people in all facets of religious life. Through newspapers, we are able to read the mind of "this world," the concerns of those people who either have no religious convictions or who have only the orthodox conception of religion with no understanding of spiritual presence and power. Among these people is the torment of fear in these days of nuclear warfare, along with the threatened engulfment of individuality into a slave society under communism or the deadening effect of a socialistic society where everyone is equal, but with the kind of equality of robots. The doubts and fears of "this world" send people into materialistic pleasures and other forms of escapism which dull and deaden the senses.

The world which I meet on my travels is quite different. It is not "this world." My world is among those of religious convictions—the students of metaphysics, the occult, and the mystical. Regardless of the particular facet of religion in which they are seeking for deeper understanding, they are not blind followers of ceremony, rite, ritual, or creed, but are individuals, seeking individually, deeply and seriously, for specific principles of life which reveal eternal harmonies for themselves and for the entire world of men. In these circles, there may be doubts, there may be questions; but there is never fear. Here we find a conviction that there is a spiritual solution to the world's problems, even if this way is not yet being demonstrated to the extent of actually dissolving the ills of mankind. Here the searching goes on with increasing vigor; the hope glows brighter; the devotion grows deeper. That our present understanding and depth of consciousness are sufficient to meet the immediate needs of those on the spiritual path is being proved throughout the world today. This question, however, remains: Are we, the spiritual disciples of the metaphysical and mystical teachings, prepared as was the Hebrew prophet of old to dispel and dissolve material might and temporal power and thereby reveal the power of the living Word?

Clear thinking has proved to all true religious seekers that there is but one problem facing mankind: Will *temporal* power overwhelm the world? All those who seek and find the grace of God know, in their hearts, that spiritual power is the answer to every problem of health, supply, and peace. And so, only one question remains at the moment unanswered: Since all the temporal power threatening the world is but the "arm of flesh,"[10] is there now not a principle or power which can reveal by demonstration the nothingness of material force or power?

"My peace I give unto you: not as the world giveth"[11] but *"My"* peace. Do you know who spoke those words? Do you believe that through God's grace, Jesus of Nazareth could establish you in God's peace? Do you believe this in the past tense—and

not in the present? Do you remember the words, “Peace, be still”?[12] Is there any storm this Word will not quiet? Now? Do you recall his gentle call, “Come unto me”?[13] Have you heard him tell Peter, “Put up again thy sword . . . for all they that take the sword shall perish with the sword”?[14]

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

John 15:5-8

Was this true only in the past, or is the Christ a living truth, demonstrable now and always as of old?

As in the days of Christ Jesus, today the world is faced with a choice: On one side are all the temporal power and material force of Caesar; on the other is the “still small voice”[15] calling “come unto me”[16] and be saved; on one side the sword, and on the other the armor of Spirit. “Choose you”[17] resounds through every land. Will you trust material power or spiritual Presence? Shall we meet Goliath with a battering ram—or a pebble? This is a time for decision: “Choose you.” On one side is the mass hysteria of fear; on the other, the inner stillness and peace in the assurance that “I will never leave thee . . .[18] I am with you alway even unto the end of the world.”[19] Goliath challenges. Is there a David?

[1] Matthew 7:7.
[2] James 4:3.
[3] James 5:16.
[4] II Corinthians 3:17.
[5] John 16:33.
[6] Revelation 21:5.
[7] Joel S. Goldsmith. *The Art of Meditation* (New York: Harper and Brothers, 1956), pp. 87-92.
[8] Joel S. Goldsmith. *Practicing the Presence* (New York: Harper and Brothers, 1958), pp. 66-81.
[9] Matthew 6:25.
[10] II Chronicles 32:8.
[11] John 14:27.
[12] Mark 4:39.
[13] Matthew 11:28
[14] Matthew 26:52.
[15] Kings 19:12.
[16] Matthew 2:28.
[17] Joshua 24:15.

[18] Hebrews 13:5.
[19] Matthew 28:20.

CHAPTER SIX: JUNE

Security Through God-Realization

STUDENTS of The Infinite Way often ask if there is any specific daily prayer, treatment, or protective work in which they should engage. If they will remember that nothing takes place except as the activity of consciousness, they will understand the importance of a daily, specific practice which may be termed "knowing the truth." Unless students consciously know the truth, that is, the correct letter of truth, they will never attain the spirit or consciousness of truth.

The Infinite Way is an absolute principle, but The Infinite Way does not close its eyes to the discords and errors of this world. It looks fearlessly at error and realizes that it comes from its father, the devil—hypnotism, illusion, nothingness. One of the most important subjects in our entire work is understanding the nature of error—not looking to find some physical, emotional, or mental cause for disease, but knowing the *nature* of error, that is, the understanding of what lies behind error.

Never for a moment believe that you can arrive at a state where you can ignore error. You must learn to face the situation which confronts you and, in facing it, realize the nature, not only of the specific error with which you are dealing, but the nature of all error, which is nothing more nor less than that ancient knowledge of the tree of good and evil. To the person of spiritual perception, good and evil do not exist as powers in the world—not in men or in conditions. Begin to sit down quietly each day until you can bring yourself to a realization that there is now no condemnation to anything in this world. Through this process of meditation, cogitation, and contemplation, eventually you will come to see that God is all, and this will be not merely a statement but a realization: "Ye shall know the truth, and the truth shall make you free."[1]

Whether you are faced with sin, disease, poverty, lack, or limitation, whether you are faced with an overwhelming enemy—regardless of what it is—you must learn that the nature of error is nothingness: It is the "arm of flesh";[2] it is an appearance; it is temptation—anything you want to call it—but it is not power and it has no law to sustain it. It has no cause. That which Scripture calls evil, devil, or Satan is the unillumined mind of man, appearing as minds, forms, conceptions, and opinions: These constitute the world of mind—the world of human creation. From this unillumined mind of man come the changing world pictures—philosophies, traditions, religions, social orders, and theories of government.

Mind Is an Instrument

There is nothing in this world too good for you or for me if we turn to the Father within and let it unfold. You do not have to create your good: You have only to become aware of it. Let your mind become illumined with truth and thus be an instrument for the awareness of God's infinity pouring through your individual consciousness. Do not try to manipulate the human scene. Do not try to manipulate God through prayer to make Him produce for you what you decide you want and then, in the same breath, call God the all-knowing mind and the divine love that knows your needs. If you have a God who is love, abide in that realization and let the love flow. If you have a God who is infinite intelligence, trust It, first of all, to know your needs, and secondly, to have the power to supply your needs.

The mind which was in Christ Jesus is your mind and my mind in the degree in which it is illumined with a knowledge of truth. Every one of us has the mind which was in Christ Jesus, but not one of us has as yet attained a sufficient depth of realization of it. We think we have a mind of our own and we come under the limitations which inevitably follow, believing that our capacity is limited by the circumstances of birth. Our mind, when illumined, is that mind which was in Christ Jesus, the same mind as the mind of every sage and seer throughout all time and from now unto eternity. Acknowledge that the mind which was in Christ Jesus is your mind and then, instead of doing your own thinking and planning, let the divine Wisdom become your mind, doing it for you, uttering Itself to you, expressing Itself within you, and speaking to you.

The mind is not a creative faculty: The mind is an avenue of awareness; it is an instrument provided for us by which we can recognize and acknowledge that which is. The mind was not given to us for the purpose of creating something, but as an instrument by which we can become aware of the wonders and glories of this universe. My mind cannot create a person, but through my mind I can become aware of his presence. Through the mind, I can become aware of the word of God as it pulses through me; I can become aware of a message from God and repeat it to you, but I cannot create it. My mind is the same mind that was in Christ Jesus which could do nothing of itself, but which could become aware of that which the Father within was imparting to it. Does this help you to understand that the function of the mind is to become aware of that which God created in the beginning—not tomorrow, not yesterday, and not today—but in the beginning? In the beginning, God created all that ever was made, and it is here awaiting our recognition and acceptance.

Daily Realization of God's Presence

Our daily work every morning should certainly be a realization of God's presence,

because nothing less than a conscious realization of the presence of God is a satisfactory preparation for undertaking the day's activity.

The realization of God's presence is fulfillment: God realized is a law of harmony unto our being; God realized is the success of our day; God realized is the cement of our human relationships, the love between us as we meet upon life's highway. God realized—the presence of God actually felt—is our bread, meat, wine, and water:

*"I have meat the world knows not of." That meat is a conscious realization of the presence of God. *I* have the bread of life, the realization of the Christ. "*I* am the wine"—the source of inspiration.

When I open my eyes in the morning, I have only one desire—to know Thee aright, to know Thee whom to know aright is life eternal. I do not seek life eternal; I seek only Thee because Thou art life eternal. Therefore, I open my eyes to know Thee, to experience Thee, to fill myself full of Thee—not full of supply, not full of companionship, not full of a home, not full of a successful business, but full of Thee, only Thee. If I can feel Thy hand in mine, what else can I want to go with me throughout the day?

Even if I make my bed in hell, it matters not, as long as God is there. There is only one thing which would ever disturb me—and that would disturb me in the valley of the shadow of death; it would disturb me in hell, or in heaven; it would disturb me wherever I am—and that is if this Father within should disappear from my awareness. I cannot get along alone; I cannot do anything alone. It is the Spirit of God in me that is doing the work.

The nature of our daily work is to bring us to a point of conscious awareness of God's presence. In the beginning, those of you who are young in the work may find that you cannot achieve this awareness before you have to go about your business or household tasks. Therefore, it will be necessary for you to take advantage of every opportunity there is during the day and night to return to silence and introspection, or what we call contemplative meditation, until that "click" comes. When you do attain the ability to meditate and feel the presence of God, then resolve never to leave your home in the morning for business or to undertake your household duties or family responsibilities or to do anything until you have felt that touch, until you have the awareness, "Go ahead, *I* am with you." Then go out and do whatever has to be done, and it will be done successfully because *I* within you will do it through you:

God is the activity of my day: God is the activity of my work; and therefore, it is God, the infinite Wisdom, which is outlining my day's program. . . . All my good flows from the within to the without. The kingdom of God, of wholeness or harmony, is within me; and in the degree of my understanding of that, I can multiply loaves and fishes for all those who are not yet aware of the fact that they also are a law of multiplication. I realize, also, that because God is infinite, my being is infinite, since I and the Father are one. Therefore, in this infinity of being, I include all of God's good, and because of that infinity, there is no room for error or evil or negation of any sort. Therefore, there are no laws to act upon me.

God is the law unto my being; God is the divine principle of my being; and therefore, that law is a law unto my universe. Nothing outside of me, whether of the past, the present, or the future, can act upon me as law, even for good. Nothing existing in the realm of effect can act upon me or upon my affairs as law, since God is the only lawgiver.

God, the divine Consciousness of my being, the very Soul of me, is the only law unto my experience. Therefore, regardless of what the world may call the law of cause and effect, the law of karma; regardless of what the world may call the law of the stars and the planets; none of that is law unto my being, either for good or evil, since my good is derived from the infinity of my own being, which is God. . . .

I know that this power of love, which is God, is a law of attraction, and therefore, it can only attract to me those whom I can love, and those who can love me; those whom I can serve, and those who can serve me; since we are one in Christ. Because God is a universal law of love, only love is expressing through everyone on earth. Therefore, all men, all men throughout the world, not only throughout this world, but throughout what we call the world of those who have passed on, and the world of those who have not yet been born—all those become a law of love and of life unto my being.[3]

If you have to go before a judge, wait until a question is asked and He will answer the question for you. If you have merchandise to sell—regardless of what you have to do—you will never have any concern about it once you have felt the actual presence and power of God. "He performeth the thing that is appointed for me[4] . . . The Lord will perfect that which concernerth me."[5] Do not use these quotations as affirmations because that will do you no good.

Do not fall into the habit of merely repeating statements of truth as if they, in and of themselves, will do something for you. They will accomplish nothing except to hypnotize you into believing that you have a God-helper at hand before you have actually had the experience of the Presence. If you can accept Scripture as true, however, and if, in the early morning hours of every day, you can realize that the presence of God is with you and that everything is done by and through God, you will establish yourself in the conscious realization of the presence of God.

There are many ways of accomplishing this. One way is the use of scriptural passages or spiritual or metaphysical writings. Take some inspirational statement into your meditation and ponder it; think of its inner meaning, its deeper meaning. As you contemplate Reality, gradually your thought becomes quiet until it comes almost to a stop, and then in the blink of an eye, you feel that quickening, that deep breath. You feel a Presence or you hear the Word, "Go ahead, *I* am with you. All is well." Then your day is safe; your day is secure, because now anything that is demanded of you will be performed by that *He* or *It*—by the Christ, the Presence and the Power within you.

There are no truer statements in all the world than "I can of mine own self do nothing[6] . . . the Father that dwelleth in me, he doeth the works.[7] . . . the battle is not yours . . . stand ye still, and see the salvation of the Lord."[8] If you should be called upon to move mountains, do not worry about whether you can or cannot accomplish that feat because, if you establish the realization of the Christ, if you feel the actual presence and get that "click," you will not have to move them: You will go there physically and then watch what happens through you and as you.

Those with even a tiny measure of understanding of spiritual law have nothing to fear from human weapons. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn,"[9] because God is your life, and you are about the Father's business of life eternal. Not one of the weapons of the world that is formed against you shall prosper. God will never leave you, nor forsake you.

When thou passest through the waters, *I* will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isaiah 43:2

Fear thou not; for *I* am with thee: be not dismayed; for *I* am thy God: *I* will strengthen thee; yea, *I* will help thee; yea, *I* will uphold thee with the right hand of my righteousness.

Isaiah 41:10

Whither thou goest, *I* will go.

Ruth 1:16

As students of The Infinite Way, we respond instantly to any call made upon us: If a call is made upon us to go to the home of the sick, we do not ask the nature of the sickness; we do not inquire whether it is infectious or contagious, something of a serious nature or merely a minor ailment. We go, placing our complete reliance on the divine Love which prompts us to answer the call. In the spiritual way of life, we are no longer interested in self-protection, as it is commonly understood. We are not interested in the preservation of our own life because we have come to understand that we have no life of our own: The only life we have is the one universal Life which permeates all of us.

Never is there a separation between God and God's creation. God is the very substance, the very essence, the very life and law of all creation. What we call a material creation is our material sense of creation—the product of mind. God is the only creative principle of the universe; therefore, that which we term matter and which through the five physical senses we see, hear, taste, touch, and smell as matter, is, in its essence, mind about which we entertain a material concept or material view.

Are You Governed by a Consciousness of Truth or by World-Beliefs?

The mesmerism of the world would tend to separate us from our conscious awareness of the presence of God. The radio, headlines in the newspaper, and our neighbor's fears all operate as an unseen, mesmeric influence upon us, and if we are not alert, they will tend to create a sense of separation between us and God. At regular intervals, therefore, we must consciously renew that contact with the Father within. How often it will be necessary for us to renew it will depend upon us and upon the nature of our experiences. If we are encountering many frustrating or disturbing experiences, even such apparently minor ones as missing our bus or misplacing things, we may be sure that we need more frequent and deeper contact with the Source. When we achieve the contact, harmony follows normally and naturally and instead of the bus having just left, it will be pulling in when we reach the station.

People are governed by one of two things: by the activity of truth in their consciousness or by the mesmeric influence of world-beliefs. For example, if there is

economic prosperity and they are successful, usually it is due to the world-belief of prosperity; if there is a panic or depression and they suffer from it, it is because they are the victims of the world-belief which they have accepted. In Spirit, there are no depressions. The person who has realized his conscious oneness with God knows nothing of either boom times or depressions. He finds that the manna falls abundantly day by day; his clothing waxes not old; he is renewed day by day in mind, body, and spirit. Wherever he is and under whatever circumstances, as long as he is in God-consciousness, fulfillment is unfolding as his experience.

You will not be concerned with what the world calls good times or bad times if you are governed by the activity of truth in your consciousness. But if you are not governed by the activity of truth, that is, if you are lazy, if you procrastinate, if you refuse to entertain truth consciously day by day—many times a day, you are subject to the mesmeric influences of world-belief, and you will fall prey to any one of the million world-beliefs of sin, sickness, and death that can come nigh your dwelling place. You may be of the eleven thousand who fall at the right hand and at the left unless you are consciously abiding in the truth. If you neglect the opportunity to maintain the activity of truth in consciousness, you are under the influence of anything which may come your way: You are permitting yourself to come under universal beliefs. By your acceptance or rejection of these universal beliefs, you determine what governs your life.

Every experience that comes into your life should come, not by accident, not by influences external to yourself, but by your conscious awareness of the truth. This calls for action on your part. This is not a lazy man's work; this is not work for an indifferent man: This is work only for a person who has persistence and determination. Upon such a man, the beliefs of the world will not operate; rather will his God-given dominion operate upon the world. No one can bring this about for you, but you, yourself.

If you get up in the morning and busy yourself with your human thoughts and plans for the day and your attention is centered on the human preparations for the day—dressing, getting to the office on time, shopping, marketing—do not blame anyone for anything that takes place in your experience because you, yourself, have permitted it by not rejecting the mesmerism of the world. It is possible, however, to reject these world-beliefs: You can be one with God if, upon waking in the morning, you take hold of your thoughts and realize:

* God is the only influence in my experience. This home in which I dwell is a God-governed household. God is the law unto my household, my family, my body, my business. God is the source of my income. My manna falls day by day, by the grace of God—not by might nor by power, not by the sweat of my brow, but by the grace of God.

World-beliefs are but beliefs, and, therefore, they are not law: They are not cause and they can have no effect. God is my mind—the one and only mind—and nothing comes into my mind: Everything flows out from it; it is not acted upon, but it acts upon the world. I am not a receiving station for men's thoughts: I am a receiving and a distributing station for God's thoughts, God's ideas, and God's power. Nothing flows in *to* me; all thought and all power flow out *from* me.

You are one with God when you consciously make yourself one with God. You have always been one with God—always, all the time—but that oneness must come about as an activity of your consciousness in order to be manifested. Therefore, it is important to remember every day that only that which emanates from God, only that

which is from the divine Consciousness of your being, is power, and It alone governs your affairs, your mind, your body, your Soul, your business, your household, your wealth, and your health: That which is termed universal, mortal belief is not law, whether it is some theological belief such as a life-expectancy of three score years and ten or a belief that man must be punished for his sins, or any other kind of theological superstition, medical belief, or belief in the inevitability of the fluctuations of the economic structure.

Inertia versus Conscious Awareness and Positive Conviction

You cannot sit back and listlessly say, "If it is right, it will happen." That is giving inertia full sway. You must know this truth: Whatever is of God is law. If it is not of God, it is not law; it has no power, no cause, and no effect. That is not sitting back with the fatalistic attitude, "Well, I am sure, if that is meant for me, that is the way it will be." The determining factor in your experience is the activity of truth in your consciousness. When no activity of truth is operating in your consciousness, world-belief operates as law. In other words, if your attitude is one of "If—if—if," and the world-belief of influenza is prevalent, there is nothing to prevent your succumbing to that belief because world-belief is operating in your consciousness. Take hold of yourself, day by day, and realize:

* I am governed by the law of God, the law of truth, by the activity of truth in my consciousness. All power is flowing out *from* me. Therefore, none of these world-beliefs shall come nigh my dwelling place—neither medical beliefs, theological beliefs, nor economic beliefs. None of these shall come nigh my dwelling place because I live and move and have my being in God. I am a man whose being is in Christ. I am fed by the Christ: I have spiritual meat, spiritual wine, spiritual water, spiritual bread, spiritual resurrection, and spiritual life, truth, and love. These feed, maintain, and sustain me.

If you are not as positive in your acceptance of the truth as is the above statement, then you have operating for you only your own vacillating, fluctuating concepts. There is a law of God. It has never failed. You may have failed it, but it has not failed when faithfully followed. Be assured of this: There is no doubt about spiritual truth; there is no indecision about it, and there is no need for any wavering in thought about it. It is a definite and positive activity of consciousness: Any experience that emanates from God in the midst of us is law and is power. Any experience that is one of the world-beliefs must be recognized as nothingness: It has no power, no cause, no effect, no law, and no continuity.

If you train yourself until you gain a positive conviction of these two points, you will find yourself God-governed; but if you do not do this, you may find yourself governed by every breath that blows about out in the outer world: When there is a fear of war, you will react to that fear; when there is a fear of bombs, you will react to that fear; or when there is a fear of depression, you will react to that fear. But if you have identified yourself with the Christ, if you are that man whose being is in Christ, who receives all his good in Christ, not from outer circumstances or conditions, then, if the world wants to blow itself up, you may not be able to stop it, but at least you will be of the remnant upon

whom the new dispensation will be founded. Probably you cannot prevent a depression in the world, but that does not mean that your own experience will be typical of a depression-economy.

Know this truth: In order to be God-governed, you must be governed by the activity of truth in your consciousness; otherwise, you are governed by every whim and every wind that blows, and by every theory and belief. Maintain the truth of being and let the activity of truth in your consciousness be the only law unto your mind, body, being, household, business, and all your affairs.

At first, you may find that many times a day things come up which will disturb you: You are easily thrown off balance spiritually; you wonder what this is going to do to you, what effect that is going to have on you, or how you will handle the other thing. That is the time to stop whatever you are doing for a second, if only for as long as the blink of an eye, and realize:

* Wait! I do not live by bread alone; I do not live by the world of effect; so therefore, the world of effect is not acting upon me and it cannot do anything to me. The Cause within me governs every effect. I do not live by the activity of any person, thing, or condition out here. I live by the unfolding of consciousness within my own being.

As many times a day as you come into a situation of puzzlement, retreat into your inner being and realize that truth, and that will re-establish you in the consciousness of truth.

You, yourself, must make the transition from being effect to being cause; you must make the transition from being governed by every form of material belief to being God-governed. Until you are ready to make that transition consciously, you are not yet the child of God and cannot please God; you have not come under the law of God, the beneficence of God, or the protection of the everlasting arms. Only the child of God enjoys the protection of those everlasting arms. And who is the child of God? He in whom the Spirit of God dwells, he in whom the consciousness of truth dwells. Never forget that the scriptural passage about him in whom "the Spirit of God dwelleth,"[10] means that person in whom the consciousness of truth is active.

You remember the disciples' experience at sea, how stormy it was and how fearful they were, and how Jesus said, "It is I; be not afraid."[11] Another time he stood on the prow of the ship and said, "Peace, be still."[12] And what happened to the dangerous waves? They were not there. Is anything dangerous in "*My* presence"? No. That is the secret of spiritual protection. Nothing of an evil nature shall be evil in "*My* presence." And so when people ask, "How can God permit destructive volcanoes, floods, famine, or drought?" the answer is that they never were destructive in "*My* presence." They never were destructive to anybody in the presence of the Christ.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psalm 27:5

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalm 16:11

* * *

TRAVELOGUE

After our trip to Australia, New Zealand, and the Fiji Islands, there were three weeks at home in Hawaii before we started on this present trip which is taking us across the mainland and on to England, Scotland, and the Continent. Our first stop on this trek halfway around the world was in San Diego, California, where I had the unexpected and joyous experience of speaking for a Religious Science Church. Oklahoma City was next on our itinerary. There I talked to a group of Infinite Way students in the afternoon and at a public meeting of about 200 people in the evening. It is indeed satisfying to witness the unfoldment of this first Infinite Way lecture-work in Oklahoma. On the following Saturday afternoon and evening, students came from parts of Michigan, Ohio, and Illinois to hear two talks in Toledo, Ohio, at a Unity Church. This was another soul-satisfying experience.

Then came Chicago with two public lectures at Curtiss Hall, followed by a closed class at the Congress Hotel, with mysticism and the mystical way of life as the subject of the class. In the week intervening between the First 1958 Chicago Closed Class and the second class, two talks were given in Indianapolis, sponsored by the Unity Book Shop, and two lectures in Louisville at the Unity Church. And now, April 20, we are back in Chicago for a second class, after which comes New York.

More and more The Infinite Way principles of healing are proving successful, and in my world travels, I learn of other movements dedicated to the ideal and practice of spiritual healing which are making increasing use of the principles given in our writings. Inasmuch as these are spiritual principles whose effectiveness is being proved, it is only right that they be made available to individuals, groups, and organizations dedicated to this work. If for no other reason, therefore, than this, The Infinite Way activity cannot be organized and can never be set apart as a separate institution of any nature. Only through perfect freedom and a complete lack of any organization can the principles revealed in our writings be made available to all who wish to use them and, in this way, be recognized as spiritual principles of such a universal nature that they can never be said to belong to any man, group, corporation, or institution of any name or nature. You can see now why and how I have been guided aright spiritually from the very beginning to protect our work from anything that would give the impression that we are another denomination, sect, or organization claiming any right to a personal message.

Let it always be understood that the name, The Infinite Way, is but the title given to a set of principles of spiritual living and spiritual teaching, and that these principles were a direct unfoldment from Consciousness, Itself—from the heart of the Eternal, or God.

That The Infinite Way is a teaching concerning the mystical or spiritual way of life was made evident in our first Chicago class work of 1958 when the entire subject of the first week of class dealt with the mystical way of life. The recordings of this class will soon be heard in every city and every country where Infinite Way tapes are available,

The meaning of the words “mystic,” “mystical,” and “mysticism” is not understood and because of this misunderstanding, mysticism is often thought of as something undesirable. One of the reasons for this is that one rather well-known dictionary defines these words as something mysterious, dark, and sometimes evil. Webster’s dictionary, however, gives the definition which is understood as being correct according to common usage today as well as in past centuries. A mystical teaching is any teaching that reveals the possibility of receiving direct impartations from God or achieving conscious union with God. This definition accurately describes The Infinite Way, which teaches that through meditation it is possible to reach the kingdom of God within and there commune with God and eventually hear the still small voice. In fact, the entire purpose of the teaching of The Infinite Way is to bring seekers of God back to the original teaching of Jesus Christ and to the teaching of other mystics who have always taught that, since the kingdom of God is within you and me, it is possible through prayer, meditation, and communion to become consciously aware of this divine Presence and to experience this Presence as the very Christ or Son of God within us, actually living our lives for us.

The purpose of the spiritual or mystical way of life is to bring God into our daily experience and thereby assure ourselves of a life lived by God’s grace rather than by the sweat of our brow. It is our birthright as children of God to live as heirs of God and to live not by might, nor by power, but by God’s Spirit, and to understand that this battle of life is not ours but God’s, and that we can stand still and witness the salvation—the experience—of God in our individual affairs. Throughout all ages this has been described as the search for the Holy Grail, the search for God, the search for Truth, or the search for ultimate Reality.

[1] John 8:32.

[2] II Chronicles 32:8.

[3] From the author’s *The Master Speaks* (London, England: L. N. Fowler & Co., Ltd., 1957), pp. 314-316.

[4] Job 23:14.

[5] Psalm 138:8.

[6] John 5:30.

[7] John 14:10.

[8] II Chronicles 20:15, 17.

[9] Isaiah 54:17.

[10] I Corinthians 3:16.

[11] John 6:20.

[12] Mark 4:39.

CHAPTER SEVEN: JULY

There is No Power in Fear

IN The Infinite Way, students are taught to make a conscious transition from dependence on the visible and tangible to a radical and complete reliance on the Invisible, until they come to a point where they live through and by the Invisible, by that which cannot be cognized by the physical senses. If this practice is continuous, it is not long before that unknown Invisible becomes tangible and evident as a feeling, as awareness, a presence, which is the "peace, be still"[1] to every fear. Only by removing power from the visible and depending solely on the Infinite Invisible can fear be supplanted with confidence.

Fear grips the world. The health of the world today seems to rest upon the precarious foundation of fear. Health seems to be based not on an understanding of God, but on fear. The entire world is held in bondage to the fear of cancer, the fear of heart disease, the fear of infection, and the fear of contagion. We are warned to have the heart examined periodically, to have the lungs x-rayed at regular intervals, and to have tests to ascertain the presence or absence of cancer.

To live in a state of fear is inevitable in a world that lives primarily from the standpoint of preserving health or some particular form of wealth. Anything that endangers a person's livelihood engenders fear; anything that endangers a person's heart, lungs, or any organ of his body brings fear; anything that endangers a person's human sense of life arouses fear. This is inevitable as long as these material forms are the gods of the human world. If the object of life is merely to live ten years longer or to have a little less pain, or if the primary purpose of life is to be sure that enough supply comes in every week, then anything which might interfere with the achievement of those ends or make them unattainable would result in fear.

Fear is at the root of most of the troubles of those who seek help. Only a few people turn to a spiritual teaching for the purpose of finding God, only a few. The vast majority of those who come to a work such as ours come because of the desire for better health, greater supply, or more satisfactory human relationships, or because of the longing for peace, safety, and security. It is easy to observe how fear develops when the lack of any of these things becomes evident in a person's experience.

In practically every area of life, fear is the dominating influence. Most of the people of the world are living in fear: Safety and security today are apparently founded on the ability of one nation to make others fear it and upon its own fear of other nations. Most of the decisions that have been made in the world of diplomacy have been motivated by fear. In the field of capital and labor relations, many of the settlements which have been negotiated have had their foundation in fear rather than in justice or

equity. In nearly every major conflict, the solution has been based on fear.

Fear is rampant. The world is a world filled with fear. Does the answer to this fear which grips the world lie in material force? Is material power the remedy for the fears of the world? Does the solution lie in creating bigger and more destructive bombs, or can world tensions be resolved at the conference table? Has any real confidence or hope resulted from the many conferences held during the past twenty years? Have they offered any solution to the world's problems? Has any diplomat gone to the conference table with any real hope of arranging even a temporary settlement of world affairs without using fear as the means of achieving his end? Is not the climate of every conference one of fear?

The remedy does not lie in the use of material force. Only to the extent that power is removed from the external world and is recognized as an activity of our own inner being is fear dissipated and will it finally be eliminated. As long as a person's thought is centered on the attainment of health, supply, safety, or security, the possibility of his overcoming fear is not very great. The cause of the fear must be eliminated before the fear itself can be overcome.

If a person is fearful of a heart condition, it is of little help to tell him to stop fearing for his heart or for his life, because the heart has become the symbol of life to him. Before the fear for the heart can be given up, it must be brought to light and become a conviction that the heart is not the source of life. Sometimes fear is quickly overcome in the realization that the heart does not give life, but that it is life which animates the heart; life functions the heart.

In the same way, as long as a person considers money to be the measure of his supply, it would be futile to tell him to stop fearing for his supply. All he has to do is to look at his depleted bank account, and his fear amounts minute by minute. To free him from this fear, it must be made clear to him that money does not constitute supply. Fear is removed from what appears as lack when it is recognized that money, like the heart, is an effect and not a cause, and that supply produces a sufficiency of all the money that may be necessary for any purpose.

Removing Fear

The fears of the human race must be overcome by arriving at some understanding within ourselves as to what constitutes life. By life, do we merely mean the removal of the danger of a bomb? By life, do we mean resting in the fact that at a certain age we shall draw social security? By life, do we mean business as usual regardless of what happens to the rest of the world? Or, by life, do we mean the attainment of a state of consciousness in which we find freedom from the fears which are the scourge of this world?

Freedom from fear is achieved by overcoming the conditions which have produced the fear. Once a person stops fearing for his heart, he begins to enter a higher sense of life. His whole attitude changes when he realizes that his life is not dependent upon his heart. He begins to live without a thought for the condition of his heart, and he

then finds that the heart is governed harmoniously by life. In the same way, the moment a person, whether on the lowest level of earning capacity or in the highest ranks of business, begins to perceive that money is not the source of prosperity, but that there is that which guarantees prosperity, irrespective of the currency, life begins to take on a different mode of expression.

The overcoming of sin and disease by removing power from the external form and placing it in the Infinite Invisible has been proved. The healing works bear witness to themselves. A respect for the spiritual way as a solution to the problems of this world has grown up throughout the world because of the healings which have taken place. And how are these healing works accomplished? In one way and in one way only—by removing power from the sin and disease of the world. This is done by being willing to face sin or disease, look at it, touch it, if necessary, just as the Master touched the leper, and realize:

* Thou hast no power; thou art a nothingness appearing to be something, a nothingness claiming to be something, but actually nothingness—nothingness, because power is in and of God. God is power, and there is no other power. There are not two powers: There are not good powers and evil powers; there are not powers of health and powers of sickness. There is only one power.

Then, when a person comes face to face with any form of disease, he can sit peacefully and quietly with a smile on his face which says far more expressively than words:

* You, there, who pretend to be a power, you who are feared so greatly by men that they are looking around for the mightiest weapons they can find to destroy you—you are not power, and I can smile at you, because there is no "you." There is an effect of some kind, but there is no power in it. The power is *I*, the power within me. God's grace is my sufficiency: I do not need the weapons of the world; I need only spiritual armor, not material armor. I need the sword of the Spirit, not the surgeon's knife. The realization of Thy peace is sufficient unto any and every storm.

I have had the opportunity of working with four different organizations which were involved in capital and labor disputes. In each instance, I was called in when the trouble was at its height, and, from that day to this, there have been no further strikes in these organizations and no settlements achieved by other than peaceful means. No human weapons or threats of any kind were used by any of these four organizations: There was brought into them only a spirit of love and a spirit of trust—not trust in each other, but a trust in Omnipresence—a conviction that there is no power in hatred, greed, or mad ambition, but that all power is in God, and it is futile to look to man whose breath is in his nostrils for justice, equity, or mercy, because these cannot be found in the man of earth. The realization of God in the midst of us—this Presence, this Power—makes of no effect human greed or ambition.

Our work in this area is not a work in which virtues are attributed to capital and vices to labor, or in which virtues are attributed to labor and vices to capital. There is no taking of sides in this work, no mental manipulation: This work is a recognition that ambition, hate, jealousy, envy, and strife are not personal qualities: They are not the exclusive possession of the educated or of the illiterate, of the wealthy or of the poor. These qualities are products of the fleshly mind which may operate through a man or a woman in any station in life.

In the understanding that such activities of the human mind are not power, their

powerlessness has been proved in this area in the same way as it has been proved in the sick room. In spiritual healing, where no physical or mental remedy is used, I have never yet witnessed a practitioner suffering from infection, contagion, or any of the ills of his patients. When, through sufficient practice, you come to the realization that in all this universe there is only one power and that that power is within you, you can look at any condition and smile at it. If you have a receptive thought with which to work, you will have a quick healing; if it is not too receptive, it will be a slow healing; and if it is adamant in its materiality, there may be no healing at all.

So far as I know, no one has achieved one hundred percent success in healing work. The Master gave the reason for this in his parable of the sower: There is the soil that is fertile, and from that, rich fruitage comes; there is the soil that is barren, and a few temporary benefits grow out of it; and finally there is the rocky soil in which nothing grows. What we are at a given moment is the result of what we have been. From the moment, however, that we are brought into a spiritual study, the opportunity is given us to turn the rocky soil into barren soil and the barren soil into fertile soil by abiding in the Word and letting the Word abide in us, by abiding in meditation, and by our willingness to spend hours, days, weeks, and months in study, prayer, and good works, putting into practice the things we read. Too many metaphysicians read truth-books and expect that the reading alone will make their demonstration. Occasionally lightning does strike; the exception does occur, but only to prove the rule. Reading is the least part of this work: *Putting into practice individual lessons is the major part of the work.*

Sickness and what the world calls sin have been healed many times through the realization of one power, that is, by not fearing or hating the power of sin or disease. The same realization of one power has often brought harmony into capital and labor relations and led to changes in human relationships. Whatever the nature of the fear or the hate, there is no power in it when we bring to the world our sense of spiritual love. This is not denying that there is hate in the world. It is not denying that there is fear. We do not deny any of these things: We recognize that they have no power to be anything, cause anything, or do anything when the realization of one Power is achieved.

Impersonal and Universal Nature of Fear

Disease in and of itself has no power. It need not be feared. True, to some extent, the fear of disease controls us, but this fear is not your fear or mine. It is a universal fear to which we have become subject. Fear is a universal state, based on the belief that we have a separate life which can be destroyed. This universal fear which we pick up through the antennas of the mind is what is disturbing us, not the disease. Our fear of the disease or condition, or of what it will do to us, is the frightening factor.

The only way evil can be overcome is in the realization of its nature, knowing that a universal fear is handling the world, even your personal world. It is a *universal* fear, not *your* fear. Do not try to cure your own fear; do not try to cure the fear of your patient. If he wants to fear, encourage him to fear a little more. That is the quickest way to prove to him that his fears are powerless. Therefore, do not be concerned about the fears of your

patient, but remember that fear is an activity of universal belief. Understand that fear is a universal belief, and then realize that there cannot be two powers: There cannot be power in God and power in fear. In that assurance, let fear try to do its work: Do not try to remove it; do not try to rise above it; do not try to overcome it. Why should you, if, in and of itself, it is nothing, if its only power is the power that you are giving it by accepting the world-belief about it?

There is not a condition that you can encounter in your experience or in the experience of your patients, family, friends, or students—no situation in life—that will not respond to the understanding that underlying the entire situation is fear and the powerlessness of that fear. Fear is universal: the fear of annihilation; the fear of disease because it will lead to death, that is, to the extinction of our life; the fear of lack because we may freeze or starve. Fear grips the world as a universal claim, but *fear is not a power.* The moment you realize that, you have taken the sting out of fear and made it ineffective and inoperative, and you have set yourself, your patient, or your student free in his spiritual identity.

Face Fear and Recognize Its Powerlessness

We need to lose all fear of external power, whether that external power is in germs or in bombs, whether that power is in strikes or in shutdowns, whether that power is in poverty or wealth. We must withdraw power from fear.

If someone tells you, "You are in the grip of fear and you must overcome it," you are only thrown deeper into the abyss of fear. But if someone says to you, "You are in the grip of fear, and that is foolishness because fear has no power; fear is not a thing; fear is not a condition"; then that fear is lifted from you and removed from your experience.

Whether the fear is a fear of disease, fear of old age, fear of unhappiness or loneliness, fear of a calendar, fear of lack, fear of war, fear of a depression, fear of a change of administration, fear of a change in your human situation, or simply fear of the unknown, you, yourself, eventually must come to the realization, "Yes, I admit that I fear change; I fear a change in my finances; I fear a change in my health; I fear a change in my life; I fear the extinction of my sense of life; I fear the death of my body. But despite the fears in my inmost being, I know that fear is not power."

Fear is removed, not by declaring that God is all or that God is love, but by an inner realization that God alone is the only power, and that fear, whether individual or collective, is not power. Never tell a person who is fearful to stop fearing; never tell him that there is nothing to fear because if he could accept that he would not be fearful. Rather, silently within yourself, smile and realize the nature of fear as powerless—a nothingness.

Minorities fear majorities; majorities fear minorities; and yet actually there is no basis for such fear because minorities and majorities can learn to live together in cooperation. There is no use, however, in telling that to anyone who is fearful of being outnumbered and whose confidence is in numbers. Always a minority has feared being ruled by the majority, and the majority in its turn has not felt comfortable alongside its

minority. Minorities have been enslaved because majorities were afraid of having the minority become free.

From the beginning of time, this world has been ruled by fear. Fear has governed the emotions of men, and as long as fear is acknowledged to be a power, that will continue. But it need not continue: You and I can change that. The student of spiritual wisdom can make a beginning in small ways, either in his home or among those who come to him for help. In some way, the fears of the young student must be met before he is ready to seek God or to put forth the necessary effort to live the spiritual life. When a person needs help, he needs help because he is fearful. If he were not fearing, he would not be asking for help. It may not be a conscious fear, but it is fear, nevertheless. Fear is not personal: Fear is a universal claim. Now, this minute, understand that fear, in and of itself, is not a power. Withdraw power from fear, and your realization of your oneness with God, in which the truth of the non-power of fear is recognized, will prove to be a majority.

Most people who study metaphysics do so because of fear. They fear disease; they fear lack; they fear a change; or, they fear loneliness. To tell them this probably will not help them, but you will help them by knowing that the fear which is driving them to truth is not a power. Fear itself is nothing but a universal claim. Realize that neither individual fear nor collective fear is a power: *"I* am power. The power is within me—within my consciousness and yours. The kingdom of God is within me." As you cease giving power to fear, all power disappears from fear, and you have then set yourself or your patient free. Your patient will tell you that he feels happy or at peace, but what he does not realize is that his fear has been taken from him, that is, the power that fear had over him.

Health does not remove fear because the fear of becoming sick or old, or the fear of dying or having an accident still remains. Becoming prosperous is no deterrent to fear because there still remains the fear of losing one's possessions. Gaining high honors does not remove fear because always the fear of losing them at some future time looms. A demonstration of health, prosperity, or fame, in and of itself, will not establish permanent harmony. Unless the destruction of the power of fear accompanies the healing, there will always be the possibility that your patient will become embroiled in something which brings seven times more devils upon him. Healing alone is not enough if the patient still retains his fear. That is one of the mysteries of this work.

Many students enjoy only intervals of health between sicknesses. That is not health; that is not harmony. Our healing work is evidence of what spiritual living can bring. Our work is not in the realm of merely healing sick people and making them well so that they can go out and get sick again or indulge in more dissipation. Our class work, books, and recordings provide opportunities for spiritual enlightenment, and whatever light comes to you will come from your years of devotion to spiritual literature and devotion to prayer and meditation.

When you are engaged in healing work, it is necessary not merely to heal the sick, but to be sure your student or patient is studying so as to learn the true meaning of this work. The young student has not developed the spiritual consciousness requisite to heal himself, so he seeks out one who is dedicating his life to God—to spiritual unfoldment, to the Christ—and because of his contact with that enlightened consciousness, the young student benefits. But that young student, in his turn, must go and do likewise. We are all entitled to the help of one another along the way, but let us at least be making some effort

towards gaining spiritual enlightenment.

Our healing works are the signs following. The signs following what? Spiritual consciousness—the development and cultivation of spiritual consciousness. The goal of our work is conscious union with God. The goal of our work is the ability to live and move and have our being in God-consciousness. The healings are the signs following. They will be added unto you *if so be you seek the kingdom of God and His righteousness first. No signs will be given beforehand.*

Let it be very clear that we are not dealing with fear of anything or of anybody. Our concern is only with the word "fear" itself. This fear is a universal fear which in the last analysis is really the fear of self-extinction. That is the basic fear. Beginning with this moment, however, we must give whole-hearted acceptance to the truth that fear, in and of itself, is not a power. Fear underlies all our ills and all our troubles, but this is only because we have accepted fear as a power or because we have developed a fear of something or someone to which we have attributed power. Withdraw the power from fear of the condition or the person, and you have met the situation. Not only have you met that particular situation, but through this practice you have spiritualized your consciousness to the extent that never again will you fear quite so deeply—never again will you fear sin, disease, lack, or limitation quite so deeply. Gradually you will find fear playing less and less of a part in your life. Fear is now being replaced with understanding, and it is then that grace takes over.

Release Fear and Live by Grace

Our lives must be lived by grace. Whatever we do, there is a divine power, the power of grace, working within us and through us to the successful conclusion of that undertaking. The government is upon Its shoulders. We work—we do whatever is given us to do in a human way—but it is the power of grace that works through us. The power of grace feeds us and sustains us, and even though we continue to work, we no longer work for a living because now fear is not the motivating force driving us to work. We no longer work for a living: We work because it is an activity of our being—normal, natural, and right.

A musician does not stop being a musician just because it is not necessary for him to earn his living with his music; an artist does not stop being an artist because he is financially independent and does not have to earn a living by practicing his profession. In the same way, we do the work given us to do even though it is no longer essential to our livelihood. We do our work because it is a part of our being, but our living now comes by grace.

Grace, however, cannot work in us or through us while we permit fear of the little "I," this little me, to govern us, or let the fear of losing that little "I's" possessions block the power of grace. When we realize that there is a power of grace functioning in this world bringing our good to us, we begin to lose our fears. God's grace is our sufficiency in all things: It feeds us and clothes us and heals us, maintains us and sustains us, but there is a responsibility that we have to accept, and that responsibility is to become free

of fear.

The most difficult thing for most people in this world to believe is that there is a power of grace in this universe which would prevent their ever again having to worry or fear. We cannot become free of fear except in proportion as we realize that there is no power in the external universe. All power is within ourselves acting upon this universe. Nothing from without can enter to defile or make a lie—nothing from without—because there is no power in anything in the without. The realization of this sets us free and enables the power of grace to operate.

There is a power of grace that will heal us; there is a power of grace that will supply us; there is a power of grace that we can carry into personal, industrial, national, and international relationships. This power of grace operates when fear has been recognized as having no power, being of no power, governing nowhere at any time. Overcome fear by understanding that that which is external is not power, whether it is a person, place, thing, or condition. The presence of the gentle Christ is sufficient to calm the storms of life. Live through the Spirit; turn to the Spirit for everything; react only to the Spirit. Let the Spirit be your law, life, activity, and being.

We have been taught that the moment lack is supplanted by abundance, there is no fear; the moment disease gives way to health, there is nothing left to fear; the moment sin is replaced by virtue, there is no fear. The fact is, however, that the reverse of this is true: Take the sting out of fear, and the lack and the disease will go. There never will be an end to fear by removing some object which is feared because as soon as it is removed another object to be feared even more greatly rears its head. The fear must be removed first, and then the object of the fear disappears. When we no longer fear, there will be no dictators to fear, there will be no economic system which looms as a giant leviathan to be feared: There will be love in the world, a spiritual love based on the fact that there is no other power.

AUTHOR SAYS GOD CAN BE EXPERIENCED

A review of *Practicing the Presence*[1]

Merab Eberle

This is an important book. It speaks with authority in a world given over to mental chaos. Here we may learn how to become acquainted with God and His peace.

Can mankind be delivered from dictatorship, bondage to the ills of the flesh and fears? The author, an internationally recognized spiritual leader, says "Yes." He sets forth in these pages the method he employed to come under the government of God.

He was a frustrated man, a troubled man, Joel S. Goldsmith writes; and it was during one of his periods of contemplation and cogitation that the words came to him, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."[2] This surprised the author because, at that time, he was but little acquainted with the Bible and only occasionally went to church.

Through the study of scripture and the practice of its teachings, the author at length realized that a Presence was with him, counselling, sustaining, leading him on and up into greater spiritual awareness. Since then he has traveled throughout the world and, in lectures and classes, he has taught others to know the Presence.

This experience of God, he writes, can be gained by "consciously, daily and hourly, abiding in some great spiritual truth. . . ."

God, to Mr. Goldsmith, is not an order of parent who withholds His good from men until He is beseeched to bestow treasure. Rather, He is the constant Giver, and it is up to the human being, through the process of dying daily, to abide in God and thereby come into the reign of spiritual abundance which supplies all needs.

Mr. Goldsmith indicates that the reason for the world's lack lies in the fact that man does not comprehend what the Master means in his statement ". . . he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."[3] Those who come to know that they live by the boundless grace of God, and so pour out what they have, will find the riches of existence coming in to them. "The cup of joy runs over, and all that the Father has flows forth into expression."

The author makes much of the art of meditation. Indeed, Harper and Brothers published Mr. Goldsmith's *Art of Meditation* last year, a book in which the spiritual student may learn how to meditate rightly. It is when the human mind is stilled through proper meditation, the author writes, that the Presence makes itself manifest.

Some day, after much practice and much meditation, the "Moment of Christhood" will arrive, we are told. Having reached this point, we shall come to know that Christ "is the substance of every experience . . . on the outer plane."

"Seek neither health, nor wealth, nor fame, nor fortune," the author writes. "Seek first the realization of this inner kingdom and be a beholder as these outer things are added."

Several of Mr. Goldsmith's books have been published in England. These include *Consciousness Unfolding* and *The Master Speaks*. His best known book here and abroad is *The Infinite Way.*

* * *

TRAVELOGUE

An Infinite Way Travelogue does not have too much to do with scenery and

countries as such, since the object of my travels is to carry the message of The Infinite Way to human consciousness, wherever there is receptive thought. And so the account of our travels deals chiefly with people—old friends and new—and experiences pertaining to the unfoldment of the message of The Infinite Way here, there, and everywhere. From these travels and experiences, come spiritual unfoldments, and these, too, belong to all our students and, therefore, often find their way into this portion of *The Letter.*

Sometimes, however, I cannot refrain from telling you of experiences with people and about events not directly connected with our spiritual activities: being in Holland two successive years and experiencing the gladness, joy, and beauty of tulip-time there; my first trip to Johannesburg, South Africa, where I almost expected to find the darkest Africa of Dr. Livingstone only to see a city as modern as tomorrow, as colorful as Hawaii, and with a surprising spiritual vitality; or my first view of Victoria Falls, flying low over the Falls and seemingly almost going down into them. Such sights make one exclaim, "It can't be true and it can't be real!" But soon you realize that it is, and grander, too, than any stretch of the imagination.

Looking down from an airplane upon the magnificence, grandeur, and beauty of the Alps Mountains, it is possible to understand more nearly the magnitude of God's work. Witnessing an audience of the Pope in St. Peter's Cathedral in Rome, a man-made spectacle such as only a De Mille could conceive, is another experience which sends me back into consciousness for further light on the activities of the mind of man.

On Mauritius Island, in the Indian Ocean, I have experienced an aloneness such as is impossible for me to describe—as if I were really the only person left on earth on an island far from the knowledge of man. Twice I have stood at the great Castle in Edinburgh, Scotland, and have witnessed the mystical vision of transparency, both of the buildings and of all nature.

Among the highlights of these travels are visits with others on the spiritual path. Such experiences are but the outer expression of consciousness and only demonstrate how they can be enjoyed by all those who set their hearts and souls on the attainment of at least some measure of God-realization. Only in proportion to the development of the spiritual side of our nature are we brought into contact with those engaged in that same spiritual search.

As I re-read the many Travelogues in *The Letters*, I feel very clearly the truth of the theme of *Metaphysical Notes*: "My conscious oneness with God constitutes my oneness with all spiritual being and idea." As we meet Infinite Way students, first in one city and then in another, and often in one country and then another, the universality of this truth is apparent.

Now we are in New York, our work having been completed in San Diego, Oklahoma City, Toledo, Indianapolis, and Chicago. Following the class on "Mysticism" in Chicago, our New York Class presented a great contrast: It was a class of an entirely different nature, yet one which had a profound effect on the students. To continue the work as it unfolded in the recent Chicago and New York classes, in October there will be lecture and class work in Seattle, Washington; lectures in Victoria and Vancouver, Canada; and in November, six lectures and a class in New York City.

During the second week of class in Chicago, Myrtle Dean Clark, President of the Conference of Club Presidents and Program Chairmen, invited me to be the guest of honor at the final meeting of this organization in Fullerton Hall of the Art Institute, where

I had the pleasure of speaking to 400 representative club women from metropolitan Chicago and adjoining states. In New York, I had the unprecedented and joyous privilege of talking to my own Masonic Lodge. God is the very life of Masonry, and so The Infinite Way and Masonry are closely related subjects. Another inspiring experience was giving a talk at a Unity Center in New York, an evening rich in friendship and truth.

And now to London town where we are flying tomorrow, May 14, for more lectures and class work.

[1] Reprinted from *The Dayton Journal-Herald*, Dayton, Ohio, April, 1958.
[2] Isaiah 26:3.
[3] Mark 4:25.

CHAPTER EIGHT: AUGUST

The Father-Consciousness

ALL the inharmony of human existence arises because of a lack of understanding of our true identity. This has brought about a sense of separation between us and God, which in turn has separated us from our good. This is similar to the situation in which a person might find himself were he the possessor of a substantial bank account, the existence of which he has forgotten, and because of his failure to remember, he thereby suffers from lack. The remembrance of that bank account would eliminate the lack and immediately restore harmony to his financial affairs.

In like manner, a child who, for one reason or another, becomes separated from his parents and is on his own, alone, feels the necessity of shifting for himself and, therefore, puts forth varying degrees of effort to find a place for himself in the world, whereas the rediscovery of his parents and the return to his home would again establish him in his harmony and sense of security.

Such is the story of the prodigal son. The son had everything—a rich father, a good home, and a well-established position in life. Then came the desire to be something of himself, to achieve something of and on his own. Very quickly he used up his substance: The supply that had been stored up for him was depleted because it was not now being renewed. The son no longer had contact with his source—his father's house. At the end of the road, he came to the realization that even his father's servants were far more fortunate than was he, and slowly he began the return to the father's house. But while he was yet a long way off, his father came out to greet him, to re-establish him in

his home, in his sonship, in his heirhood, and all was well again.

Humanhood Is a State of Separation from the Father

Such is the story of all human beings. We are all prodigals. What is the fall of man but a sense of separation from God? It is the descent from divine Consciousness to the belief and acceptance of a selfhood apart from God, whereas the return to the Father's house is the remembrance of our selfhood as God's own Self. There is only one Self, and that Self is God, regardless of what you or anyone else may think about it or how it may be misinterpreted. God is the only Self. We, however, in our human-hood, entertain a sense of self called by many names—Elizabeth, Henry, Joel—and, the moment that happens, we have excluded God; and now Elizabeth, Henry, or Joel begins to search around for some means of perpetuating himself. The fear of extinction and the struggle for survival become the motivating force in human experience with aggression and fear the dominant and recurring theme.

And what is the effect of this fear in human experience? It is easy to observe its effects in the animal world. Animals, with their highly developed instincts, sense the presence or absence of fear. As you come into close proximity to an animal, having no fear of him, the animal instinctively loves you and consequently is friendly. But when you come into the presence of that same animal filled with fear, the animal may not only adopt a defensive attitude, but may become so aggressively offensive that he attacks you. Why is that? Because your sense of self has set up in the animal another sense of self, the one antagonistic to the other. On the other hand, when there is an absence of fear, there is unity and love; there is a fellowship between the person and the animal; and all is well.

Much the same thing happens to us in our relationship with each other. When we come together in a fellowship where there are no mental barriers erected to separate us from one another, where no one in the relationship wants anything of anyone else, where no one is seeking to gain or to get anything, there is a oneness, a unity; there are no longer conflicting selfhoods: There is just one Self—a sharing, cooperative, joyous Self. But let someone in that relationship entertain the idea of gaining something from anyone else—getting, achieving, begging, borrowing, stealing—and almost imperceptibly a wall of defense arises which acts as a barrier and results in conflict.

Out of the sense of separateness, arises the whole world of antagonism with everyone striving to protect and perpetuate that false sense of self which he has erected within himself. Not realizing their true nature as consciousness—God-consciousness—people believe that they need money, protection, houses, or land with fences around it. They place their trust in the trappings of material living and set up defenses to protect their possessions. Then, if they lack their particular concept of sufficient possessions, they attempt to gain the sufficiency which they consider requisite to their happiness, first, by trying to earn enough money; but if they find this too difficult, they may go step by step from borrowing to begging and some ultimately even to stealing. Such ill-advised means would be impossible to anyone who is living in the realization that God, individual consciousness, embodies and contains within Itself the infinity of being. There would be

no giving of power to things—no seeking or desiring things—because, as things come and go, the realization would always abide that Consciousness, Itself, is the Father, the maintaining and sustaining principle of all that is.

"If so be that the Spirit of God dwell"[1] in us, then are we children of God, then are we one with the Father. The whole import of the message of The Infinite Way is to lift the individual to a state of spiritual apprehension wherein and whereby that ancient unity of oneness with the Father-consciousness is re-established. It is only the son of God, the spiritual image and likeness, who is held in the bosom of the Father. In order to achieve that relationship, we have to make that return journey of the prodigal son. We have to get up from the banquet with the swine, leave behind all those thoughts and people and doings of that swinish world, and return to the Father, abandoning mother, father, sister, and brother "for my sake." We have to abandon all our previous conceptions of life—not only our previous concepts of sin, but our previous concepts of what constitutes good.

When you correctly understand the inner significance of the story of the prodigal son, you will have the secret of life. In the beginning, you are the Father-consciousness. You are not just a favored son in the beginning; you are one with the Father, the Father-consciousness. But you have cut yourself off to make of yourself a son separate and apart from the Father—not a son in the spiritual sense of sonship which is that of an emanation or offspring of God-consciousness, an individualization of God-consciousness, but the kind of a son who is a separate entity, who has forgotten that God is not only the Father, but God is also the son. The son in his oneness with the Father is the Father-consciousness, the all-embracing, all-embodying one infinite Consciousness.

The son has no less than all, nor is there a dividing of his inheritance with his brothers because there is no division in God. In the spiritual sense of life, the son cannot divide his inheritance any more than I can divide my understanding with you. No matter how much knowledge or understanding I impart to you, there is no diminution of that understanding or knowledge. As a matter of fact, every teacher, regardless of his field of knowledge, will tell you that the more he teaches, the more he knows. Many times, in teaching some particular aspect of his subject, a teacher finds that ideas which heretofore were not entirely clear to him are being clarified through the activity of teaching. The very act of imparting knowledge increases his own understanding.

Returning to the Father-Consciousness

And so we go back to our prodigal. The belief of dividing an inheritance was enough to separate him from the kingdom. In the beginning, this son who later became the prodigal was originally the Father-consciousness, but he stepped down from this high consciousness into the belief of being a son with only a part of God's allness, a divided part. With that as a beginning, it was natural that he should end up with nothing. If spending or giving is a matter of division, whatever he spent would leave him with less and less, culminating ultimately in the banquet of the husks. To return to the Father's house means to return to the consciousness of having and being one with the Father—of being that Father-consciousness. It does not mean a separate son coming back to a

separate Father and receiving from a higher source: It means coming back into the realization of Father-consciousness. It means coming back into the Fatherhood-degree of consciousness, the Allness-degree.

We expand our concept of allness as we share with each other and thereby increase that which we have. We begin leaving our prodigal humanhood and come back into some measure of realization of our spiritual sonship as soon as we take our first steps in our journey along the spiritual path. As we progress along the Way, we eventually reach the Father's house which is the Father-consciousness or the consciousness of our Fatherhood. God is the consciousness of our individual being, and every one of us is in full and complete possession of the whole consciousness. Even when we share with each other, we increase that which we have.

When you realize that for yourself, you are also realizing that universally for every individual because there is only one Self. Then when people present you with pictures of incompleteness—physical, mental, moral, or financial—you enter that inner sanctuary of your own being and realize that they likewise are one with that same Father just as you are. The Father-consciousness is a universal state of being, and the awareness of this Consciousness as the maintaining and sustaining Principle of the universe is vital to the healing work.

For example, when someone calls upon you for help to secure employment, your reaction should be that no one needs employment. Why? Because God is the only one; there is no other one. God is the only Selfhood; God needs no employment. God is Self-complete, and therefore all activity must unfold from within. God, individual consciousness, embodies within Itself the fulness of the Godhead bodily. It cannot need employment; It cannot have a need of any kind except the need of realizing Its own nature. In this understanding, you will not try to do some "mental work" to secure employment for someone or to restore health to a sick body. You will abide in the center of your being in the full and complete realization of the true identity of the individual who is appearing to you as a human being.

The Son of God Is the Word Made Flesh

It is only in the sense of separateness that we fear for ourselves or for others. If I believe that God constitutes your being, can I ever fear for your being? If I fear for your being, is it not because I do not believe that you are one with the Father? Is it not because I have forgotten that you are the Word made flesh? If I fear for myself, is it not because I have accepted the belief that I am something less than God-created, God-maintained, and God-sustained? There is no disgrace in coming to these moments of fear and doubt, but every time we are touched with a doubt or fear, let us acknowledge that it could only come to us in our sense of separation from God. Therein lies the cause of the whole insecurity of the world.

But when you accept the fact that God constitutes individual being, Self-complete, Self-maintained, Self-sustained, can fear enter into your consciousness for yourself or for those who may come to you for help? Could you ever feel that you did not

have enough understanding? If you know that you are the word of God made flesh and that I am the word of God made flesh, what other understanding can you need? We are Self-created, Self-maintained, Self-sustained in our infinite individuality, and fear cannot enter our thought for ourselves or for one another. Realize that God constitutes individual being; you are the Word made flesh; your patient is the Word made flesh—Self-maintained and Self-sustained.

Realize this for every individual identity—human, animal, vegetable, or mineral. If you are in the practice and are fearful for your patient, it is because you have accepted a power apart from the One, a law apart from the One, and for that matter an individual apart from the One. If, however, you are resolute in your faith and understanding that *I* am the Word made flesh, and that there is only this one *I*, universally and eternally made manifest as individual being, then you will not fear. Then when someone comes to you as a patient or a student, he is neither a patient nor a student: He is the Word made flesh, the beloved of the Father, one with the Father. You have no personal responsibility for him. You have only the responsibility of realizing in your consciousness:

* I have no fears for you. I behold only the Father appearing as all life—the Word made flesh. In the beginning, was the Word, divine Consciousness, and all that is emanates and flows from that one infinite divine Father-consciousness. There is no power in any form of creation: The power always remains in the consciousness that formed it.

God constitutes individual being—my being and your being. Need I fear for you, for me, or for anyone? Is there any power in heaven or on earth or in hell that can injure or harm the beloved son of God?

No, I am one with the Father; I am the Word made flesh: My body is the Word made flesh; my business is the Word made flesh; my spiritual activity is the Word made flesh; my bank account is the Word made flesh; my friendships are the Word made flesh. Everything that concerns me is the Word made flesh; and that Word which made it flesh maintains and sustains it, and I have no personal responsibility.

If you take that attitude, then when your patient comes to you with tales of sin, disease, death, lack, limitation, wars, or rumors of wars, quickly will come the recognition, “Ah, here is only the temple of the living God. This person is the Word made flesh.”

Out of the infinite divine Consciousness which you are, or which your patient is, are formed your body, your world, your sun, moon, and stars, your time and tides, your opportunities, and your fruitage. All this is formed out of the consciousness which you are. Return now from prodigality, from the belief of a separate selfhood wasting his substance; return this very minute to the realization that God constitutes your being, and that being is a Self-created, Self-maintained, and Self-sustained individuality throughout all time, all eternity, all infinity. Then you will hear a voice in your ear, “Son, thou art ever with me, and all that I have is thine.”[2]

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CONSCIOUSNESS UNFOLDING

A review by Henry Thomas Hamblin[3]

This is a substantial book of nearly 300 pages. Let it be said at once that this is no book for beginners, but should prove to be strong meat for those who are strong enough to accept it, and advanced enough to understand it.

Briefly, as its title implies, it deals with the unfoldment of our spiritual consciousness. Chapter 2 is devoted to peace. This will be familiar ground for our readers and students, for we have advocated over many years that what is needed are not metaphysical treatments or mental argument, but simply to know God's inward peace. People write asking for some magic formula which they can use in order to cure disease, unemployment, or some other form of disharmony; and some of them, I expect, are disappointed when they are told that they must relax, let go, become perfectly still and find God's inward peace and that it may flow through them like a river. They may expect some wonderful "treatment" or wordy argument; instead of which I simply "pray that they may know God's inward peace (the same peace which God Himself enjoys) and that they may be carried along on the river of God's peace, and also find God's peace flowing through them like a river." I know. of course, that nothing else is required, only to know and feel God's peace, for when this is achieved they realize that they have found God, and their own aura has become merged in the aura of God.

Whenever Joel calls to see me, the first thing he asks for is that we should have a meditation together. Not a word is spoken by either of us; we simply become quiet and enter into God's peace, the while God's peace flows through us like a river. I do not let it last for long, but Joel always says that he feels refreshed. This is not anything that *we* do, of course, it is simply the peace of God coming down and enveloping us.

It is many years since the enlightenment came to me that to "treat" for certain results, or to pray for things, was unnecessary and a waste of time and energy; and that instead, all that was needed was to find God's inward peace. Previously, I had wrestled with evil hour after hour and whole nights at a time. But at last I noticed that it was only when I entered into God's peace that the load was lifted. Then I realized that I had not to wrestle with the angel all night as Jacob did at Peniel, but only to realize God's peace. Instead of a wrestler with angels or problems, I became a spectator. I was able to stand still and see the salvation of the Lord.

It was therefore with much pleasure that I read the following in Joel's book, page 49. He is supposing that someone has come to the reader with a problem.

Suppose that someone has come to us today with a problem. . . .

Do not try to improve a person, or his health. Do not accept into your consciousness the thought that there is a person in ill health. Sit in a state of receptivity,

relaxed, in a state of silence, a state of peace. Let that peace permeate your whole being, and when you have accomplished that, sit with a listening attitude, and watch the light dispel the darkness, watch intelligence dispel ignorance. Instead of your being the healer, you are a witness watching this state of peace do the healing. Be a beholder of the activity of the Christ, or God. Watch It work in us, and through us.

Still speaking about peace, Joel says, on page 60:

Every one of you, some time or other, is going to be called upon to help somebody. Some of you are going to be called upon to help many, and no lesson will be of greater value to you than what I am telling you now. Beginning today, at this very moment, remember: It is your consciousness that does the work for your family, for your business, for your home, for your body. It is not some far-off God. It is your own individual consciousness when your consciousness is imbued with silence and with peace. All you have to do, and all you will ever be called upon to do, is to achieve that sense of peace.

Do not wonder what great truth you ought to know. There are probably no greater truths in the world than those you already know; but there is one thing that you must practice and achieve, and that is a state of peace within your own consciousness, coupled with the realization that it is your own consciousness which is the healing Christ. When we know that *we* have the mind 'that was in Christ Jesus', then we know that we *already* have that mind which is the healing Christ; we already have that state of peace which comes from the realization that error is not power—error is not a thing. In fact, *error isn't.* You do not have to fight it, or wrestle with it, or attempt to manacle it, or sit up all night to be sure that it does not overcome you. What you must do is to learn how to find your peace.

Readers must not think because this is a big book dealing with a very deep subject that it is "hard going" or difficult reading. In fact it is far from being that, for it is most entertaining reading, and where-ever one opens it one's interest is captured at once. The author has been blest with that most rare gift of clarity combined with simplicity of expression. We shall help the sale and circulation of this book by stocking it in our book department.

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TRAVELOGUE

Since our arrival in England, we have had a series of lectures and a closed class in London, with a fine group of students, many of them truly dedicated. In Manchester in the north of England, there have been more lectures and another closed class. Both our first and final lectures there had standing room only, and the class itself was a grand experience with fifty students of a very serious type, earnest in their study and practice of the message. Several students came up from London for this work. All the members of the class had been working faithfully for a long, long time and brought to the class such a depth of consciousness that this Manchester class proved to be something out of the

ordinary.

A half dozen of my Masonic brothers from the English lodge in Leeds, of which I am an associate member, were in Manchester while we were there. The following week I spent an evening with the lodge in Leeds during which time Degree-work was conducted. This is the only known lodge authorized to teach esoteric Masonry, which is somewhat similar to our work of spiritually interpreting the Scriptures. To understand esoteric Masonry is to know the principles behind Masonic teachings just as the spiritual interpretation of Scripture reveals the principles of spiritual living.

The Infinite Way work is spreading so rapidly throughout the world that wherever a closed class is held there are often many in the class so new to the work that it is not always possible to attain the same fruitage as when the message is presented to students who are well-grounded in The Infinite Way. This leads me to believe that our work in the future may have to be divided so that there will be a class for those who have never before been through class and also a class for those who not only have been through classes, but who have been very earnest in their study and in their devotion to this message of The Infinite Way. In this way, I feel that the deeper teaching of The Infinite Way can more readily be given to those prepared to receive it.

Wherever we travel, I learn from students of the many different ways in which Infinite Way work began in various places—in countries, cities, and villages, here, there, and everywhere. Very often a traveler brings either a pamphlet, a book, a monthly *Letter,* or some other Infinite Way message into a community and, in this way, plants the seed out of which the activity in that particular community springs. Nearly always it is the traveler who is the pioneer and the planter of seeds.

Some of you may not know that the Hawaiian Islands were at one time volcanoes beneath the sea, raised from the bottom of the ocean to form the land which in time became the Hawaiian Islands. Originally no vegetation grew in these islands, formed of coral reef and lava rock—no trees, no flowers, no fruits. Probably coconuts floating on the surface of the ocean drifted to the Hawaiian Islands from the South Seas and wind-borne seeds carried from great distances started the first green growth. When the Polynesians came from Samoa, centuries ago, they most likely brought fruits and flowers from the islands farther south. Again it was the traveler who planted the seeds. Then came the sailing ships from England, from Australia, from New Zealand, and later from the Philippines, China, Japan, and, of course, from North America. Each traveler brought with him his gift of some species of flowers, nuts, fruit, or other food. Each traveler planted his particular seed.

Wherever there is fertile soil, the seed takes root, whether it be the seed of a plant or the seed of an idea. Jesus planted the seed of the Word in the Holy Land, and Paul carried it to Asia Minor and southern Europe. Other disciples carried it in one direction or another. Each of these pioneers planted seeds of truth wherever he went and so carried on the great tradition which has made of the traveler a pioneer and a planter of seeds throughout the earth. And for those who remain at home, there is always work to be done to nurture, to tend, and to care for the seeds thus planted and to see that these seeds spring up into strong and powerful plants. Each fulfills his mission as it is given him to do.

As always during our visits to England, one day was spent with the Henry Thomas Hamblins, and you know the joy that we always have on such a day. The seeds Mr. Hamblin sows are planted through his books and magazine which travel throughout

Europe, Asia, Africa, Australia, and New Zealand, and, of course, to Canada and the United States.

When you read this *Letter* in August, we shall be on the European continent with our students in Holland, Germany, Sweden, and perhaps Switzerland. Then after three weeks at home in September, we shall return to the mainland in October for classes in Seattle and lectures and classes in New York in November.

[1] Romans 8:9.

[2] Luke 15:31.

[3] Reprinted from *The Science of Thought Review,* Bosham House, Chichester, England, March, 1958.

CHAPTER NINE: SEPTEMBER

Praying Aright

THE importance of meditation or prayer is beginning to be recognized by men and women all over the world. Rightly understood, prayer is the most practical way of life there is; but we must not expect prayer to bring *things* to us, we must not expect to gain something *from* prayer or *through* prayer—not even happiness, joy, peace, or any of those other things that the world is seeking.

There is only one legitimate object of prayer and that is to attain God—to come face to face with God. In His presence there is fullness of life. Unless we are praying for His presence, we are not praying for fullness of life: We are praying only for little bits of life—little corners of it, trifles—but when we pray for the presence of God to fill us, to permeate us, to be ever with us, we are then praying for fulfillment in all our ways. The first essential of meditation or prayer is to know why we meditate and what to pray for. God Itself must be the goal and aim of our life, attaining which, the Master says that all things will be added unto us.

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not little flock; for it is your Father’s good pleasure to give you the kingdom.

How can the Father know our needs except He be an infinite intelligence: How can it be His good pleasure to give us not only our needs but the whole kingdom unless He is a divine all-encompassing love. When we know God as love and intelligence, never again can we pray to God for anything; never again will we attempt to acquaint God with something that we believe we need; never can we even hope that God will do this, that, or the other thing.

The word God is not easy to understand because, although it is a short word, nevertheless, it seems to take an eternity to understand. Yet the importance of knowing God is made clear because Scripture tells us that to know Him aright is life eternal. Looking up definitions of God or reading books about Him will not teach us to know God. These are only steps leading to the experience, and when we have had that experience, then in some measure we know God and we benefit from that knowledge.

A knowledge of God leads to an entirely new concept of prayer that forever destroys the old sense of prayer which is predicated upon a withholding God, not wise enough to provide for his universe. A correct understanding of God would change our entire attitude toward life. There is nothing to tell the infinite Intelligence; there is nothing to ask the divine Love whose pleasure it is to give us the kingdom. Never again would we ask, seek, or knock for anything; but morning, noon, and night we would ask, seek, and knock for God's grace, for God's understanding, for God-awareness, for a God-experience. In other words, our entire effort would be to open ourselves to the Omnipresence which God is—the Omnipotence and Omniscience. Knowing the nature of God reveals the nature of true prayer. We shall not stop praying, but our prayers will take another form: We will eliminate all appeals from our prayers; we will eliminate all attempts to tell God, beseech God, beg, ask, or influence God. Now there is no attempt to reach God for anything.

Prayer Is Silent Receptivity

The first reaction to this new mode of prayer is that of being lost: "Now where am I? If I am not to tell God anything, what am I to do? How am I to pray?" And we shall soon learn that true prayer is not talking *to* God, but *listening* to God, *hearing* God. That reverses the entire process of prayer: No longer do we try to reach God through thought or through words; no longer do we send out a single thought or a single word in God's direction. Our attitude is wholly one of " 'Speak, Lord; for thy servant heareth.'[1] Reveal Thyself," and thus we develop within ourselves a degree of receptivity, that listening attitude which is prayer. It is not very long before the flow from within begins. Even though it may not at first come in words or in visions, it will come as a feeling, a feeling that we have made the contact; or it may come as a feeling that God has made contact with us, a feeling that God has reached through into us, an awareness of God's presence and power.

It is a good idea to ponder something intangible for meditation, something that

does not define itself to us. By that criterion, the Christ is an excellent subject for such a purpose because no one can describe It adequately. We may take the' term "the Christ" and in a very soft, a very gentle and peaceful way, ponder it: "The Christ—the Christ—the Son of God in me—the Son of God in me is really I." Or we may ponder the word *I* until we begin to feel a softness and gentleness.

So it is that the word God is also a good word to use in meditation. No one can define what the word God means; no one can analyze it; no one can provide a chart; no one can give us a dictionary meaning that will make clear to us what God is. No one knows what God is. We can never know God with the mind, but in our innermost being, we can discern the nature of God and the function of God, and that is quite a different thing. Any contemplation or pondering of the nature of God would be a prayer, that is, it would be the first step in prayer. Quietly dwell on some of the great passages of Scripture which help to reveal the nature of God:

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Isaiah 40:11

God is love.

I John 4:8

. . . thy gentleness hath made me great.

Psalm 18:35

Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is to day in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

. . . your Father knoweth that ye have need of these things.

Luke 12:22, 27, 28, 30

Whatever question is in our thought, God already knows the answer. The divine Wisdom of this universe knows all needs. The divine Love of this universe supplies all needs, and we can become aware of whatever answer or message is necessary.

Pondering such scriptural passages is a contemplation of God and the things of God; it is prayer, but it is only the first step in prayer. When we have continued in this prayerful state, keeping the mind stayed on God, then wisdom says, "Stop now, and give God a chance to break in." That is the time for the mind to become still and silent, waiting for God to speak—to sit quietly until a sense of peace descends upon us, until the inner release is felt, that deep breath, or the message for which we are waiting. Whatever form it may take, we shall know when we have received it and then we can go about our business. We have prayed—that is prayer.

Gradually, as each day comes along, we fall into the habit of trusting God's wisdom and direction: "Thank You, Father, I am not asking for anything today. I'm not telling You anything. I have no advice to give You." It is as if we were saying, "God, I'm

leaving You strictly on Your own today because I really do believe that You can manage this universe without my help." Persistence in this practice leads to that moment of transition when, after we have made of ourselves a vacuum, we feel God flowing into us. We have created a vacuum which makes that possible—a vacuum of desires, a vacuum of directions to God, and a vacuum of hopes and ambitions and fears, all of which the ever flowing grace of God fills with Its peace.

We must know the principles with which we are dealing and bring them to conscious remembrance as often as possible so that in their good time they become the spirit of truth, the consciousness of truth. If we accept these principles even intellectually and are willing to struggle with them for awhile, we shall come into a spiritual awareness of them and be able to demonstrate and in a measure live them. They can only be demonstrated by you and by me individually as we make them so much a part of ourselves through prayer and meditation that they become the Comforter, and spirit of Truth, the very Christ Itself.

And what is the Christ but this very thing that happens to us after we have learned these principles and demonstrated them? It is the life that we begin to lead when we no longer have human desires or human fears, when we have no selfhood that needs glorifying, no selfhood that seeks to find a measure of adequacy by aggressively pushing itself forward, no selfhood that is constantly on the defensive because of a deep-seated feeling of inferiority. Within us will be a conscious awareness of our true identity and of our heritage as the beloved son of God. Everything that we know secretly and silently within ourselves is revealed outwardly to the world. Whatever it is that we entertain in secret, God rewards openly.

As we set aside daily periods of "listening," our affairs gradually begin to improve. The improvement may not be immediately noticeable, but as we look back a year or two later, we are struck by the changes, sometimes of a drastic nature, which have taken place in our experience: "How could all that have happened to me this year without my even being aware of it?"

A Life of Inner Communion Requires Obedience to the Laws of Spiritual Living

Many people believe that grace will come to them if only they sit around long enough waiting and hoping for it; but God's grace is functioning continuously—twenty-four hours of the day, and if we are not experiencing it, it is not because God is withholding His grace from us: It is because we are withholding ourselves from it. If we study the Bible, one good reason will be found plainly stated in the first Gospel:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matthew 5:23, 24

God is not withholding His grace from us, but if we are not at peace with our brother, we have erected a barrier beyond which that grace cannot penetrate. We are holding somebody or something in condemnation, and if it is not a person, it is a race, a nation, or a religion. God's grace has not ceased functioning: It is we who are not permitting it to function because there is no room for God's grace in a consciousness already filled with condemnation.

As long as we are willing to see punishment inflicted on someone for his wrongs, as long as we feel that it is right for anyone to be punished, as long as we hold anyone in criticism or condemnation for his wrongdoing, just so long are we violating the laws of spiritual living taught by the Master:

Neither do I condemn thee.

John 8:11

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Matthew 18:21, 22

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

Luke 6:36, 37

In the entire New Testament, there is no record of the Master's ever saying to a sick person, "Your sins have done this to you, or your wrong thinking has done this to you, or not going to church has done this to you, or belonging to the wrong church, or meeting people who belong to the wrong church." No, none of these things can be found in the Gospels. In the four Gospels, we learn that God's blessing falls upon sinner as well as saint: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."[2] God is functioning as a continuous state of being. If we are not enjoying the grace of God, it has nothing to do with God; it is we who have removed ourselves from that grace.

In proportion as we make an effort to purge ourselves of self—self-seeking, criticism, and condemnation—in that proportion does our inner communion bear fruit. Furthermore, the more we commune inwardly, the more are we purged of negative traits of character, of our human emotions and feelings.

The inner communion helps to purify us, but a little conscious effort toward controlling our grosser feelings also helps us to reach that deeper communion.

Inner communion results in an outer activity of harmony and peace, but no one can live in that inner communion if he is violating such spiritual laws as those that have been revealed by Christ Jesus. No one can expect to live an inner life of communion with signs following if, at the same time, he is hating his fellow-man, entertaining prejudice or bigotry, indulging in miserliness, or withholding forgiveness, understanding, or cooperation. Inner communion under such circumstances is an impossibility.

Establishing a Conscious Awareness of the Presence

In the early morning hours, before the day's activities have begun, we must be sure that we have established ourselves in God's grace and that we are in the rhythm of God-consciousness. Therefore, in order to do this we find a quiet place and begin our day with prayer. Perhaps the first thing that comes to thought is:

* God is closer to me than breathing, nearer than hands and feet, so I do not have to bring God to me and I do not have to go anywhere to be in the presence of God. Here where I am, God is. This will be true all the day long, wherever I am. Here where I am, there where I am, anywhere I am, God is, always closer than breathing, Omnipresence Itself. "The angel of the Lord encampeth round about"[3] me. My trust, my confidence, and my hope are in Him who is round about me "as the mountains are round about Jerusalem."[4] So I know now that God's grace is with me, wherever I am.

Of what does that grace consist? It is a power, a presence—the presence of all-good. God is power—all power, the only power. Nothing, not even drunken drivers on the road, can have power; not even falling bombs can have power: Only God has power—only God. Not even my mistakes have power: Only God has power. I have all the power of God with me in every activity, in every experience, in every transaction, in every journey. Every step of my way, I have Omnipresence—Omnipotence. I have the all-knowing Intelligence and the divine Love that is willing and waiting to give me the kingdom.

The first half of our prayer is this conscious recognition of the presence of God, but the second half is when we sit quietly, gently feeling an all-embracing peace descend upon us, and we hear, "Every word you said is true! *I* will never leave you nor forsake you." Then we can go about our day's work: We have prayed—we have prayed ourselves into the very kingdom of heaven; we have prayed ourselves into God's grace.

It may be necessary at noon or in the afternoon or evening when the distresses of the day crowd in to re-establish this contact. Again we turn within. This time something of a quite different nature may come: "What have I against any man, and what has any man against me?" Immediately we begin inwardly to make peace:

* God is love. God is forever loving; God's love is flowing through me to all this world. God's forgiveness touches everyone—the man born blind, the thief on the cross, the woman taken in adultery, the leper. God's grace is a state of forgiveness for everybody, and God's love and God's forgiveness flow through me to all the world.

In this meditation, we have made peace with our brother, and now our prayer is fruitful. Again, that is only the first half of the prayer: The second half is sitting in the silence, receptive, responsive, waiting until the flow begins. Suddenly we are lifted up and we know that we are in the kingdom of God; nothing can come nigh our dwelling place to injure or to harm. Our whole prayer is one of inner communion. Not once have we asked God for anything; not once have we told God anything; not once have we tried to influence God.

Soon we shall find that we cannot stay away from prayer for very long. We shall be praying three times, four, five, ten times every day. Ultimately we shall not even be

able to sleep through the night because the desire for that inner communion will be so strong that we will awaken two or three times during the night to renew and enjoy it. Prayer becomes a continuing activity of consciousness. This is what Paul meant when he said, “Pray without ceasing” [5]—live always in prayer, always in communion with the Father. We shall never know what the Father wants for us unless we are living in an inner communion, waiting for an unfoldment.

Fruits of Prayer

Truth attracts unto itself. There is an invisible bond drawing to each his own. The secret of that is conscious oneness with God. If within ourselves in meditation we achieve an inner communion with God, we are then in touch with everyone in the world whom we can bless or who can bless us. We do not have to know anyone, and no one has to know us; but if we sit in our inner sanctuary with the door closed and there commune with the Father within, we shall find when we open our door that “the multitudes” have come seeking whatever it is that we have.

That is the revelation of the Sermon on the Mount. We do not have to use human modes or means; we do not have to ask one another for anything: All we have to do is to live in an inner communion and obey the impulses welling up from within. We do not have to tell man, whose breath is in his nostrils what we have need of, because man whose breath is in his nostrils does not want to and would not give it to us anyway. The Spirit of God realized in consciousness has a way of searching out just the right place, the right person, the right way, or the right activity and of bringing it into our experience. Let us live in that inner communion and let our needs be filled from within.

To know how much God can do for those who rightly pray, it is only necessary to meet some of the mystics of the world and see the joy that is theirs, witness the inner peace—the happiness and the glory, and above all, see the love that exists among them, whether they are white, black, or yellow, whether they are Jew or Christian, Mohammedan or Hindu. For them, there are no such divisions. In communing with God, they have communed with their fellow-man and they find that their fellow-man has neither race, religion, class, creed, nor other distinction. In Spirit, all are united in oneness.

When a person establishes any kind of contact or relationship with God, he immediately comes into a complete, perfect, and harmonious relationship with others. In my own experience, I have found that in proportion as I attained a conscious realization of God’s presence, a conscious oneness or unity with God, I likewise attained a oneness with man—with all men, women, and children—with animals, and in fact, even with the mineral kingdom. Everyone and everything responded. Conscious oneness with God constitutes oneness with all spiritual being. As we attain some measure of conscious oneness with our Source, we attain the divine grace that naturally follows such an experience and we find our Self-completeness in God.

It is true, however, that this experience of conscious oneness with God and eventually conscious union with God comes only in proportion to our individual devotion

to that task—through a great devotion to God, to meditation, and to service to our fellow-man. In other words, we cannot study and hope to demonstrate this principle and yet not live it. There is no way to use these beautiful words in a prayer while our lives are bearing opposite testimony to the words we speak. Nothing gives such satisfaction, such joy, such pleasure, such peace, such health, and such an abundance of supply as attaining at least some measure of conscious union with our Source, with that which we call God.

Those who live and move and have their being in God-consciousness, those who pray without ceasing are the people who find that the Spirit of the Lord descends upon them, and through this Spirit of God they are able to heal: They are able to comfort the mourner; they are able to supply the hungry; they are able to bring joy to the sorrowing. And upon whom shall the Spirit of the Lord descend except those who open their consciousness to the inflow of that divine Spirit?

"Where the Spirit of the Lord is, there is liberty"[6]—no bondage of any kind: no bondage to poverty, no bondage to war, no bondage to sin, no bondage to disease. Wherever God is entertained in consciousness, there is where the Spirit of the Lord is. But when we permit hour after hour of the day to pass without a conscious acknowledgment of God's presence and power, without recognizing God as the source of our life, the source of our food, the source of our health, harmony, and being, we are living as though we were completely cut off from God.

The goal of The Infinite Way is attaining that conscious realization of God's presence—the Spirit of the Lord. As that Spirit of the Lord descends upon us, it works through our mind and heart and soul and being and body to bless all those with whom we come in contact, that is, all those who have any receptivity at all to the spiritual way of life.

Open your consciousness to the inflow of the divine Spirit which is already within you, which is awaiting your own recognition and acknowledgment. Then be patient for a few weeks or months until that Spirit begins to flow out in a continuous stream, and you will find that if your business has been broken, it will be raised up again; if your home has been broken, it will be raised up again; if your health has been broken, it will be raised up again; if age has descended upon you, it will flee, and youth return. All this happens as the Spirit of God descends upon you.

Go within, become quiet and still until the peace that passeth understanding fills your heart and mind and soul. Wherever the Spirit of the Lord is, there is holy ground, and all those who come within the range of a consciousness imbued with It, feel It. In the presence of that Spirit, there is liberty: There is freedom from all limitation, freedom from all discords, freedom from all inharmony.

ON THE REALITY OF GOD

A review of *Practicing the Presence*[7]

Alfred C. Ames

Practicing the Presence is addressed to those religious seekers who are receptive to mysticism. Here are asserted the reality of God, the divinity within each human being, the identity of spirit among men and between them and God. Any dubious reader is invited to be still and wait upon the stirrings of his own spirit.

Joel Goldsmith writes with the confidence of experience and the awareness that a long series of mystical writers have proclaimed substantially the same message. His style is simple, colloquial, spontaneous, and serious. It is not studied and finds its figures of speech more often in biblical than in original phrasing. The over-all effect is one of clarity and directness and close relationship to the Christian scriptures.

The book will not be congenial to irreligious readers, or to all varieties of religious experience. But those prepared to accept the idea of an immanent God will find light and leading here for the further development of mystical insight. For congenial readers, Goldsmith can appear a major prophet with power to make the crooked straight and the rough places plain.

TRAVELOGUE

It is now July 11, and here we are in Kyles of Lochalsh, Ross-shire, Scotland, where Emma and I are enjoying two delightful weeks of vacation, driving throughout most of Scotland with two students who have been a part of The Infinite Way work since my first trip here. We are “doing” the lakes and glens, the mountains and valleys, drinking in the beauty in its many forms and varieties. Scotland is an ideal vacation land. Among its many attractions are the quiet, the absence of heavy travel, and the clean, brisk air. Even the present “heat wave” has not gone above the middle 60’s.

The London and Manchester work was so well attended that, on July 18, we are

returning to London where I shall give another series of student-talks and another closed class beginning July 26. Then we go on to the Continent—Holland, Germany, and Switzerland—returning home September 1, for three weeks, after which we leave for Seattle, Washington; Victoria and Vancouver, British Columbia; New York City; and back to Hawaii again for the holidays. Forty-two weeks of travel out of the fifty-two in 1958—and only you can measure its worth!

Today, in meditation, the picture of this entire travel-year flashed before me and with it the question, "Why?" Instantly came the answer: To bring "*My* kingdom" to the conscious awareness of those who will hear, to reveal Omnipresence, the realm of Soul, the Kingdom where peace, joy, and harmony are the realized experience of those who enter. I "saw" so clearly that The Infinite Way is telling once more of that Kingdom which each one may discover at the center of his being and of the steps necessary to the unveiling of this spiritual consciousness. "This world" has defeated itself by attempting to acquire or attain this Kingdom, but it cannot be acquired or attained: It must be released from within.

In my travels, I find myself repeating the Master's teaching of the nature of God and of our true identity: forgiving; blessing those who hate us; praying for our enemies; praying in secret; doing our alms in secret; seeking God-realization in place of material demonstration; loving our neighbor through service, whether the service be that of outer forms or of inner prayer, since each must serve at the present level of his consciousness. The Infinite Way gives us the secret of the nature of the errors of "this world" and teaches us how to translate them into the "arm of flesh." Herein is the secret of spiritual healing and spiritual living. Without this awareness, truth is reduced to the level of just another philosophy, words without power. Without this knowledge, how will we ever learn the lesson of this *Letter*—how will we ever learn to pray aright?

By the fruits of our work, the travels will be justified: "Ye see then how that by works a man is justified, and not by faith only. . . . faith without works is dead." Are we bringing the kingdom of God—"*My* kingdom"—into tangible expression in our lives? Are we "dying daily" to the ways of "this world"? Are we receiving more spiritual grace—the life lived without taking thought? Is the deep, cool well of contentment bringing the waters of life to our experience? Are we experiencing the green pastures and still waters of "*My* Kingdom"?

[1] I Samuel 3:9.
[2] Matthew 5:45.
[3] Psalm 34:7.
[4] Psalm 125:2.
[5] I Thessalonians 5:17.
[6] II Corinthians 3:17.
[7] Reprinted from *The Magazine of Books, Chicago Sunday Tribune,* June 22, 1958.

CHAPTER TEN: OCTOBER

Break the Fetters that Bind You

MANY of the difficulties and struggles in our experience come because we are living on different planes of consciousness, sometimes on one and sometimes on another, and often these planes are in conflict one with another. On one plane we are physical beings with minds, the body being the dominant factor; on another plane we are mental beings with bodies, that is, we are a mind and a body, and the body is governed by the mind. It may be governed by a conscious activity of mind or it may be by an involuntary activity of mind.

In recent months, there have been many accounts in magazines and newspapers of the experiments which have been conducted in the area of subliminal perception through the medium of television and the motion picture. In the first experiments, which were held inside a moving picture theatre, the audience was instructed to go into the lobby during the intermission to buy popcorn and coca cola. Even though they did not know such a suggestion had been given to them, because the slide had been flashed across the screen so rapidly that it was invisible to the eyes and, therefore, did not register consciously in the mind, the majority of those in the theatre were impelled to obey this suggestion. Whether or not they wanted the popcorn or coca cola made no difference. The impulsion was so strong that they felt compelled to go out and buy it, giving their good money for something they may not have wanted and otherwise would not have bought. It was not necessary for them to be aware of the suggestion, to see or to hear it, and there was no knowledge that it was even being made.

If a person is not alert, he will obey such subtly given instructions because this technique is not aimed at the conscious mind; it is aimed at the subconscious. These experiments show the extent to which the body obeys the dictates of the mind. On the human level of consciousness, that is exactly what happens. The body is subject to the mind. On this same level of consciousness, there are certain laws, mental and physical, which if violated bring punishment. This is the law of cause and effect: “Whatsoever a man soweth, that shall he also reap”[1]—as you do to others so will it be done unto you. All this is because, as human beings, we live on a mental plane, and even the body is subject to mental control.

The Mind, Ignorant of Truth, Is an Easy Prey to World-Beliefs

Every discord is the result of the violation of some law on the human plane, mental or physical. If there were no violation of law there would be no inharmony—no disease, no sin. Some kind of a law is always being violated: Sitting in a draft or getting the feet wet results in catching cold; exposure to contagion results in disease; injudicious eating results in functional disorders. These are mental laws which have been laid down and, just as the subject in the experiments with subliminal perception is unaware of the suggestions being thrust at him, so it is not necessary to know these mental and physical laws to be affected by them and to suffer the penalty their violation brings.

There are thousands of laws of which people may be unaware, and yet when they are violated, a penalty follows: A newborn child may know nothing of the ill effects of drafts, but if he happens to be in a draft, he is likely to catch cold. Obviously an infant would know nothing of the existence of such a law, but it is not necessary to know that there is a law or that it is being violated in order to come under its penalty.

All the error in this world is as universal and as invisible as the slides flashed upon the screen in the experiments with subliminal perception, and it operates in the same manner—without a conscious awareness of it. That makes everybody a victim of it. As a matter of fact, everybody born into this world is a victim of all the unknown laws lodged in human consciousness. Almost from the moment of conception, a person's consciousness is being filled with beliefs of power in people and conditions, and his acceptance of these beliefs makes him a victim of them.

Hawaiians know that the work of the good and bad kahunas is effective primarily because of individual fear or belief in their power. The aborigines of Australia engage in much the same practice under the name of black magic, and whereas the kahuna in Hawaii might cast his spell with a piece of fingernail or a hair, the black magician of the aborigines accomplishes the same results by pointing. He either points his finger or a sharp piece of wood in the direction of the victim, and the moment he does that, his victim becomes ill and in a few days dies. Why? Certainly not because there is any power in kahunaism and not because there is any power in black magic, but only because they have been accepted and feared as a power. Sin and disease operate in the world in the same way as kahunaism does—by suggestion. We do not have to know that the suggestion has been made; we only have to believe that the thoughts and things of the world are power.

Originally metaphysical healing rested on the principle of truth dispelling error or truth over error. The basic idea was that if evil thoughts entertained in the mind had an effect on the body, how much greater an effect would good thoughts have on the body. On that theory, a religion sprang up—the religion of right thinking. It is founded on the idea that, under ordinary circumstances, the human race is a victim of whatever beliefs are circulating in consciousness. For example, if an epidemic is rampant in one part of the world, it soon spreads throughout the world because, according to adherents of this teaching, wherever there are people to think, there are people to accept the result of

thought. Metaphysicians argued that, if people throughout the world are an easy prey to erroneous suggestions, truth or right thinking should have an equally great effect upon the body, only it would be of a beneficial nature.

Out of this teaching in which the individual filled his consciousness with truth, which acted therapeutically upon the body and which was found to be very effective, grew psychosomatic medicine, founded on similar principles. It used psychological healing, that is, changing the patient's attitude from a negative to a positive base, a technique of filling consciousness with truth as against having it filled with erroneous beliefs and theories. A mind imbued with error, wrong thinking or negative thinking, produces a negative condition of body, pocketbook, or of family life; a mind imbued with truth results in a healthy body, a healthy purse, or a healthy family life. In other words, it is a question now of decision whether one is going to wake up in the morning and accept any or every thought that comes to him, or whether he is going to take a positive stand and reject the negative.

This type of practice has been a step in the right direction because it has been a movement away from leaving one's mind a blank for the world to act upon. If a person has a mind which merely accepts everything that is given to it orally, visually, or invisibly, that mind can be acted upon and made to follow the dictates of an imposed thought—of suggestion. The individual who has determined that he will do his own thinking and will be moved or governed only by what he, himself, accepts has started on a new path. The effects of world-belief become less of a dominating factor in such a person's experience. Truth-students, regardless of which truth-teaching they may follow, are less frequently victims of this universal mesmerism than is the world at large and, furthermore, they are less affected by the conditions of the world.

Refuse to Accept World-Beliefs as Power

Everyone must learn to awaken in the morning and take hold of his own mind by realizing:

*Nothing can enter my mind from without because my mind is an instrument through which *I* function—not an instrument through which somebody else functions or through which world-belief functions. My mind is an instrument given to me just as my body is given to me, and just as I keep my body inviolate so I keep my mind inviolate, free from world-beliefs. I do not permit my mind to be used by suggestion, by outside influences, or by outside opinions or theories. I make my mind an instrument for the truth of God. My mind is an instrument through which *I* function.

This realization cannot be achieved through a blind faith that God will take care of us. It must be done consciously. If we are to be saved from these world-influences, these mesmeric influences like disease and death, it is not going to be God who is going to save us from them. It will be because we refuse to let our mind be acted upon by world-beliefs and hold our mind open only to God.

If we dwell—live, move, and have our being—in the secret place of the most High, none of the evils of the world will come nigh our dwelling place. They will not

happen to us if we are living in obedience to the principle of keeping consciousness filled with truth, if we are refusing to accept world-beliefs as power and are realizing that the only power operating within us is the power of truth. Whether or not we consciously know a specific truth is not the point. The point is whether or not we know that the truth operating in our consciousness is power and that nothing else is.

Among many truth-students, there is too much superstition, far too much blind faith that there is some kind of a God who does something for metaphysical students that He does not do for other people. That is a fatal belief. God is God, and God is no respecter of persons. God is available to white or black, Jew or Christian, Mohammedan or Hindu. God is available to anyone on the face of the globe, to anyone who makes himself consciously one with Him. It has nothing to do with God. The question is whether an individual believes that he is living as a human being in a world where hypnotism—a kind of subliminal perception—has been going on for generations, going on unknown to us as individuals, yet operative in our consciousness or in what the psychologists now call the subconscious; or whether he recognizes that his mind is not subject to the suggestions and vagaries of world-beliefs, but is a transparency through which God functions.

Seventy-five to eighty years of metaphysical practice prove that ninety percent of the world's errors can be avoided in proportion as we take hold of ourselves and *consciously, consciously recognize no power but one,* and that power not external to us, operating upon us, but within us, operating outward from us. The room in which we are sitting at this very moment may be filled with all the error that exists anywhere in the world. At this very moment, it may be filled with the atmosphere of death, disease, accident, sin, and false appetite. These suggestions are not only pouring in from the radio and television, but they are pouring in through the world-consciousness. Not knowing this, we may become victims of them in one form or another, but knowing it, we can protect ourselves from their effects.

Watch what happens in your own experience when you learn to awaken in the morning and absolutely bar from yourself the possibility of world-thought entering your consciousness and operating in your experience. "Ye shall know the truth, and the truth shall make you free."[2] A thousand shall fall at your left hand and ten thousand at your right hand, but it shall not come nigh those who dwell in this truth. There have always been wars and rumors of wars; there have been plagues, droughts, floods, and storms; and yet Scripture says that none of these things shall come nigh your dwelling place. Anyone who is willing to go to the trouble of giving sufficient time every day to the recognition that even though world-beliefs exist they do not exist as power can experience a measure of this immunity promised in Scripture:

*World-beliefs can find no entrance into my consciousness because my consciousness is Truth expressing Itself. No human theories, beliefs, laws, or hypnotic suggestions can enter my consciousness to defile or to make a lie. All power—the power of Good, or God—flows out from within me to this world.

Hypnotism is not truth, and if we learn to abide in spiritual truth and apply that truth to every experience of daily living, negative thoughts and things that operate in the world through universal mesmerism will be nullified. As long as our consciousness is filled with truth, we cannot be made to accept a lie. When we maintain our mind as a temple of God and let nothing enter that mind except what comes from God, we shall

find that we are living in an inner peace.

Whether that human experience will be harmonious or inharmonious, whether it will be successful or unsuccessful, whether it will be good or evil is determined by us. We determine that by our willingness to set aside some part of every hour to remind ourselves that we are not victims of whatever it is that is floating around in the air, whether thoughts or things, but that we are the outlet for the presence and power of God. Our mind is the temple of God, just as is our body, and we maintain its sanctity.

Everyone on the human plane is acting and reacting to some suggestion of universal belief. Humanly, we are antennas and respond to another person's thoughts, moods, and disposition; we react to one another's feelings as well as to world-feelings and world-tensions. When other people fear something collectively or individually, we fear the same thing; but once we recognize that tendency, we become less and less responsive to outside influences. A person who does not understand that there are unseen forces governing his human experience would, of course, be unwilling to spend even five minutes of his time in an effort to become immune to world-beliefs. But once we begin to perceive that there are many things that we do that we do not really intend doing or do not want to do and that we think many thoughts that are contrary to our nature and which must have been imposed upon us from without, then we shall begin to see that there is a universal mesmerism and we shall be willing to make the effort necessary to free ourselves from it:

*Universal mesmerism is not a power that can enter my consciousness; it seems to be a power and acts like a power only because of my ignorance of its nature. Now that I recognize it for what it is, I no longer respond to it, I no longer accept its suggestions, I no longer react to it. I am the temple of the living God, and all that the Father is flows through me.

Attaining the Higher Dimension of Life

There is another plane of consciousness which Jesus referred to as "*My* kingdom." This is the plane of consciousness in which The Infinite Way functions in your life after you have assimilated and proved in some measure the correct letter of truth as taught in our writings and recordings. Without the attainment of the knowledge of the correct letter of truth and its proof in your experience, it is almost impossible to attain the spirit of truth, the actual consciousness of truth, which is the "My kingdom'—the spiritual kingdom, or consciousness.

"My kingdom is not of this world"[3]—not of the mental and physical world. In this kingdom, there is a peace that can never be known with the mind or body: "My peace I give unto you: not as the world giveth, give I unto you."[4] This is an entirely different realm of consciousness. In this higher consciousness, there is only being: There are no laws; there is no cause and no effect; there is neither good nor evil, up nor down. There is just being. Strangely enough when "My kingdom" or "My peace" can be brought even into the mind, it nullifies human law and removes the penalties for its transgression because it removes the transgression itself. Watch the change which occurs when you

make yourself consciously one with God, when you open yourself and become a state of receptivity to everything that flows from the kingdom of God within, thereby consciously shutting yourself off from the world's mesmeric influence.

The higher dimension of life to which the Master referred as "My kingdom" is not accessible to the person who is under world-mesmerism. As that mesmerism is dispelled and we become as conscious of God operating in us as heretofore we were conscious of fear, doubt, suspicion, hate, envy, jealousy, we become susceptible to the activity of the kingdom of God. Those who understand how world-mesmerism, or universal hypnotism, operates are able to nullify its effects in their experience.

It is folly for a human being whose eyes are not open and who does not perceive clearly the nature of this universal sense to think that, by going through the forms of meditation, he is going to hear the still small voice. It is folly for the person who is still indulging in personal sense—hate, envy, jealousy, malice, prejudice—to believe that he can sit down, close his eyes, and immediately God will be on the scene to protect him. This is not possible until a person has separated himself from the very influences that originally created a sense of separation from God. We are only separated from God because the mind, instead of being a clear transparency for the Soul, has become clouded by personal sense or world-mesmerism. In such a state of hypnotism, God cannot be heard.

Non-Reaction Is the Measure of Our Freedom from World-Beliefs

We can help each other over many and many a hard place, but this can only be done to the extent that we are no longer being used by personal sense, by a universal hypnotism, which fills our minds, thoughts, and even bodies with world-beliefs. It takes months before we can separate ourselves from these universal beliefs and become receptive and responsive to the still small voice within; but after a few weeks of practice, we begin to be less and less receptive and responsive to some of these world-urges. It really takes months of work, however, before we arrive at a state of consciousness which does not respond to those things which the world is fearing, which is indifferent to certain things which, heretofore, aroused anger, resentment, rebellion, or a desire for revenge, or which does not react to greed, selfishness, or sensuality.

Learn this lesson well! The human world and the people in it are victims of world-mesmerism—victims of every negative, diseased, sinful, and poverty-stricken state of thought that operates as human consciousness—and it strikes at us wherever we are weakest. If it is a fear of disease, world-mesmerism will take the form of some kind of illness; if it is a fear of lack, world-mesmerism will take the form of poverty or limitation; if it is false appetite, world-mesmerism will take the form of alcoholism, drug-addiction, or even gluttony: World-mesmerism will always find its way to our most vulnerable—our weakest—spot. If nothing else, it will make us fear a ghost somewhere.

Our work as students is to obey the Master's injunction to come out and be separate: "I pray not that thou shouldest take them out of the world, but that thou

shouldest keep them from the evil. They are not of the world, even as I am not of the world."[5] When we are responding less and less to the world's impulses and the world's fears, the world's doubts, and the world's sin, lacks, and diseases; when we have more and more immunity; when we go through life less and less aware that those things are going on around us, or if we are aware of them, they make no impression upon us; then we know that we are being freed from world-mesmerism and are now in the world but not of it. We are now of the kingdom of God: Now the still small voice can take over and direct us and lead us into green pastures, beside the still waters; now the inner spiritual impulse can do those things for us which Scripture promises.

No one can do this for us. We alone can free ourselves of the hypnotism of this world. When we ask for help from a practitioner, the practitioner can give us help on that particular problem at that particular minute. A practitioner may nullify some form of error or break some form of hypnotism for us, however, only to make room for other forms. Why? Because we have not freed ourselves from the invisible influence that exists as universal hypnotism.

Hypnotism Is Not a Power

Do not make the mistake, however, of fearing this invisible influence, for it is not a power except to those who are either ignorant of it or to those who give it power. It is not a power once its nature is realized. At this stage of our experience, we should be able to shut ourselves out from world-hypnotism just as we can turn our radio to any station we want or turn it off completely. It may take us a few months or longer to arrive at this stage of consciousness, but it can only be accomplished if it is practiced faithfully many times a day.

When something says, "I have a headache," our immediate response must be, "No, it is not I who have a headache. This is universal sense striking at me." Or if the suggestion comes, "I have a lack that I cannot fill," the answer is, "No, it is not I who have the lack. I am accepting a universal sense of lack." We shall not only be in the world, but of it, until we break the hypnotic sense that makes us the victim of this silent thing that is going on.

For thousands of years, the human race has believed things that are not true: The world was flat; the sun revolved around the earth; wars and pestilence were necessary to decrease the population so that the population would not exceed the forseeable food supply. Then some enlightened person—someone with vision—was able to see beyond the appearance and disprove some theory which heretofore had been accepted as law—astronomical, geographic, economic, medical, or dietary.

We do not have to accept limitation in any form—limitation of health, of pocketbook, or of human relationships. We do not have to accept limitation in any form because these limitations are merely man-made beliefs which have no more foundation than the many theories which at one time were considered sound, but which today are dismissed as ludicrous. We must stand on the truth that I and the Father are one and all that the Father has is ours. We must realize our infinity and prove it. But this can only be

demonstrated as we realize that we have been victimized, not by lack, but by a universal suggestion which we have ignorantly accepted.

Much of the foregoing comes under the heading of what we call protective work, but that is a misnomer because the term “protective work” implies that there is some power from which to be protected. What we need to be protected from is our ignorance of our true identity, our ignorance of the source of true wisdom. Many of the things we believe are not true at all: Many of the things we believe about each other and many of the things we believe about the world are not true at all. As one writer said almost a hundred years ago, “The trouble with people is not that they don’t know, but that they know so much that ain’t so,” In order to know how much blasphemy and how much bearing of false witness against our neighbor there is in the world, it is only necessary to travel and meet people of the world. They are not at all what the world would have us believe they are.

We must stop accepting world-hypnotism. We must realize that we have been accepting what the world pumps into us silently and invisibly, accepting it as if it were fact, instead of turning to God and letting God reveal the truth: “Father, what is the truth about this individual or this condition?”

Usually, when we do this in humility and sincerity, the answer will come back, “This is My child, My beloved child in whom *I* am well-pleased. This is My temple.”

On the whole, what we believe about each other is not true. It is what is revealed to us from within that comes with authority, and that will come only when we have sufficiently come out from among them and become separate:

*Nothing can enter my being that defileth or maketh a lie for I and the Father are one. I am subject only unto the law and life of God, the wisdom of God, the mind of God, the Soul of God. *I* am in the midst of me, and from that *I* comes my wisdom, my direction, my guidance, my protection, my sustenance. I turn only to It and I am led and fed by It.

TRAVELOGUE

When Darwin first presented his theory of the origin of mankind, it received very little attention and that of a negative nature. Years later, the theory exploded in the minds of scholars, and a new era began. The few thousand words which you have just read in this *Letter* embody one of the most important principles of my lifework. These words you may receive with as much indifference as many received the result of Darwin’s lifework. They may make as slight an impact upon you today as Darwin’s explosive theory made upon his contemporaries a hundred years ago. But if you will read and study this message and glimpse its underlying truth, the substance of this *Letter* may prove to be a turning point in your life and may be the means of ushering in a new day in your experience. The years of my life spent in the search for truth led to the discovery of the principles of The Infinite Way, and whatever success has attended the work has been the result of the practice of these principles.

This October *Letter* is going into only about 5000 homes in all the world, but

remember that in these homes there are students prepared to receive this message. The extent to which you accept and prove these principles will determine how rapidly the next 5000 homes will open themselves to the harmony available through living The Infinite Way by means of the practice of these principles.

SPECIAL ANNOUNCEMENT

While in Holland, an inner experience began which continues to unfold. I have therefore cancelled all remaining lecture and class work for 1958 and shall remain at home in Hawaii and care for my mail, healing work, and manuscripts until the next "call" comes to travel.

As the months roll around, I shall continue to tell you of the work just completed in Europe where The Infinite Way took a tremendous leap forward in depth and spread of activity.

Prepare with me by studying thoroughly the 1958 work: The Adelaide Closed Class, two Chicago and one New York Closed Classes, The London Open Class, The London Advanced Class, and The Manchester Closed Class.

Humanly speaking, I am truly sorry not to be with you this October and November as we had planned—but spiritually we must rejoice together for it is for your spiritual unfoldment, for the message of The Infinite Way, and for me that this experience has come about.

The entire European experience this year lifted me into the consciousness which culminated in Holland as the beginning of that which is now taking place.

We have October, November, and December in which to prepare for what is to be given us by divine Grace.

Both in London and in Manchester the work has outgrown the lecture and class rooms now being used, and next year will find us seeking larger facilities. This is in keeping with what we witnessed in Australia early this year. While it has not been possible to travel to South Africa during the past two years, the news from Johannesburg and Capetown is also one of expansion.

Lift up your eyes, and look on the fields; for they are white already to harvest.

John 4:35

The harvest truly is great, but the labourers are few.

Luke 10:2

Yes, even with all this expansion, the labourers are few. Let us practice faithfully the principles of The Infinite Way that we may be fit labourers in the Father's vineyard.

[1] Galatians 6:7.

[2] John 8:32.
[3] John 18:36.
[4] John 14:27.
[5] John 17:15, 16.

CHAPTER ELEVEN: NOVEMBER

The Fruits of the Spirit

SETTING aside a special day or days to give thanks for blessings received is not a practice limited to the United States alone. Many years before the Pilgrims came to this country, old England celebrated the gathering in of the harvest in the fall of the year. Even the ancients practiced this rite. As long as there has been recorded history, it has been the custom to observe a festival of thanksgiving in gratitude for the harvest which has been reaped.

While students of spiritual wisdom do not confine the giving of thanks to a single day of the year, but let every day be a day of thanksgiving; nevertheless, it is not inappropriate at this season to consider the kind of harvest you, as a student of the spiritual way of life, are garnering into your spiritual storehouse. This will not be measured in terms of outward good, although that may well be one evidence of spiritual fruitage. If your harvest has been scant, engage in a little soul-searching introspection to see wherein you have failed; if abundant, rejoice in the greater awareness of the Presence which has made this possible. Always evaluate your progress in terms of spiritual fruitage:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

Galatians 5:22, 23

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit . . .

Herein is my Father glorified, that ye bear much fruit . . .

John 15:4, 5, 8

There is no way to taste of the fruit of the Spirit except through the word of God, the word of God which in the midst of you is mighty. If you abide in the Word and let the Word abide in you, you will bear fruit richly. But the word of God is not something that

you can read in a book; the word of God is not something you may have memorized: The Word itself must come from the mouth of God. The still small voice must utter itself to you within you, and when that word of God comes to you, it comes with power and with signs following.

The Word Becomes Tangible Experience

The Word coming to human consciousness becomes flesh, and life in the outer realm begins to transform itself into the pattern of spiritual demonstration. That word of God which you have received in your consciousness becomes the flesh of your body, the substance of your pocketbook, the activity of your business, and the bond in your human relationships. It is your daily bread, the manna which falls day by day. Learn never to depend upon yesterday's manna. Learn to go to God and pray:

*"Give us this day our daily bread"[1]—give us this day the staff of life, the word of God, vital and alive, the spiritual Word, the spiritual Presence, the spiritual Power. Every day, Lord, give us of Thy word; let us drink of the fountain of life; let us eat of this inner meat that the world knows not of—the substance of life which is the word of God. "Man shall not live by bread alone, but by every word of God." [2]

The Word, then, is the bread; the Word is the substance; the Word is the wine; the Word is the blood; the Word is the meat; the Word is the water. Pray for the Spirit, for the Word. The fruits of that Spirit come to you, first of all, in the form of the word of God entering your consciousness. This may be an audible word; it may be an impression or a feeling; it may be a release; it may be a deep breath. Regardless of how it comes, you will recognize that it is the presence of God which you have experienced.

Therefore, when you pray, pray only for the Word, and the fruits of that spiritual Word will be peace, joy, health, harmony, wholeness, abundance, and infinite good. Pray only for the Spirit; pray that the Spirit of God dwell in you that you may be the child of God, and if the child of God, heir, and if heir, joint-heir to all the heavenly riches. Pray that the Spirit of the Lord be upon you so that you may be ordained to heal the sick and comfort the mourner. Pray that His grace be realized as your sufficiency. This is spiritual prayer, and the fruitage of it is joy, peace, harmony, abundance, wholeness, completeness, perfection, and oneness.

God is glorified in the fruitage of our lives, and in no other way is God glorified. In proportion as we live in this Word and let it live in us, do we experience a harmonious, fruitful, human life. True, there may be problems, but what of it? No one is promised complete immunity from the discords of life while he is on earth living a human life. Problems must inevitably arise, but they can only be a blessing because it is through these problems that we rise higher in consciousness, and through that rising, harmony is brought into our daily life.

The experiences that come to us when we live in obedience to the inner voice are miracles of beauty and joy. . . . Any mistakes which may be made by a person who is obedient to the still small voice will be few, and they will not be sufficiently serious to be irretrievable; he can quickly pick himself up again and soon be wholly immersed in the

Spirit. Mistakes are not fatal; not one is forever: Success is forever, but failure is only for a day.

If we make contact with the kingdom of God within us, we shall be living through God the rest of our days. Then spiritual sonship—God expressing Itself as individual Selfhood—will be revealed on earth. God formed us to manifest Itself on earth, to show forth Its glory, and that is our destiny. God planted His infinite abundance in the midst, of us. Nothing need come to you or to me, but everything must flow out from us. And by what means? By that Presence, that Presence which heals, supplies, multiplies, and teaches. That Presence will perform every legitimate function of life, but It is only active in our life as we dedicate and consecrate ourselves to periods of meditation. Devotion and consecration are necessary to give us sufficient purpose so that we remember a dozen times a day to make no move without the realized Presence, or at least without an acknowledgment of It.[3]

As you study the principles of The Infinite Way, they become embedded and embodied within you—flesh of your flesh, blood of your blood, bone of your bone—and you will find then that when you sit down to do healing work or solely for communion with the Father, whereas, at first, you may call to mind a passage or two from Scripture to serve an inspirational purpose, very quickly, spontaneous truth, the daily manna, will begin to unfold to you from within yourself.

When you learn to live in this manner, you will find that you enter a new dimension of life, and a whole new experience opens up to you. If you begin to make a specific practice of meeting every hour of the day with a scriptural passage, eventually you will come to a place in consciousness where, instead of your remembering some passage, a new statement, or one you have known before, will come to you spontaneously from within. “He uttered his voice, the earth melted.” [4] The moment the voice of God is uttered within you, whatever the particular earth of error, or discord, may be melts.

If you have a difficult day to face, perhaps even a little more difficult that you really can take care of, one that may tax you physically or financially more than you can bear, or that may tax your understanding beyond your apparent spiritual development, instantly, if you have been abiding in the Word, a passage of Scripture comes into your thought:

The Lord will perfect that which concerneth me.

Psalm 138:8

For he performeth the thing that is appointed for me.

Job 23:14

Greater is he that is in you, than he that is in the world.

I John 4:4

You realize it is true that “the Father that dwelleth in me, he doeth the works.[5] . . . I can of mine own self do nothing” [6]—I am not expected to do anything of myself; it is the Father within me that lives my life for me, through me, and as me. With that realization, there comes a relaxing of tension, concern, fear, worry; and then the Father within can function normally through you. The word of God fills you with spiritual power: The word of God comes to you to perform your day’s activity. The word of God

goes before you to make straight the way. The word of God puts the right words in your mouth, if you need words; the right strength in your muscles, if you need muscles; and the right amount of money in your pocket, if you need money. The word of God does this as you learn to receive it within.

There may be other problems in the same day, the problem of health, perhaps, and then comes the remembrance:

*God is life, infinite life; and therefore, God must be the life of man. That life which is God cannot be diseased. God, the life of man, cannot be weak; God, the life of man, cannot be old; God, the life of man, is infinite, immortal, and eternal.

This is a truth that has been true since before the world began, and it has nothing to do with me or with my understanding. God is my life. How can I be worried? How can I be concerned about God's life? Certainly not about God's life! But I was thinking about my life. Is there any difference? Is there a God-life and a my-life? Is there a God-life and a your-life? Or is there only one infinite, eternal life, and is not that life God-life? Is that not your life and is it not my life?

The moment this becomes realized consciousness, a weight drops away, fear drops away; and you go about your business, the word of God having melted that particular "earth." But shortly thereafter, something else comes up in the day that to all appearances has more power than God. It may be a germ; it may be infection; it may be the report of a new and more devastating bomb or of a new epidemic sweeping the country, or it may be the unleashed fury of a hurricane speeding in your direction. It makes no difference what it is or what form it takes. The claim is that it is something more powerful than God, but immediately the Word in which you have been abiding comes with a quick and sharp reminder:

*God is one, one power. This thing, then, that is claiming to be power is not power: It is the "arm of flesh," or nothingness. Nothingness, nothingness! I know the world is afraid of this thing, but in the spiritual life, God alone is power—the Invisible alone is power.

Again that Spirit of God takes over and gives you peace.

Seek Only Spiritual Fruitage

"Choose you this day whom ye will serve."[7] In the world's state of material consciousness, the power of inertia will continue operating in individual consciousness until the finger of the Lord is upon one and then that person has no longer a choice as to whether or not he will remain in a material sense of life: He must turn to the spiritual path.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.

John 15:16

God has already chosen you. You have already been touched by the finger of God and placed on the spiritual path. But even though God has placed you on that path and

there is now no turning back, at this period of your unfoldment, there is still the opportunity for a choice: You can choose to let your progress be slow or to speed it up. You have the choice as to whether or not you will abide in the Word and so live with it that you are keeping your mind stayed on God constantly throughout the day and night, acknowledging God continuously: God as the source of your food, God as the source of your intelligence, God as the source of your spiritual strength, God as the infinity of your supply.

The more you practice this, the more you are opening your consciousness to the inflow of the Word, the voice of God, and when It utters Itself within you, the earth of error melts—the earth of material discords, the earth of material power—and you find yourself established in the spiritual life. However, if your mind is divided against itself, you will fail. If you are praying in the Spirit and through the Spirit and with the Spirit, but are thinking in terms of material good; if you are thinking of the fruitage of prayer as something you can see, hear, taste, touch, or smell, you will be postponing the day of your spiritual regeneration. When you pray, remember that God is Spirit, and pray only for the word of God and its spiritual fruitage.

Do not try to turn stones into bread; do not try to turn spiritual prayer into baker's bread or butcher's meat; do not pray to turn your spiritual communion with God into a material power of demonstration. Seek the kingdom of God, the word of God, and the fruitage of that Word. You will find that this Word translates itself of its own accord into the added things. Do not go to the Father for baker's bread, butcher's meat, farmer's vegetables, transportation, or currency, but let these be the added things. Your desire must always be for God and for His kingdom and His angels—spiritual fruitage—and, above all, that you may be receptive and responsive to the word of God which comes to you within your being as a still small voice.

Throughout the day and night, you will be tempted over and over again as was Jesus in the wilderness and later at Gethsemane. You will be tempted to fear some power, that is, you will be tempted to accept two powers. This belief in two powers may overwhelm you unless you have stabilized yourself in the principle of one power through continuous daily and hourly practice with each and every appearance. Whether it is in the newspaper, on the radio, or over television; whether it is in the experience of your family, your friends, or your relatives—every time that you are presented with something which testifies to two powers, you have to realize consciously:

*There is no power external to my being, either for good or for evil. The kingdom of God, the kingdom of all Power is within me; and God-power is spiritual power. There is no power for good or for evil external to me. There is no power in thoughts or things: All power is in the word of God within me.

You will be confronted by untold dangers—not necessarily in your own personal life, but certainly in the lives of people around you—and you will have to stand alone in the midst of these dangers. You will not be able to speak of what you have learned to anyone because no one would understand what you are saying, no one would be able to accept it. Only you, silently and secretly, will have to hold fast to your vision:

*"Which of you convinceth me of sin?"[8] Who convinces me that there is a power besides God? Who convinces me that there is danger anywhere, or lack? God has given me dominion over everything in the air, the sky, the sea, and the earth, beneath the seas and beneath the earth. I shall not fear what man can do to me—physically or mentally. I

shall not fear what mortal things can do to me—little things like germs or big things like bombs—because I recognize only one power, the word of God.

The fruits of this spiritual Word are harmony—physical, mental, moral, and financial harmony. The fruits of the word of God are life eternal. The word of God must be realized within you, and the fruitage of that Word will appear outwardly, visibly.

When a person arrives at that point of spiritual regeneration called illumination—the descent of the Holy Ghost or baptism of the Spirit—he has lost the capacity to sin. The human mind, that is, the mind that is unillumined with spiritual truth, always wants to benefit itself. It is not thinking in terms of the universal good, but it is usually thinking only of how it can benefit itself. Having recognized that the Spirit of the Lord is upon you, there is no longer any reason to act in terms of what will be for your own benefit. When the Spirit of the Lord has been attained, there is complete freedom from all needs—physical, mental, moral, and financial. There is freedom, freedom in the Spirit, freedom in Christ, and there is no longer any bondage to the flesh, to sin, to disease, or to poverty.

The Word Can Only Be Revealed to the Selfless

No one can know the true word of God until he has come to a place in his spiritual unfoldment where never, under any circumstances, would he take advantage of this spiritual knowledge for personal gain, or misuse it in any way. When one has reached that stage of unfoldment, that pure state of consciousness, then it is that the true name of God is revealed. When that time comes, no longer do you worship a God in heaven; no longer do you look to a God for reward or do you fear a God of punishment. Now you know why Christ Jesus gave as his greatest revelation:

*"I will never leave thee, nor forsake thee.[9] . . . I am with you alway, even unto the end of the world.[10] . . . I and my Father are one,"[11] and that Father is within me. *I* will always be with you. *I* in the midst of you am mighty.

When the sacred and secret name of God—the *I*—has been revealed to you, you have the Word. The fruitage of that Word is the grace of God—peace, joy, harmony, and abundance. With that sacred and secret Word in the forehead, you walk up and down this earth: You are seen as an ordinary man or woman, but your presence is felt as if you were a saint. You do not have to live by might or by power: You live solely by the Spirit of God which is now within you—by the word of God, by that secret Word, that sacred Word, that Word of power—not material or mental, but spiritual. The Word never has to be uttered because it continuously utters itself. You do not speak it; you hear it and you rest in its assurance.

As you walk up and down this earth, safe and secure in that Word, the fruitage appears outwardly as Scripture has promised. The fruitage of that Word is literally your food, your drink, your housing, and your clothing. It is your high tower. Yes, and God is the health of your countenance. You do not get health from God: God is your health. God is your safety and security; God is your peace. God never gives you anything: God is all things unto you. God, being infinite, cannot give you anything but Himself. Those who

seek God for something other than the gift of Himself seek amiss and pray amiss. God is that which gives the gift of Himself as your life, your Soul, your spirit, your being, and even your body. Seek God! In finding God, you find rest, peace, harmony, joy—the fruits of the Spirit.

The life of God is the life of man. The Soul of God is the Soul of man. The Spirit of God is the Spirit of man. Even the body is the temple of the living God. And so it is that God, the Giver, appears on earth as God, the Gift—God, the Father; and God, the Son. There are not two; there is only one—God, the Father, and God, the Son, always one, never two.

The word of God is within you, and that Word you know. Do not voice it as some do, but let it voice itself to you. Let it keep assuring you:

**I* am ever with you. *I* will never leave you. If you go through the valley of the shadow of death, *I* will be with you. If you make your bed in hell, *I* will go with you. Whithersoever thou goest, *I* will go. *I* am come that you might have life, and that you might have it more abundantly.

The fruit of the Spirit is the fruit of the word of God held secretly, sacredly, and constantly within you.

Consciousness Unfolding
A review by A. S. Webb[12]

Joel Goldsmith's latest book, *Consciousness Unfolding*, will be read and appreciated by all metaphysical students. It is, as the name indicates, an explanation of processes of soul awakening and unfolding.

All the students who agree that man's problems stem from the fact that his personality has been dislocated, through detachment from his soul function, will know that his greatest need is soul awakening. Those of us who have reached that place in understanding will welcome this latest book of The Infinite Way writings for it discusses the processes of soul quickening and, under God's grace, the unfolding of life when this new focus has been attained.

How to deal with appearances and the claims of the outer world of form, and to achieve inner conviction which comes from affinity with God are the main theme of this book which is obviously written for serious students and out of deep experience.

* * *

TRAVELOGUE

Our 1958 travel log covers approximately 50,000 miles, extending from Hawaii to

Sydney, Melbourne, and Adelaide in the southeastern part of Australia, across the continent to Perth on the western coast; from Perth back again across to New Zealand; then to Hawaii by way of the Fiji Islands; across the Pacific to the mainland, stopping for lecture and class work in San Diego, Oklahoma City, Toledo, Indianapolis, Louisville, Chicago, and New York; from New York to London and Manchester, England, with a brief holiday in Scotland; from London to the Continent—Munich, Geneva, Amsterdam, and Zeist—and home.

In Holland, there is a group of influential people interested in the spiritual way of life, particularly in finding a means of bringing spiritual power into world affairs. These people hold a three day conference two or three times a year with guest speakers selected from around the globe. The most recent of these conferences was held in Zeist, Holland, August 29, 30, and 31, at which time there were two speakers from Germany, two from England, and it was my privilege to be the one invited from the United States.

There were some 250 people who had been invited to this conference because of their deep interest in the things of God which are "foolishness to man." These remarkable men and women are dedicated and consecrated to God and to the establishment of His reign on earth as it is in heaven. The association with all those in the conference was one of the most stimulating and soul-satisfying experiences of all my travels.

All those participating in the conference were lodged in one hotel, and the meetings were in a theatre in the same hotel. For three days, we lived in an atmosphere of religious devotion. After every meeting, there were discussion and question periods during which the invited guests were given the opportunity to ask questions of the speakers and discuss matters of a spiritual nature with them.

Our students realize, of course, what such a spiritually charged atmosphere does to all those assembled together and also to all the world which must feel its impulse. Emma and I were never for a moment released from that high consciousness, and it was while we were meditating together there that the message was given to us which changed all arrangements for this fall and sent me home to be quiet for these next few months. In a short time, a transcript of my talk to this group will be published in *The Letter*, and thereafter, from time to time, I will share more of this work with you.

Immediately after the final talk on Sunday morning, we had luncheon in Zeist, flew to London where we had dinner at the airport, flew out by the polar route of TWA at midnight, had breakfast about 20,000 feet over Labrador, a snack at the airport in Winnipeg, Canada—the only stop—luncheon in Los Angeles, and dinner in San Francisco.

Now home, home because of instructions to be quiet, home until further instructions, home for the holidays—Thanksgiving, Christmas, and the New Year.

What will the world find for which to give thanks this year? Many people will be grateful that the business recession seems to be fading and that the threatened danger of war in the Middle East seems to be easing. However, if we had one of the Hebrew prophets of gloom in our midst, he would probably remind us that the world economy will never be normal or good until the basic problem of wars and preparations for wars and the imbalance in world economy are corrected, and that peace will not be established on earth until trade relations comparable to those which exist among the forty-eight states of the Union are established among all the nations of the world. This seems a long way off.

For you individually, there may be many reasons for rejoicing and thanksgiving as the calendar year comes to a close. It might be wise for you to disregard the reasons others may have for thanksgiving and make this an occasion for a period of inner communion with God so that a real and good reason for gratitude may reveal itself to you.

For me, there is great rejoicing and gratitude this Thanksgiving Season because the major principles of The Infinite Way are being more broadly and more widely demonstrated than ever before; they are being understood and proved more conclusively than ever before by students all over the world.

Throughout all ages the world has sought a greater power with which to overcome lesser powers. Always one power has been used to remove another, or the effects of another. The answer to this came to me when it was revealed that this eternal seeking for greater and greater powers to destroy larger and larger errors would never cease until the secret of *no-power* was learned. This is the Infinite Why:

Not by might, nor by power, but by my spirit.

Zechariah 4:6

Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you.

II Chronicles 20:15, 17

Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Matthew 26:52

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

Isaiah 30:15

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

With him is an arm of flesh; but with us is the Lord our God to help us.

II Chronicles 32:7, 8

I give thanks unto God who through His grace has revealed to me that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[13]

I give thanks that He has revealed to me a way of life by grace instead of by law.

I give thanks that God's grace has led to The Infinite Way the many students who are in a measure proving its principles.

I give thanks that God's grace has revealed these principles to human consciousness and that they are being published in the United States, in England, Holland, and Switzerland for all the world that has ears to hear and eyes to see.

[1] Matthew 6:11.
[2] Luke 4:4.
[3] From the author's *Practicing the Presence* (New York: Harper & Brothers, 1958), pp. 105, 106, and (London: L. N. Fowler & Co. Ltd., 1956).
[4] Psalm 46:6.
[5] John 14:10.
[6] John 5:30.
[7] Joshua 24:15.
[8] John 8:46.
[9] Hebrews 13:5.
[10] Matthew 28:20.
[11] John 10:30.
[12] Reprinted from *The Seeker*, Perth, Western Australia, June, 1958.
[13] Matthew 4:4.

CHAPTER TWELVE: DECEMBER

The One Great Miracle

SPOKEN or written words can never adequately convey the idea of the Christ. There is no way to understand the Christ except through the spiritual capacity of discernment—the Soul-capacities. Words are always inadequate.

In Hebrew Scripture, the term for the Christ is the Messiah. The Hebrews have always looked forward to the coming of a Messiah, but no one knows whether, in the beginning, they were expecting a man or whether they understood the term Messiah to mean a power or a presence. But whatever their concept of the Messiah, they knew Its function and what might be expected of It: The Messiah was to bring them freedom. That may be interpreted as political freedom since they were political slaves, or as economic freedom since they were in bondage to poverty, or as physical or moral freedom since there is no doubt but that they were slaves to sensuality and to the characteristics that were bred in the conditions in which they found themselves. It may be that they thought of the Messiah as freeing them from outside influences, or they may have understood the word more correctly than we imagine: They may have understood the Messiah to be that which freed them from themselves—from their slavery to sense, their slavery to false ideas, their slavery to ignorance.

To me, the Messiah is that which frees us from ourselves, from a limited sense of self. We are never enslaved by anybody or any condition, except by that which we have

either made or accepted for ourselves. We make our own conditions of slavery or we passively accept conditions without a realization that there is that within us which could set us free.

The Hebrews, however, did come to a place where their expectancy was a man. Isaiah speaks of that man as the Prince of Peace, the mighty Counsellor, one whose name shall be called Wonderful. To a man of such enlightenment as Isaiah, it may be that although using the term, "man" or "he", he really was referring to a spiritual Presence, a Power, that which permeates all being, that which is never seen in and of itself, but which is always seen and heard by Its effect. The Messiah means God with us, the presence of God, the Spirit of God. But when it is translated into the Greek language, the Messiah becomes the Christ—the Messiah in Hebrew and Aramaic, the Christ in Greek.

The Message and the Messenger Become One

To bring this Christ, the Messiah or Spirit of God, to our consciousness, let us for a moment accept the fact that It is not a man, but that It is some kind of a spiritual impulse, presence, or power, which appears or acts through man, which acts *as* man. That is the reason the Christ cannot be separated from the man, Jesus, because they became *one*. There is no way to separate a message from a messenger because they become one. The message, however, is always greater than the messenger. In time, every messenger disappears from visible sight, but the message remains and is carried on by others. If you understand this, you will never be confused and misled into worshipping a man or a woman. You know that the Christ can never disappear as long as there is an individual on earth through whom It may appear, and when there are no men or women or children on earth, you need not be surprised if It should come through a rock.

To some, it is absolutely essential that the Christ appear through the medium of words or thought, and so it is necessary for the Christ to translate Itself to some people as thoughts, and to others, It must be conveyed through the medium of speech. There are a few, however, for whom no process is necessary—no thoughts, no words. These few could sit in the silence in a state of receptivity, thinking no thoughts whatsoever, and they would receive a message. The Christ unites us and makes a bond between us which requires no words, no thoughts, and yet there is an understanding that takes place between us—the glint of an eye, the touch of a finger. It is something very sacred and very holy. There are students in this work who have experienced it so often that they understand it thoroughly.

All of us must eventually come to that place where we do not "trust in chariots, because they are many; and in horsemen, because they are very strong,"[1] where we do not look to "man, whose breath is in his nostrils,"[2] not even to his thoughts. We do not look to human strength—physical strength or mental power; we do not look to anything that is in the realm of the creature, that is, to anything which is already made, but look only to the Holy One of Israel, the Infinite Invisible.

To human beings, that seems very intangible, ephemeral, and vague, but it must become less so until that very Invisible becomes the visible and tangible. The Christ, or

the Messiah, is that presence, power, and influence, which is within all of us, but which is not available to us until demonstrated: The Christ is in the saint and in the sinner; the Christ is in the sick man and in the well man; the Christ is in the consciousness of the rich and the poor, the white, the black, and the yellow, because the Christ is omnipresence, known to the Chinese as Tao, to the Hindus as Brahm, to the Hebrews as Emmanuel, or Messiah, to the Christians as the Christ, but always one and the same thing—the presence of God with us.

Healing Is the Sign of the Miracle

The Christ, although It is ever present, is not available to the worldly man until that man has risen above dependence on that which is visible or tangible to human sense and has learned the meaning of the transcendental, that which is invisible to sight, inaudible to hearing, and yet real, strong, and powerful. Our work is the opening of consciousness to the Christ. As the Christ is realized, we find ourselves coming into greater harmony of mind, body, business, purse, and home. We, likewise, find that we are able, even as the Master and the disciples were, to bring a measure of that healing to all those who are receptive and responsive to It—not to all people, however, because there are those who seek only loaves and fishes, only better physicality, and although some of them are healed, we do not accomplish our best work with them.

Healing is of paramount importance in the work of The Infinite Way because, although healing is not the object of our work, healing is the sign that follows the realization and demonstration of the Christ. As you, through study, reading, prayer, meditation, and communion with God, bring yourself to a state of consciousness in which the Christ becomes a reality—becomes tangible—you will find that the Christ takes over your life, literally going before you to make the crooked places straight, literally walking beside you, invisible yet so tangible that you know this Presence is with you and you feel Its effects in your life.

It is this Power, recognized and realized, which does the healing work: Healing work is not accomplished by knowing the truth, but knowing the truth is a preparation leading to healing, leading to that state of consciousness in which we become receptive to the Christ. The healing work, however, is only accomplished in that split second when the Christ is made evident, when that feeling of awareness or release takes place within us.

The Infinite Way form of healing does not involve telling the patient to be other than he is, that is, it does not involve telling him to be more loving or more just, or more moral or more anything. It takes him right where he is, accepts him as he is, and permits this Christ to enter his consciousness and do the transforming rather than making the healing contingent on the patient's efforts to be a better human being. There is nothing wrong with making an effort humanly to be better, and we are always doing that to some extent, but no amount of human effort to make one's self better will transform a person's life. To bring this about, this greater Power, the Christ, must find entrance into consciousness. Then, and then only, does the transformation take place.

Devotion Is Requisite

Saul of Tarsus was a very good man, a man who spent his days and nights pondering God, deeply religious, believing in God, fearing for God's kingdom so much that he was willing to do almost anything to protect his God and his God's way of life. His was such an intense passion for God that he would permit nothing to stand in the way of his achieving the realization of God. In the midst of his zeal, the realization came: He was struck blind with a tremendous power of light, and, then, he who had persecuted the Christians became one of the great apostles of Christianity. All the years that he had spent learning about an unknown God, a God "whom therefore ye ignorantly worship"[3] as he later termed it—all the years of zealous, almost fanatical, devotion to God were profitable to him.

And so it is with us: Every affirmation we have ever made, every denial we have ever made, every right thought we have ever entertained, or every attempt we have made humanly to improve ourselves is a help along the way. If we persist in it with enough devotion, we shall come to that place where we, too, are struck with the light of Truth, and, in that blinding flash, we shall know that the Christ exists as a living reality. The Christ is not right thinking; the Christ is not knowledge of truth; and the Christ is not a book about truth: The Christ is an actual, living reality that no one yet has ever been able to explain, but which ever so many people have been able to entertain within themselves and to experience.

When we no longer have faith in "the horses and horsemen of Egypt," when we no longer have faith in swords or material remedies or thoughts or anything that is in the visible or tangible world, we come to a moment when we have nothing to cling to: It is that moment when we cry out in desperation, as did Mary, "They have taken away my Lord."[4] That is the day! That is the moment of glory, the moment when we have no Lord —nothing to cling to, not a thought to hold on to, not a belief. Nothing in which we have had faith remains. That is the most glorious moment of our whole career because when every tangible "horse and horseman" have been taken away from us, when all our guns and bombs have been taken away and all these "right thoughts" have failed and we have nothing left, no *thing* left, that is when we have the Christ. That is when the Spirit takes over and says, "Have you forgotten *Me*? *I* am still with you. If you go through the waters, you will not drown; if you go through the flames, they will not kindle upon you. *I* will never leave you nor forsake you. Before Abraham was, *I* am. *I* will be with you until the end of the world."

And we turn around and say, "I forgot all about *I*. I was looking for a thought; I was looking for a statement of truth; I was looking for a good practitioner; I was looking for a new teaching."

"Yes, *I* know you were, and *I* was standing back here—*I*, always *I*. *I* in the midst of you am mighty. *I* am the Lord God of Israel, the very Christ, or Son of God, in you."

"Yes, *I* in the midst of me is mighty. Paul saw (a man in Christ . . . whether in the body . . . or whether out of the body, I cannot tell') [5]—whether in physical form or not I know not, but I saw that Creature. I do not even know if it was externalized; it may have

been within my own being."

"And it was, because *I* never get outside of you. *I* never become external to you. *I* am always in the midst of you. *I* is the very consciousness of your own being. *I* is your Soul; I is the very bread and meat and wine. *I* in the midst of thee *Is*. *I* has meat the world knows not of. *I* can give you water, living water. *I* is the bread of life."

Just think of that: I is that—and we have been looking in a book for it; we have been looking to a man for it; we have been looking to some teaching for it. The Hebrews of old made the mistake of thinking that the Messiah would be a man instead of realizing that the Messiah would come in the form of a man, as a messenger bringing them the awareness of the Christ. After Jesus' time, it was thirty years before the Christ-light came to Paul, and it was ninety years after the Master was no longer visible on the earth before John of Patmos, the greatest exponent of the Christ, the greatest witness of the Christ of whom we have any knowledge, had the vision of the Christ. This experience could come to them only because the Christ, *I*, is ever present, omnipresent.

I was omnipresent in Paul; *I* was omnipresent in John; and *I* is omnipresent in every saint and sinner on earth, awaiting first the acknowledgment of It, and then the recognition of It. We become aware of the Christ in proportion to the moments of receptive silence we experience. No person who does not set aside enough time, both day and night, even though that time may be divided into periods of only two or three minutes each, will become receptive and responsive to the Christ—unless it is in a period of terrible danger. I hope that none of us will have to wait until we are in a dungeon somewhere, or at death's door before we open ourselves to the Christ.

We have the same opportunity of having It revealed within us as anyone else has. You may say that someone else has more leisure. You might even say that I had more leisure. But I did not find the Christ in my leisure. When I was in the business world out on the road selling merchandise or making trips to Europe to buy merchandise, I had to take time for reading and introspection. I was busy, as busy as any of you are, but I had to learn to put first things first. That is the lesson we all have to learn. We always find time to do the things we really want to do. If there is a sufficient God-hunger within you, you, too, will find the necessary time in which to pray to God to be shown the way, and a highway will open before you.

You will find that with these frequent periods of meditation, with enough practice, eventually it will happen: One of those flash seconds will come as it did to Paul, probably in a lesser degree, possibly in a greater degree, because there is no limit except the limit of our receptivity. It will happen! And when it happens, you will know what I mean when I say the Christ is our salvation, the Christ is our health, the Christ is our supply, and the Christ is our guidance, direction, and protection. The Christ is all in all to us as the Christ is realized.

The Christ Is the Miracle

Those who have experienced the Christ already know that it is a miracle-experience and that it results in miracles. Many people, even in our work, do not believe

in miracles. They cannot accept miracles as a possibility or a fact. How many of you, who have been in metaphysics for the past ten, fifteen, or twenty years have ever counted up how few days you have been sick or how many times you have been quickly healed without surgery, without medicine, and, furthermore, without the financial burden frequent medical care entails. If that is not a miracle in and of itself, what is it? How many of your children have avoided many of the children's diseases? If you will remember the degree of immunity you have experienced in these and other areas, you will know that miracles are happening to you every day. If a simple headache is healed, that in and of itself is a miracle. Why? Because it was done by Something that no one in the world has ever been able to explain. Every time the slightest ill is healed spiritually, you have witnessed the presence of God, the activity of the Christ. That is the miracle.

The healing is not the miracle: The fact that we have experienced the activity of the Christ is the miracle. We have thought that the opening of the Red Sea was the miracle; we have thought that the multiplying of the loaves and fishes was the miracle. No, that was the effect of the miracle: The miracle was the omnipresence of the Christ; the miracle was witnessing the activity of the Christ which resulted in multiplied loaves and fishes or in healing. *The miracle is the experience of the Christ*. What happens in human experience is the result of the miracle. Do not look for the results of the miracle until you have experienced the miracle itself—the miracle of the experience of the Christ!

That is why so many people miss the miracle: They think that a healing is a miracle. Spiritual healing cannot take place without the activity of the Christ. The Christ is the miracle; the healing is an inevitability. Everything that happens after the experience of the Christ is an inevitability—greater health, greater wealth, greater safety, greater security, greater everything. The miracle is the demonstration and experience of the Christ. When you have experienced that, you will witness a miracle such as nobody in the world will believe except those who have experienced it.

Those early Christians who were in prison and had their manacles stricken off experienced the Christ: It was the Christ, an invisible Nothingness, that broke the manacles. That was the miracle—the Invisibility that did it! Daniel in the lion's den—is that a miracle? No, but what shut the lion's mouth is the miracle. Once the lion's mouth is shut, there is nothing miraculous about Daniel's standing there. You and I would stand there, too, if we had something with which to shut the lion's mouth. Who is afraid of lions when their mouths are shut?

Do you see what the miracle is? The miracle is the Christ. All the rest is the effect of that one great miracle. Never be concerned about a demonstration. Never look for a sign. Never look for an outer symbol. Be concerned about one thing only—experiencing the Christ. Make room in your consciousness for the inflow, because when it comes, you will be able to say with Paul, "I live; yet not I, but Christ liveth"[6] my life. Christ is the way; Christ is the truth; Christ is the medicine; Christ is the bread; Christ is the wine; Christ is the water.

Let us demonstrate the Christ on earth, and we shall have peace on earth. But do not try to have the miracle of peace on earth without the Christ because it cannot happen. Do not expect any kind of peace between individuals; do not even expect to find peace within yourself. You could be all alone on a barren island and yet be in torture. But if you have the Christ, you will be at peace. Except the Christ be born in us, there is no peace.

Our faith must be in the Christ, not in any man or woman, not in anything external

to us. Our faith must be in the Invisible. Our faith may at first be in the invisible Christ of Jesus, Isaiah, John, or anybody who shows forth evidences of the presence of the Christ. These great spiritual rights are the way-showers, but in the end we must come back to the Christ of our own being: *I*, Itself, is the way: "*I* am the way, the truth, and the life."[7] *I* is that—the *I* of you and the *I* of me.

ACROSS THE DESK

Christmas offers a special opportunity to give gifts as an outer expression of an inner love and gratitude. This I do enjoy, but most of all I treasure the association of the season with the life, message, and mission of Christ Jesus. During this period I spend many hours of the day and night in meditation and often "feel" the presence of the Teacher of Nazareth.

Miracles are taking place in the world today—and the world knoweth it not. The grace of God has sent men and women to earth in all ages to show the world the miracle of grace. Travel the world wherever you may—today the earth is filled with His glory. His presence shines in the faces of men and women in every land, so that the longed for day of spiritual freedom cannot be far away.

Newspapers report only the dark clouds of sense moving in front of the heavenly bodies. Good is seldom news. To behold Him walking the earth, striding the skies, filling the minds and bodies of men, it is necessary to open the inner eye and the inner ear and see what is going on behind the scenes.

On one of my recent trips I met a woman to whom people come in such thousands that she can give each one but two minutes, and yet blessings and healings flow like sand through a sieve. The miracle is not only the woman—and a miracle she truly is—but the miracle is that thousands in the world are so spiritually attuned as to find her. I met a man so God-inspired that thousands disobeyed the orders of their church to flock to him to receive God's grace as it flowed through him, and ministers disobeyed their superiors to open the church doors that had been closed to let him minister to the sick, the hungry, the empty.

Never perhaps in all history have so many doctors, psychologists, and psychiatrists come to the spiritual centers of the world seeking for that bread which cometh down from heaven. Never perhaps have so many government officials been willing to listen and to read about the Power which is not a power *over* anything or anybody, but which is just the power of grace.

The miracle itself is that so many are turning from the dead letter of ceremony and ritual to seek the living waters which constantly flow forth from the Souls of the illumined. As the holy men of the East are honored, respected, and revered, so today I see the miracle of recognition being given to the illumined of the West.

All of us need to lose the pride of intellect which denies miracles and becomes childlike enough to behold the miracles which fill the earth at this very moment—not only the miracles of mechanical achievement, miraculous as they are, but also the great miracle, the miracle of God's grace restoring sick minds and bodies and raising up men

filled with spiritual vision to create a new type of government.

Spiritual healing results not so much because of what you *know* as because of what you *feel*. It is the letting go of mental striving and struggling and letting God's grace reveal itself. The greatest miracle in heaven or on earth is God's grace. Spiritual healing comes "not by might, nor by power",[8] but by God's grace; spiritual wisdom unfolds not "by taking thought,"[9] but by the realization of His presence. "Ye shall not need to fight"[10] for "where the Spirit of the Lord is, there is liberty."[11] In God's presence is fullness of life.

In this *Letter* you have read the miracle of my life—the experience of the Christ revealing Itself as a living Presence. Here you read how the consciousness of this Presence becomes the new dimension of life, Christ, and how It appears as our daily good. The great joy in all this is that the Experience came to me when I was living the normal human life of a businessman with most of its human faults and little of its virtues, although it undoubtedly came because of the depth of my longing to know God.

The greater joy came later when I realized that all men may experience God, if so be they truly seek Him rather than seek that which may come through Him. This is the secret. Ponder this all through the holiday season when His spirit is hovering close to the world and ready for entrance—if we but bid Him enter.

I cannot see December roll by without telling you of the deep love and the heart full of gratitude for all of you who constitute my household. But you do understand, I know.

P.O. Box 5308,
HONOLULU,
HAWAII.

[1] Isaiah 31:1.
[2] Isaiah 2:22.
[3] Acts 17:23.
[4] John 20:13.
[5] II Corinthians 12:2.
[6] Galatians 2:20.
[7] John 14:6.
[8] Zechariah 4:6.
[9] Matthew 6:27.
[10] II Chronicles 20:17.
[11] II Corinthians 3:17.

INFINITE WAY LETTERS 1959

CHAPTER ONE: JANUARY

Individual Responsibility

WHEN children are no longer children, the responsibilities of adulthood fall upon their shoulders, and sometimes they come upon sad days because, even though they have reached the number of years which should be the measure of maturity, they are not always prepared for that responsibility. This is doubly true of truth-students. Very few of them are ready for the responsibilities of adulthood in truth, despite the fact that they may have been studying truth for ten, twenty, thirty, or forty years, because the number of years of study is no barometer of the spiritual maturity of a student.

You face a great responsibility when you come to a place in consciousness where your every word becomes a law unto yourself. No longer can you consider yourself a truth-student and at the same time violate truth in your thinking or in your living. Such failure to live truth may not carry with it too severe a penalty as long as this truth is merely a mental process or as long as it is something you think and then mouth as meaningless platitudes.

From the minute, however, that you grow up in truth and realize, “This is really true. I am the child of God; I am the offspring of God; God does constitute my being, and there is a Presence that goes before me to make the crooked places straight. I know now from watching my own life that there is an Influence in my life overshadowing me, that there is a Power over, above, and beyond anything human, physical, or mental”; from that moment you are really an adult in truth, and from then on you are obligated to live the words that you utter, or you will find truth to be a double-edged sword.

Just as human freedom and individual liberty entail serious responsibilities, so does spiritual freedom. Far too many people still think of freedom or liberty as license, the freedom to do anything they want to do, not realizing that freedom really means the freedom to live so that all may enjoy liberty—the same liberty and freedom you enjoy, the same liberty and freedom you want for yourself—so that all may be free to unite for the good of all. Therefore, inherent in liberty and freedom is the responsibility to uphold one another and the responsibility to stand in freedom with one another.

This is even more true of spiritual freedom, but such spiritual freedom can be achieved and retained only as spiritual maturity is achieved. This spiritual freedom,

however, does not mean that a person is free to ignore the laws of God and do anything he may want to do. On the contrary, it places a deep responsibility upon him to love his neighbor as himself. It is the responsibility of every truth-student to attain spiritual maturity and show forth spiritual freedom to the world, because no one can help another, no one can love another, except in proportion as he, himself, has arrived at a place of spiritual realization; no one can give spiritual help to another unless he, himself, is spiritually endowed.

Spiritual Endowment Is a Prerequisite to World Service

The first rule of spiritual wisdom is to forget the world: Forget about doing good in the world; forget your fellow-man. Concern yourself, first of all, with establishing your own spiritual integrity and with realizing your own spiritual identity. Be spiritually endowed, and then, automatically, you become your brother's keeper and you will be putting into practice loving your neighbor as yourself, because spiritual endowment is like the atmosphere of God: It is a rich perfume which escapes from you without any conscious effort. Then you do not have to go up and down the world being a "do-gooder." The mere fact that you are in the world means that some degree of spiritual power is flowing out from you, elevating human consciousness, even at the very time when you cannot see a visible result.

You have no idea what a widespread influence the word you speak this very day may have, but its influence will only be in the measure of your own spiritual endowment. If, instead of concerning yourself with "saving the world," you concern yourself primarily with your own spiritual unfoldment, then, in some miraculous way, God will provide ways and means for the truth you have realized to pour out of your mouth into somebody else's ear—but only because of your own spiritual attainments. You should have but one purpose and that is the development of your own spiritual capacity and spiritual endowment, bringing into activity in your consciousness the spiritual Presence and Power. What use God makes of that spiritual capacity after you develop it is God's business. As in the case of the first years in the training of a concert artist, whose function is not to go out looking for concert engagements, but to practice scales; so your function is to develop your own spiritual capacity.

Establish a Conscious Awareness of the Presence Daily

It becomes your function to maintain a conscious oneness with the Christ of your inner being, knowing that the Christ is the Son of God and is forever one with the Father. When you awaken in the morning, you will say to yourself, "Please, Father, do not let me make the mistake of leaving this room until I have consciously realized Thy presence."

Later, before leaving your home, comes the reminder, “Father, do not let me leave here under my own steam; let me have the assurance of Your presence,” and you sit down again for that moment of contact.

Acquire the habit of turning your thought to the realization that your dependence is on the Invisible, not the visible, that you do not live by bread alone or by anything in the external realm, but that you live by Grace, by every word that proceedeth out of the mouth of God. From the moment you make that a consistent practice, you are an expanding consciousness.

If you have made your conscious contact with God, you will find that every single day God will speak to you: “*I* am with you; fear not. Go about your business; *I* will be there ahead of you.” There will always be something that will be in the nature of an assurance that you are not walking through this life alone or living on your own strength, that you are not working merely with your own limited intelligence. Always there will be a guiding Influence that will know just one thing more than you, yourself, know, that will empower you with one more degree of strength than you, yourself, possess.

As you make your contact with that Presence, first in lesser degree and later in greater degree, It begins to live your life, and you find yourself acknowledging, “I am alive and living, but there is Something more than the little ‘I’ functioning in me; there is Something more than that personal ‘I,’ directing, guiding, prospering, and strengthening me.”

A dozen times a day remember that, as a mere human being, you are cut off from your Source. Therefore, make your conscious union, your conscious contact, and persist in it even though there may be intermittent periods of discord and inharmony. It was Paul who said in substance, “I cannot declare yet that I have arrived at the fullness, but at least forgetting those things which are past, I am going to go forward.”

Through the activity of truth in your consciousness, you will maintain your life under Grace, but do not think for a single moment that on this plane you will ever advance so high spiritually that temptation in one form or another cannot come to you. That temptation, however, is more likely to come in the guise of good than of evil. I doubt that there are many people who have been really touched by the Spirit who are very seriously tempted by what the world calls evil, but I have seen many of them tempted by the world’s good—by fame, wealth, or ease.

Live the Principles of The Infinite Way

There comes a time in the life of every student of truth when he must live the words he declares, because truth must be lived and not merely used as a shield or a cloak, or as a garment to be put on or off at will. Whatever measure of truth the coming generations may accept will be due to what you and I do today. If you and I cannot successfully demonstrate spiritual living and spiritual healing, we have nothing to give to the world. If you believe that this teaching has the possibility of bringing spiritual harmony into your experience, manifested as harmony of health, supply, companionship, and all relationships, you must certainly feel that it has that possibility for the world.

If you believe The Infinite Way is a message which can be made practicable in daily experience, a responsibility rests on your shoulders to live it and to demonstrate it. It is not a responsibility that you owe me or The Infinite Way. The responsibility is first to yourself and then to all those who are seeking a way out of their human difficulties.

The kingdom of God is within *you*, and if you will make the necessary sacrifice and give the requisite devotion, you will be able to make contact with this kingdom of God within you and draw forth harmony, wholeness, and completeness. Recognize then that you do have a responsibility, and that responsibility is to demonstrate the principles of The Infinite Way and, thereby, show forth the personal integrity which is an inseparable part of the Message.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.[1] . . . Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.[2] . . . Your Father knoweth that ye have need of these things. . . . It is your Father's good pleasure to give you the kingdom.[3]

These statements indicate that you need take no thought, you need have no concern for the necessities of life—for supply, health, home, companionship, or transportation—because these things are effects: They are the bread, the form. There is an invisible Something, and it is Its responsibility to provide, govern, maintain, and sustain the harmony of your being. Therefore, your only responsibility is to demonstrate this Infinite Invisible which we call God. Demonstrate the Spirit of God which raised up Jesus Christ from the dead, and It will quicken your mortal bodies also. Demonstrate that, and you will have demonstrated the principle of The Infinite Way.

"For by grace are ye saved"[4]—by this Spirit within you, and when the Spirit of God dwells in you, then do you become the Son of God. Then are you spiritual, eternal, immortal, and undying. That part of you which is of the flesh dies daily, and you are reborn of the Spirit. You learn then that this new you, the "rebirthed" you, was never born. It merely came to light when the Spirit of God touched you. It is after the Spirit of God has touched you that you become the child of God, and then you sow to the Spirit and reap life everlasting.

The Spirit of God first touched you when you were turned to a spiritual teaching. Of your own self, you would not turn to God, but when the Spirit of God touches you, It begins to destroy that personal sense of self, and you begin to "die daily" to that which, heretofore, you had been. All the things which have constituted the major part of your life—the pleasures that you thought you could not live without, your position in life, your wealth, or your intellectual attainments—now begin to be less and less important. One day you awaken and find that their place has been supplanted by an inner drive, an inner desire to know God, an inner devotion to the things of God, and an inner companionship with those on the spiritual path.

Today can be that day of transition for us. If we remember this day as the time when we made the decision to forget "those things which are behind, and [to reach] for those things which are before, [to] press toward the mark for the prize of the high calling of God in Christ Jesus," a year from now we shall have to admit that a transformation of our life is in progress. The human sense of life will never again touch us so deeply: we shall never again be able to hate or to love quite so intensely as before; we shall neither grieve nor rejoice with the same intensity of human emotion. The depth of our vision will continue to bring forth greater and greater spiritual light, wisdom, and guidance, so that

every day will be a day of deeper discernment, a day of greater living in the atmosphere of God than the preceding day. This work will serve as a foundation on which we may build the temple of our body and home, the temple of our individual experience—a temple not made with hands, eternal in the heavens.[5]

The "old man" who has not had the time for spiritual living is beginning to die; the "old man" who has been devoting his life to the baubles of life is dying. This is what happens as one finds his way to this path. It is natural that along the way he may receive some baubles and enjoy them, but he is not seeking them, he is not devoting his life to trying to achieve them. The heart, soul, mind, and Spirit within are devoted to but one thing: to find Him whom to know aright is life eternal, and to rest in Him.

Regardless of what sacrifices must be made, regardless of what engagements must be foregone, regardless of what travels must be undertaken, those on the spiritual path will never rest until they rest in Him, because the Spirit of God has touched them. The world finds rest and relaxation in movies, television, radio, sports, music, and mystery stories, but, even though those on the spiritual path may enjoy such diversions occasionally, they cannot find rest or peace in them. The Spirit has already touched them, and their rest is found in this search.

In The Infinite Way, you show forth by the life you lead that there is Something which makes it possible for you to say that man shall not live by bread alone. There is Something beyond bread—beyond form.

I need take no thought for my life, because there is a Something concerning Itself about me, a Something whose pleasure it is to give me the kingdom. There is a Something, an I *which lives, and yet not "I"! It is the Christ, the Spirit of God in me which lives my life. It is that Something beyond form, but which appears* as *form, filling the seas with fish, the earth with gems, the air with birds, the skies with stars.*

Exercise Your God-Given Dominion

Once you have been touched by this Presence and Power, you must live by It. It must become your experience—the very substance of your body. You do not live by the organs and functions of the body. The organs and functions of the body live by It—the activity of God. If there were not an It, your heart could not beat and your blood could not flow, because it is this It, this indefinable Something, which keeps the organs and functions of the body operating. Through your acceptance of a universal belief that the organs and functions of the body govern your life, you have lost your hope of immortality here and now. The dominion given you by God in the beginning over everything on earth, including your body, you have surrendered to the body by admitting, "Oh, no, I haven't dominion over you; you have dominion over me."

It is similar to a thief going before a judge in court, attempting to justify himself by saying, "I didn't steal; it was my hand that did it." Obviously any such attempt would be ridiculous. Everyone knows that a hand cannot steal, and yet you are guilty of much the same mistake when you say, "He is dead because his heart has stopped beating." Some day you will recognize that your heart only stops beating when you give your

consent: It is the *I* which has dominion, and that *I* is not a man or a woman; that *I* is the principle of life which formed the body in the beginning and which is your identity.

The body did not form itself. *I*, the Spirit of God in man, formed it. "Know ye not that your body is the temple of the Holy Ghost?"[6] Or have you forgotten that this body is not yours, but God's? God has dominion over it. The *I* of your being, that which is your true being, has dominion, but you have retreated into a position where you have permitted your body to have dominion over you.

Some day you must awaken spiritually. For example, you would not let your body steal. In that respect, you are in full control of it; but, because you have fallen afoul of the universal belief handed down through the ages that the body is something which governs and controls your life, you give up the government of your body and let it say, "I am sick," or, "I am old." Life governs your body: The body does not govern life. The same principle that raised up Jesus Christ from the dead will quicken also your mortal body.

Practitioners in The Infinite Way only succeed as they arrive at a state of consciousness in which they perceive the reason for their faith. No one arrives at the practitioner-state of consciousness who has not seen through the physical sense of existence to the absolute truth. When he has achieved that vision, he has what the world calls "the courage of his convictions" which actually is not that at all, but a knowledge of the principles underlying life.

A doctor, watching a practitioner of spiritual healing at the bedside of a dying patient, may say, "You have a great deal of courage not to resort to some material remedy," but I can say to you that no courage at all is involved. What is involved is attaining a state of awareness in which there is an absolute conviction that health is not dependent on the body, but that the body is dependent on an omnipresent state of health. Health is here and now; health is just as omnipresent as integrity, loyalty, or fidelity. The reason we are not experiencing health in its fullness is that instead of looking to health to govern the body, we have looked to the body to produce health.

"Choose you this day whom ye will serve."[7] Everyone who enters the spiritual path reaches a certain point in his experience, a certain day in which a choice must be made, a choice which brings with it the conviction, "I cannot go on this way forever; I cannot continue a partial reliance first in one direction and then in another." This is a difficult day for students because it is usually more comfortable to pursue a policy of vacillation from one extreme to another than to throw off the inertia so typical of humanhood and come to a place of decision.

Every student on the spiritual path has proved that the body does not give health, nor does the body control health. It is health that controls the body, and health is a constituted part of your consciousness. All that the Father has is yours. Therefore, the immortality and eternality of the Father is the immortality and the eternality of individual being. That truth known and realized becomes the health of the body. It takes no courage to give up the use of material remedies the moment one realizes that his health is not dependent upon a form or an effect. It is not difficult to lose a fear of lack when it is realized that it is not money that constitutes the abundance of supply, but the realization of the ever presence of abundance which produces the forms of supply.

By virtue of having been born, you are under the law—the law of cause and effect, the law of environmental influences, the law of heredity, the law of infection and contagion, the law of sin, the law of disease, the law of wealth and poverty. By the mere

fact of birth, you are subject to every human belief that exists anywhere on earth. But from the moment that you turned to truth, you have been freeing yourself from the law, bringing yourself under the grace of the Spirit. For a long, long time on this path, it will be necessary for you consciously to remember that you are removing yourself from under the law and bringing yourself under Grace.

Every day that you, by a conscious realization of God's grace, remove yourself from under the law and acknowledge yourself to be living under Grace, you are dying daily. As that process continues, there is less human reaction to life, and life is lived on an entirely different plane. The reactions are different, and the things of the world run off the shoulders without affecting you in any way.

Know the truth and the truth will make you free. From the moment you begin to understand that life functions this body and that supply is the source of the money you need and use, you are free of the fears of this world and, in a measure, you have overcome this world. The Master said, "I have overcome the world."[8] He did not overcome it by having the wealth of Midas, nor did he have a storehouse full of health upon which he could draw. He overcame this world by knowing that right where he stood was holy ground and that right there was that Spirit in man which maintained him. It is that Spirit, the Spirit which is your consciousness, that produces harmonious forms.

There is only one activity and that is the activity of consciousness. There is only one real sense, consciousness, of which the five physical senses—sight, hearing, taste, touch, and smell—are but extensions. Each one of these senses functions in a different way. Each part of the body functions in a different way: the hands in one way, the feet another, the right hand one way, and the left hand another, each complementing the other and forming a complete whole. Every part of you is an extension of consciousness. That consciousness is God, and, therefore, God is functioning through your mind and body, and through every activity of your life.

In every phase of your experience, you can open yourself to the infinite Source of being, and your life will be lived infinitely, spiritually, harmoniously, and perfectly. "The kingdom of God is within you.[9] . . . I and my Father are one.[10] . . . Call no man your father upon the earth: for one is your Father, which is in heaven"[11]—God." The one Consciousness is your consciousness—God. The one Life is your life—God. Reach back and let It unfold, disclose, and reveal Itself; and It will live Its life as your life, and in that life infinity will be the measure of your demonstration.

* * *

ACROSS THE DESK

The Fourth Dimension of consciousness is attained only when, by the grace of God, we are enabled to relinquish the struggle for the attainment of things and conditions —effects—and abide only in the desire for the realization of God. Having God, we have all. Therefore, seek God alone and *let* the forms of good flow naturally into expression.

It is clear that many of our students are ready for this experience. When *Leave*

Your Nets was published, I thought that that one printing would last forever because certainly only the most advanced students would want it or would be able to understand and appreciate it. Now only a few hundred copies remain, and after this present edition has been exhausted, *Leave Your Nets* will be out of print for a year or more because there are so many books in preparation which have precedence over this one. It is interesting to note that second printings have been made of *Consciousness Unfolding* and *The Master Speaks* in the new revised British editions.

The widespread interest in these publications is evidence that many are ready for progressive and forward steps in spiritual living. Just as the March and October, 1958, *Letters* and the chapter, "Love Thy Neighbor," in *Practicing the Presence*, epitomize the essential principles of Infinite Way spiritual healing, so *The Letters* of November and December, 1958, and of January and February, 1959, point the way for beginning the spiritual journey above words and thoughts. Let me emphasize, however, that without the foundation given in the March and October, 1958, *Letters* and "Love Thy Neighbor" in *Practicing the Presence*, this next step is almost impossible of attainment. There must be diligent application of these principles to every phase of human existence and some measure of success achieved in bringing to light spiritual harmony before a deeper understanding and realization of God can take place.

Why is this? Because a universal mesmerism—a material sense of life—grips the human mind causing it to behold and accept conditions of good and evil. This material sense is broken only as we perceive its nature as but "the arm of flesh"—nothingness or non-power. Until we attain such perception, we fight error, we struggle against evil, we pray to overcome sin, disease, and lack. By the recognition and practice of the principles of The Infinite Way, however, we learn to "resist not evil" and to abandon the chase for its opposite, and thereby find ourselves abiding in the atmosphere of divine Grace.

It really is possible to live by Grace. Blind faith will not attain it, nor will hoping or wishing. Even deserving it will not attain it. "Labour not for the meat which perisheth."[12] Leave the nets with which you seek to catch fish and "follow Me"—attain the realization that *I Am*. Fear not—the loaves and fishes will appear.

This New Year is a good time to turn within for contemplation and introspection: The elections held this last November remind us that "this world" still places its trust and confidence in "chariots and strong horses." The world still pins its faith and hope in might and in power; it still fears the might of "the armies of the alien." Have we given up hope in, and fear of, material force and mental power? Do we still believe that men and governments control the fate of mankind, or, after having voted to the highest of our convictions as good citizens, have we returned to abiding not in governments made by men, but rather in that Temple, that Consciousness, not made by hands?

A thousand million may fall at our left and more thousands of millions at our right —and fall they will—but it shall not come nigh those who no longer place their hope in "princes" or their faith in "man, whose breath is in his nostrils."[13] We cannot help our world by attempting to change things, conditions, or men, but only by a conscious contact with God through meditation, a contact which brings the very presence and activity of God into immediate experience.

Our students around the globe are now proving that they can mitigate and even dissolve some evil conditions and bring harmony to light in their communities by the practice of meditation and through a conscious contact with God. Therefore, in every

circumstance, bring the actual presence of God to the scene through meditation. By daily realization in meditation of God's grace here and now, be a light, not only to your family and fellow-students, but to your community—even to your enemy.

Except the Lord build the house, they labour in vain that build it.

—Psalm 127:1

Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal, universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of Soul; therefore, we know liberty without license; we are a united universe without physical limits; a divine service to God without ceremony or creed. The illumined walk without fear—by Grace.

—*The Infinite Way.*

We are united in a spiritual bond of consciousness, and the meditation of each of us is a benediction to all of us. And because we are "two or more" united in His consciousness, we shall lift *all* men unto us.

[1] Matthew 4:4.
[2] Matthew 6:25.
[3] Luke 12:30, 32.
[4] Ephesians 2:8.
[5] From the author's *The Art of Meditation* (New York: Harper and Brothers, 1956), pp. 135-136; (London: George Allen and Unwin, Ltd., 1956), pp. 135-136.
[6] I Corinthians 6:19.
[7] Joshua 24:15.
[8] John 16:33.
[9] Luke 17:21.
[10] John 10:30.
[11] Matthew 23:9.
[12] John 6:27.
[13] Isaiah 2:22.

CHAPTER TWO: FEBRUARY

A Lesson to Sam

NOW, Sam, this lesson is important because it is not just a lesson for one day. If you are faithful in putting this lesson into practice, it will be sufficient for the rest of your life, even if you never receive another one from me.

I have been thinking about your going away to school and of how you will be able to live The Infinite Way when you are away from our personal influence, your mother's and mine, and when you may not do too much reading in my books. While I hope that you will do some reading each day, if only a page in one of my writings, even more would I like to have you learn this lesson, which I am about to give you, so well that, if you were alone on a desert island or out in a rubber boat in the middle of the ocean and had no person around you and no books with you, you could still survive and demonstrate your safety, your security, peace, food, clothing, housing, and everything necessary for your unfoldment.

I want to tell you the secret that has brought me happiness, joy, success, prosperity, and the ability to be of help to my fellow-men and to children throughout this world. I want you to know that secret so that you can go and do likewise.

Whenever you are faced with any problem, whether it is one of health, one concerning your lessons at school, or let us say one that concerns your relationship with other boys in school or with your teachers, here is your first step: Get comfortable; close your eyes; put your feet on the floor; and now remember that God is closer to you than breathing, nearer than hands and feet. Right there, where you are standing or sitting or playing, God is. You have only to close your eyes, get quiet for a moment, and God will solve your problem.

It may sound strange to you that you don't have to tell God what your problem is or that you don't have to ask God for any favors, and that you don't even have to make any statements or affirmations: All you have to do is to close your eyes, get still for a moment, and realize that God is as close to you as inside your own chest. Then be patient for a few minutes, and the Spirit, Itself, will take over. If you need help with your lessons, that instruction will come forth very quickly, just as you have seen here in our work together that, when you have been stuck with a mathematical problem, instead of my working it out for you, we meditated. And then when you went back to the book, you found the answer as plainly stated there as if it had been written out especially for you.

So it is, if you have a problem in your studies or if there is some subject that you are not properly grasping, stop what you are doing for a moment, close your eyes, and realize that God is right here, closer to you than breathing. Wait for just a minute or two, and you will find that God, who is the divine intelligence of your being, knows that you

are coming to Him, and what you are coming to Him for. Always remember that it is God's good pleasure to give you the answer. In fact, it is very much like a radio station: God is always talking to you; God is always revealing the answer to every problem, whether it concerns your lessons, your health, or your human relationships; but you cannot receive God's guidance, direction, protection, or support unless you are tuned in to accept it.

It is like your sitting here in this room and receiving instruction in spiritual wisdom from me. But suppose that you had your ears closed and weren't listening, or suppose you were outside playing, or suppose you were downtown at the movies, how then could you receive that which I so willingly offer you? The answer is: You couldn't.

Now, as a human father, I would gladly give you every spiritual secret I have, just as readily as I would give you every dollar I have, if these would prove a blessing to you. But do you not see that I cannot give you any of these things unless you are receptive to them, unless you are giving back in return your attention, your gratitude, your love, and your obedience?

Just so it is with God. You must give God obedience, attention, loving-ness, not by loving a God whom you cannot see, but by loving the boys and girls with whom you come in contact, and your teachers. Always remember, as you leave this home, that you are to express the same respect toward the boys and girls whom you meet as the mutual respect that you have witnessed taking place in this home. You know the love and the respect there is between your mother and me and between you and me; and you know that, when your mother and I go out into the world, we give this same love and this same respect to everyone we meet. That is the example you must follow and carry out into practice. And why? In order that you may receive God's grace, because even though God is present with you, you cannot receive God's grace unless love, joy, and respect fill your mind and your Soul.

Each one of us is responsible for himself. There is no God sitting up in a sky, looking down upon you and judging your actions; but there is a God-center within you that knows everything you do and which brings back to you that which you send out. Therefore, the love and the respect that you send out are the love and respect that you get back, and not only that, but they are pressed down and running over.

Now, even though you went out into the world and loved your neighbor as yourself and were humanly good in every way, this would not be enough, for that is only fulfilling the Ten Commandments, and what you are now being taught is how to fulfil the Sermon on the Mount.

The Infinite Way is really a revelation which says that you do not have to speak to God, but that you must have periods of the day or the night when you listen to God; and even though you may not hear a voice, remember that just by opening your ear to God and being silent for a minute or two you have permitted God to rush into that vacuum which you have created.

It operates like this: Close your eyes; put your feet on the floor; listen way down inside of yourself; and then remember that this day which lies ahead of you is now God-governed, God-protected, God-maintained, and God-sustained because you have consciously opened your consciousness to the presence and the government of God. Remember that if you do not do this every morning you go out into the world just as a human being, subject to all the trials and tribulations of the human world, and without

divine guidance.

Actually, at your age and with the teaching that you have had here in your home, you should be ready to have four periods a day—early in the morning, at noon, about dinner time, and before retiring—in which to take two minutes each time just to sit down and turn within and say, “Here I am, Father: Speak, Lord, Thy servant heareth. I am obedient to Thy will.” And then just be still for one minute. I can promise you that if you do that, your life in school will be a success, and even more than that, you will be laying the foundation for a completely God-governed life.

What the world does not always understand is that it is not too important whether you go through church rituals or church forms of ceremony. A church can be helpful if you go to it with your mind open: It can be an opportunity for you to be quiet and hear the still small voice. Therefore, I say to you that if the boys in your school go to a church service, I would certainly suggest that you also go to the service—and remember, this is only a suggestion, for your life is free for you to make or to break—and if they go through a ritual, you go through it; if they go through forms of worship, you go through them. Because all of you are united in that service in the name of God, it can do you a great deal of good; but the real good comes because you are there to acknowledge God’s grace and God’s glory.

The important thing that I want you to see, Sam, is that, in any instance and in every instance, at any moment of the day or night, God is instantly available to you merely by closing your eyes and inwardly listening. I’m trying to emphasize that it isn’t the statements you make, it isn’t talking to God, it isn’t asking God. None of that is necessary because the secret that I have learned is that God is infinite intelligence and He already knows our needs, even before we do. The way God fulfils our needs is through our inner listening—not through our talking, not through our saying words or thinking thoughts, because the Master said, “Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. . . . Your Father knoweth that ye have need of these things. . . . For it is your Father’s good pleasure to give you the kingdom.” Do you see that?

It is His good pleasure to give you the kingdom, and God does not even hold you in punishment for your sins. Even though you make a mistake, even though you commit a sin, if you are truly repentant in the sense that you realize that you have sinned and that it wasn’t right, in that instant you are forgiven. You do not carry around the penalty any longer than you carry around the obstinacy of believing you are right when you know in your heart and Soul you are wrong. Do you understand that? You cannot go around and do wrong and not acknowledge it to yourself and expect that you can receive God’s grace.

You receive God’s grace every time you acknowledge within yourself, “I know I’ve done wrong,” or perhaps, “I don’t know that I’ve done wrong, but if I have, God, wipe it out, because it wasn’t intentional. I never mean to do wrong, but always want to do unto others as I would have others do unto me.” In that way, you purify yourself. I have been healed of illnesses merely by asking God’s forgiveness for my sins; and of course, my sins are not major ones because you know that is not our mode of living. But whatever it is—when we are guilty of holding people in criticism or condemnation, or when we are not loving enough or forgiving enough—we are sinning against the Holy Spirit. So it is a wholesome thing once in a while to go to God and say, “I realize that

humanly I haven't been perfect; therefore, forgive my sins, forgive my trespasses, and let's start all over again."

In this way, Sam, you will learn the greatest lesson that I have ever learned, and that is that the place whereon I stand is holy ground. God is right here where I am, and God is available the very minute that I stop talking and stop thinking and turn within in humility, acknowledging God's grace, God's power, God's Spirit within me, and then relax for just a minute or two and let that Spirit take over. That really is all there is to the whole Infinite Way.

All the writings of The Infinite Way are only for the purpose of leading people to this revelation of God's omnipresence and ever availability, without taking thought, without words, without anything except the humility to sit or stand or lie down, close the eyes, and acknowledge, "I, of my own self, can do nothing. 'The Father . . . me, he doeth the works. . . . Speak, Lord; for thy servant heareth,' " and then wait just one minute or two minutes before you get up and go about your task. If you learn to practice this four times a day as I suggest, it will not be long before you realize that you are doing it many more than four times a day.

And now, just one thing more. Never forget that one of the greatest statements in the Bible is, "In all thy ways acknowledge him, and he shall direct thy paths." This means that, when you awaken in the morning, your first thought has to be, "Thank You, Father, for this glorious day that is before me." When you eat, you stop for that blink of the eyes as you know we do here in the home, and even if all you say to yourself is, "Happy days," "Good appetite," or whatever it is that you want to say with your lips, you mean with your Soul, "Thank You, God, for setting this table." Right?

So it is that when you go out to play blink your eyes, and realize, "Thank You, Father, for Your presence." When you go swimming, when you participate in sports, when you do your homework, acknowledge God's presence there; and then you won't have to rely on your own ability because, if you do, I can tell you in advance that you will not be equal to it. I know because, alone, I am not equal to my job. If it were not for God's grace at every step that I take, this work that you witness here could not be done.

Well, Sam, I don't know that anyone could add anything to this, but if so, I'm sure that it will be done some day. I am going to have this typed for you so that you can read it over once in awhile as a reminder. This is the secret of life and, with this that I am giving you now, you can carve out for yourself a grand life of service to others, be a blessing to yourself and a joy to your parents, and the whole thing for the glory of God.

Always remember, God made you, and therefore any good thing you do is to the glory of God. Your parents brought you into this expression and are your human guardians, supporting, supplying, and protecting you; and on the human plane, every good thing you do becomes a glory to your parents, something in which they can take pride. And so, you have your spiritual Father, in whom you should glory and to whom you should give glory, and you have your human parents, to whom you should give the opportunity to glory in your accomplishments.

BE A TRANSPARENCY FOR GOD

God is absent from the human scene except where the consciousness of an individual becomes illumined, and then the Light which is God shines through that transparency. From the moment Moses had his great illumination, his facial expression and bodily appearance changed; in fact, his whole life changed to such an extent that it was possible for him to liberate the Hebrews from Pharaoh and lead them across the desert and through the wilderness into some measure of freedom. Until the illumination of Moses, God was absent from the experience of the Hebrews, and it was only through the enlightened consciousness of one man, Moses, that He became visible and tangible to them.

When you as an individual become illumined, you are then the transparency through which God reaches, not only your experience, but the experience of those with whom you come in contact. One individual such as a Moses or a Jesus receives the light and plays a tremendous part in history, bringing light, illumination, and human betterment to the world; but because there are not more men and women of the world who are touched by that same Light, the world retrogrades and goes back again to its slavish devotion to material forms.

As human beings, we are barriers to God, and God cannot break through, because God cannot manifest Himself on earth through a human being engrossed in materiality: It is only the human being who has "died" sufficiently to his humanhood who is capable of receiving light or spiritual illumination, thereby becoming the transparency through which God can appear. And then it is that the grace of God penetrates the particular part of the world where that spiritual light is. Those people who have received some measure of spiritual light—and there are some in every part of the world—are a blessing and a benediction to their particular world.

Paul felt that he had not yet achieved, but forgetting those limitations which were behind, he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus."[1] No one can yet claim to be Omniscience, yet everyone can claim Omniscience to be the measure of his mind, Soul, Spirit, and body. Everyone can reach back into that Omniscience which is his individual being, and let It flow, and It will come forth in the measure of his understanding today. Tomorrow, It will come forth in greater measure and next year in still greater measure. There can never be a limit to the unfolding consciousness which you are when you go beyond the reasoning, thinking mind.

Only in your meditations are you receptive to the flow of divine Wisdom, and only through these meditations can you develop the sense of being used by God, of being an instrument through which God flows. Only in meditation can you let go and rest in the realization:

Thank You, Father, that there is nothing to heal, nothing to overcome, and nobody to reform: There is only a resting in Thee, a resting in the sufficiency of Thy grace. In that resting, I am no longer under the law of good and evil, no longer under the law of strength and weakness, no longer under the law of threescore years and ten, no longer under the law of the calendar or men's beliefs which change year by year: I am subject

only to Thy grace.

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

Deuteronomy 10:12

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Micah 6:8

Execute true judgment, and shew mercy and compassions every man to his brother:

And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

And let none of you imagine evil in your hearts against his neighbour.

Zechariah 7:9, 10; 8:16, 17

Let the power of Truth use you. Let the power and the presence of God use you. Be a transparency; be an instrument through which the divine Power flows.

ACROSS THE DESK

Have you realized the secret of the December, 1958, *Letter*? Do not file that *Letter* away until it has yielded at least some measure of what it contains.

My mail always abounds in questions, and the most frequent question is, “Why? Why do I not make more rapid progress? Why do I not receive healing? Why do I not find companionship or home or supply?” The answer may not always be the same, but nearly always the question, “Why?” can be answered as follows: Consciously or unconsciously, the questioner is seeking something. This may be the natural thing for the beginner since most of us come to the search for God because of some problem or some lack in our lives. And usually our problem has been solved or our lack met through the consciousness of a dedicated practitioner or teacher.

Did the solution of our problem turn us to the search for the principle of the demonstration, or did it merely send us out seeking more demonstrations? To what extent have our many healings inspired us with either a deep love of God or a craving to know God aright?

There is but one solution to our unsolved problems: the attainment of spiritual realization, the awakening of the Christ-nature within us. Each one of us must eventually embark on the search for the Holy Grail—the awakened consciousness.

There is but one way to world peace, and that is to live by Grace instead of by the sword. But the world cannot live by Grace until individually and collectively it has

received inner illumination.

Inner light, or Soul-awakening, is attained as we turn from the chase after health, home, and companionship and seek diligently the awareness or revelation of our spiritual nature. Our study, the practice of The Infinite Way principles, and meditation will achieve this for us, and never again will we find it necessary to seek the things of "this world."

Go back, again and again, to the December, 1958, *Letter.* Let its spirit fill you. It contains my dream for your attainment. For many years I have had this vision, and nowhere in my writings is it so clearly set forth. When you read this *Letter* of December, you are glimpsing my vision.

Some of our students who have been with me many years will now understand what I meant when I told them that I know nothing about how to get health or supply. One thing only do I know, and that is that the longing to know God eventually became an inner spiritual experience, and ever since then it has been possible for me to commune within and to receive impartations of Truth, Light, and Grace. Outwardly this has appeared, not only as my health, supply, and companionship, but also as the entire Infinite Way activity.

Another answer to this question of "Why do I not make greater or faster progress?" is that the word God too often is a stumbling block. The old theological sense of God persists: We consciously or unconsciously continue to think of God as some super-figure who can and does withhold our good, either for some sin of omission or commission, or because we have not discovered the correct form of prayer, or, even as some people believe, the correct posture or breathing, or we think we are not sufficiently "good."

Let us begin here with the understanding that we are not seeking God for any reason. Actually, we are not really seeking God, since I and the Father are already one, and our need is only for a *realization* of this oneness.

In the stillness of our being, there is a transcendental Power, a spiritual Activity, which dissolves the mistakes of mind and body and changes our nature and bodily form and functions. This transcendental Presence is awakened in us as our spiritual reading, hearing, study, and meditations become a larger part of our daily experience. This transcendental Activity takes over our experience in proportion as we relax from mental thought-taking, as we rest from trying to make something happen by virtue of our thoughts or statements, and as we succeed in being inwardly still.

Since this power and presence of the Spirit is never outside of you or beyond your reach, since it does not have to be struggled for, you will attain it more quickly by knowing that it is already closer than breathing, and then by relaxing and resting in It. You do not need words or thoughts to bring It to your experience. It is already there. Know this, and in the assurance of It, rest and relax.

Look up the word "transcendental" in your dictionary and live with this word, always associating it with your own inner being. You carry this Presence with you wherever you go, and It will govern every phase of your life—as you live It, love It, relax and rest in It. This transcendental Power is what the world of religion calls "God with us," or the Christ. But It is more than this: It is *your* spiritual nature, the gift of God in you.

A PROGRAM OF STUDY FOR 1959

During November, obedient to the "still small voice" heard in Holland, I remained at home in retreat at Halekou. Then in December, a number of students came to Hawaii from the Mainland for periods of meditation and instruction; but throughout this entire period, the unfoldment begun in Holland has continued, and where and when it will end, I do not know at present, but I shall continue to remain here at home until the Voice tells me to travel.

Meanwhile, in order to prepare for whatever further work is given us to do, I ask all of our students who have access to tape recording groups to study well the 1956 work which embodies the revelation on the first and second chapters of Genesis and the Sermon on the Mount. Following that, a thorough study should be made of the 1957 Halekou Glasses and the 1958 work which includes the Adelaide Healing Class, the two 1958 Chicago Classes, the 1958 New York Class, the Manchester, England, Closed Class, the London Advanced Class, and the London Open Class. With this study, you will be ready for anything that may be given you to do, and certainly you will be active in the healing work.

For those who do not have access to the tape classes, there must be further preparation through the study and practice of *The Art of Meditation* and *Practicing the Presence* and the study of the healing work found in *The 1957 Infinite Way Letters* and the March, October, and December, 1958, *Letters*, as well as the chapters, "Love Thy Neighbor," in *Practicing the Presence* and, "The New Horizon," in *The Infinite Way.*

I realize that this is a difficult schedule—one which demands dedication to the work—and, therefore, I shall expect only those students to follow it who are intent upon God-realization. To such serious students, no effort will be too great to attain that goal through the development of spiritual consciousness.

Is it clear to all Infinite Way students that spiritual healing and harmony in daily living are the fruitage of an attained spiritual consciousness, and that this consciousness is developed and achieved only by the study of the correct letter of truth, by the practice of these healing principles, and by contemplation and meditation leading to conscious communion with the Source of your being—the Kingdom within you?

[1] Philippians 3:14.

CHAPTER THREE: MARCH

The Secret of the Resurrection

THE majority of people in this world believe that, because they wake up in the morning, manage to stay alive during the day, and finally are able to go to sleep at night, they are living. That is not living: That is merely existing, but the hopelessness of such existence is not apparent to the average person until he discovers what a real living of life is.

Oriental philosophy refers to the endless routine of waking up in the morning, struggling through the day, and then being so grateful to get into bed at night, only in order to repeat the process the next day, as being on the wheel of life. It is like a merry-go-round—round and round it goes, but it never goes anywhere. Round and round, yet standing still! That is typical of the human being who lives a life of waking up in the morning, struggling through the day, and happily going back to bed at night. And why is he so happy to get into bed at night? Because he is going to wake up in the morning and go no place all over again. It is fruitless—an endless struggle for survival without any real purpose.

There is a wholly different life that comes to the awakened soul, a life in which living is not just a succession of waking up and going to sleep, eating and drinking, but in which there is a succession of delights during both day and night. It is the life in which the "my peace I give unto you"[1] is not an idle dream, nor is it an impossible one.

Some people imagine that "My peace" is merely a round of days and nights without pain or without lack, but it is more than that, much more. There may even be some problems after the state of consciousness known as "My peace" has been reached, but they are not too important when one has the vision of the new world—of "My kingdom," that Kingdom which is not of this world. As a matter of fact, even if a person's days were filled wholly with happy human experiences, that is not the spiritual kingdom. The spiritual kingdom is neither lo here, nor lo there, nor is it health or material affluence. The spiritual kingdom is something that no human being can ever encompass because a human being has only the mind as a means of cognition, and the mind of man cannot encompass the realm of God: Spiritual consciousness is necessary for that, and through spiritual consciousness comes the resurrection from humanhood into "My kingdom."

Some people are born with a fully developed spiritual consciousness and some with a measure of it, but most people have to cultivate it. The spiritual literature the student reads, the spiritual lectures he hears, the spiritual companionship along the way—all these help to lift him up and resurrect him from the material concepts in which he is entombed. When he is in the company of the spiritually minded, he is above material sense; whereas the more he holds himself in the companionship of the materially minded,

the more he holds himself to the wheel of life—going round and round but getting nowhere.

Life Cannot be Entombed in the Body

There are certain principles of The Infinite Way which an advanced student should know and which will aid in freeing him from the wheel of life. One of the most important of these is the principle that we are not in the body. At this moment, that may not seem to be of too much importance, but sooner or later it will be realized that this is the ultimate and the deepest secret of life, and the one which produces the highest demonstration of spiritual living.

We do not live in our bodies, nor are we the body. For that reason, no one should ever make such a statement as, "I am ill," for *I* am never ill. The body may be ill, suffering and in torment, but not *I*—not *I*, for *I* am not in that body to be ill. *I* am nowhere around where the pain or discord is, because *I* do not inhabit this body.

When the first glimmer that you do not live in your body comes, it causes you to look yourself up and down, in and out, when you are in meditation, and ultimately it will bring you to the realization, "Certainly, *I* am not in these knees, in this stomach, in this chest, nor am *I* up here in the brain. I know that *I* am somewhere else."

Eventually you will begin to realize the nature of that word *I* and you will see that you have been finitizing the word *I*: You have been using it in a purely limited personal sense as if there were an "I" separate and apart from the *I* which is you, as if the *I* which is you were something separate from the *I* which is my identity. The fact that some people are healthier than others and that some are wealthier than others is based on that very belief of a separate selfhood apart from the one infinite Selfhood which is God.

When you catch a tiny glimpse of the truth that life is not entombed in the body, you will understand the meaning of the Resurrection. It is true that Jesus was entombed, that is, confined in a tomb, just as today it appears that human beings are confined to their bodies. But when the tomb was opened, was Jesus there? No, he had risen. The Christ, the divine Self, could not be entombed: The Christ, your divine Self, cannot be entombed in a body, and some day the realization must come, "I am not entombed in a body; I never was entombed in a body. I live and move and have my being in God—not in the tomb of material concept. I abide in the word of God, and the word of God abides in me—not in the body."

I *Govern the Body*

There is no place in the body where the word of God can be hidden, and yet the commandment is to "abide in me" and to let "my words abide in you."[2] When the

spiritual perception of that is achieved, you will be able to look at this body and understand:

I—*the very* I *upon which I have been meditating—was given dominion over this body.* I *was given dominion over everything on earth, beneath the earth, and above the earth.* I *have dominion over this body;* I *govern it*; I *feed it;* I *care for it.* I *take my body out of this world where it has been at the mercy of weather and climate, of food, and of calendars that testify to the passing of time.* I *take my body out of the carnal mind by realizing that this body is my precious possession, given me of the Father.* I—*not calendars, wind, or weather—was given charge over this body which has been entrusted to my care.*

If we inherit some valued possession such as a diamond, a jade statue, or an oil painting, we frequently take better care of it than we do of our own body. Over such material things, we almost invariably exercise dominion; but, when it comes to the body, we seem to think that it can take care of itself. The truth is that the body must be cared for much more tenderly than any work of art, only in a different way. It is not cared for by fussing over it: It is cared for by a kind of divine indifference which stems from the realization that *I* govern the body and that this body is the possession of my spiritual being.

There is no need for a person to worry about any organ or function of his body any more than he normally would be concerned about his breathing, digestion, or elimination. All those things the *I* cares for unconsciously. Therefore, let *I* govern the entire body. How? By realizing ten, twelve, twenty times a day:

Thank You, Father, I *am not in the body:* I *govern the body;* I *have dominion over the body;* I, *the very Spirit of the Lord God, is the principle and the law unto my body. Knowing that* I *am not in the body, but that* I *govern it, I give my body to my divine Self for Its government.*

Once you understand *I* to be the governing and maintaining principle of life and then accept the body as Its instrument, you can readily understand that the determining factor in what the body does or does not do is the *I*. *I* am the principle; *I* am the law unto the body—only *I*. And then you begin to realize that your body is just as immobile as this paper is—unless *I* am in charge. But when *I* am in charge, every member of the body—the whole body—responds.

Your body is more subject unto you than is your automobile which, even though it may be the most expensive and luxurious in all the world, stands motionless until some intelligence moves it. So it is with your body. Your body can do no more of itself than can your automobile. At this moment, if you are not alert, your body is responding to the weather, to the climate, to the food you eat, to the day of the month, or to how many years the calendar says it is since you were born. Your body is responding to influences outside of you over which you have no control, unless you have begun to perceive the nature of *I* and have taken hold of that body:

See here! No more wandering out here in a human world for you! You live in me, and I *govern you.* I *am not in the body: The body is in me and is subject to my government and control, just the same as my pocketbook is. My pocketbook does not find itself wandering all over the streets and doing what it wants to do. It remains completely under control. And so does my body remain under my control because I am not in the body:* I *am the law unto the body, and I have God-given dominion over the body.* I *am the*

substance of the form of my body.

My body is the out-picturing of my state of consciousness, and if my body is not looking as well as it should, or feeling as good as it should, it is out-picturing my state of consciousness, and it is my state of consciousness about which I must do something.

What can you do about your state of consciousness? Humanly nothing, but you can lift your consciousness by realizing that consciousness is *I,* and *I* is not a human being with limited vision or limited wisdom. *I* is the very offspring of God, God's own Selfhood expressing Itself individually. *I* is not human: *I* is divine. *I* does not have to control the body by conscious thinking or psychological beliefs. *I* left to Itself governs the body: *I* knew enough to form this body, therefore *I* knows enough to govern this body and maintain it and sustain it. My part is to realize the truth, and the truth is that to know Him aright is life eternal.

"*Whom Say Ye That I Am?"*

The way to an eternal and an immortal body is to know God aright. How can you do that? By discovering your true identity and learning who *I* is. Understand why the Master asked the question, "Whom do men say that I the Son of man am?"[3] and then asked, "Whom say ye that I am?"[4] Why did he rephrase his question and change it from "Whom do men say that I the Son of man am?" to "Whom say *ye* that I am?" except because he knew that there were bound to be two different answers? He knew that men would look at him and see him only as the young Jeshua whom they knew as the carpenter's son or as Mary's son or as a carpenter or a Hebrew rabbi. But when he asked his disciples, "Whom say *ye*?" he expected an answer from an enlightened consciousness. And that answer was, "Thou art the Christ."[5]

Any human being in the world can learn to identify you by name, by your birth date or birthplace, by your nationality or race. But if you ask an illumined person what your identity is, he will respond, "I know thee who thou art: Thou art the Christ, the Son of the living God." Eventually every seeker comes to that place in consciousness where he knows his true identity and where he begins to realize, "I am not in this body: This body is mine, and I was given dominion over it."

You may have thought that this body is your Self, and, thereby, may have identified your Self with the body; but this body never was you—it was yours; it is yours. There could be no truth at all to immortality if this body were you. No, there must be something besides this body.

In higher moments of spiritual uplift, students may have the experience of either being about eighteen inches in back of their body and seeing their entire form, or they may find themselves standing right beside themselves, and then they know that, although their body may be standing there, in reality, *I*—the *I* of them—is standing here, there, and everywhere.

These are not unusual experiences. In fact, they are very common to the advanced student, but no advanced student would deliberately attempt to bring them about, because he would know that he could not succeed. Such experiences come to the student only

through Grace, naturally and of their own accord, but it is almost certain that they will not come while the student is wholly absorbed in living a mortal, material kind of life. They will only happen in those moments when he is "absent from the body, and . . . present with the Lord,"[6] present with the Lord through his moments of meditation.

No student should try to leave his body; he should never try to make a demonstration of this nature, nor should he ever try to make an occult or spiritual demonstration of any nature, because to seek any such phenomena is a wrong desire. There is only one right desire in The Infinite Way and that is to know God: "And this is life eternal, that they might know thee the only true God."[7]

In seeking and searching to understand God, the nature of God as *I* was revealed to me, I learned that God cannot be revealed by such terms as "Mind," "Soul," "Spirit," "Truth," "Life," or "Love," because those are words out here separate and apart from the thinker, and God cannot be something separate and apart from the thinker. When you ponder that, you discover that the thinker is *I*, because *I* am doing the thinking.

The only word that describes God, and which is not objective to the thinker, is *I*. When you comprehend that, you have the secret of life—the secret of the Resurrection—because in the *I* that I am are my supply, my opportunity, and my talents. In the *I* that I am are the grace of God and the law of God. The *I* that I am is the embodiment, the fullness of the Godhead bodily. All this is embodied in the *I Am*.

All Good Is Embodied in the I *of Individual Being*

As this is discerned, you perceive that you need nothing from anyone out in the world. You can share with anyone and everyone, and they can share with you, but no one needs the other because each one is Self-complete in God:

I *am Self-sufficient;* I *am Self-contained. "I and my Father are one"*[8] *and all that the Father has is mine. That allness includes companionship, opportunity, art, gifts, talent, and supply unto eternity—an infinite amount of it, even to twelve baskets full left over. All of this is embodied in the* I *that I am which I demonstrate in proportion as I release everyone in the world, as I loose every person and let him go in the realization that we owe one another nothing, but to love one another. That is all.*

Because "I and my Father are one," all that the Father has is mine; and therefore, I am not dependent on "man, whose breath is in his nostrils."[9] *I am not dependent on the good will of anybody. I and the Father are one, and that oneness makes it possible for me to share abundantly and infinitely with all.*

In proportion as you know this truth, it sets you free to share with anyone you like, in your family or out of your family, as abundantly as you wish to share, with no restrictions and with no limitations. It really makes no difference whether those with whom you share deserve it or not. It is your good pleasure to share, just as it is my good pleasure to share this message that has unfolded in my life and my joy to carry it around the world. What reaction it sets up in those who hear it is their demonstration. Those who recognize that they are being offered the "pearl of great price"[10] benefit by it. Those who do not miss it for the time being, until they hear it somewhere else at some other time.

When you understand *I*, you will understand that everything is embodied in that *I* which I am and which you are—even this message of truth. If this message were not embedded and embodied in my consciousness, how could it flow out from me to you? Do you see that? It is of God, but because it is of God, it must be embodied within me and within you, for *I* and the Father are one. Therefore, anything at all that you can conceive of as being in and of the Godhead, you must begin to understand is likewise in you.

If you have been expecting your good to come to you, you have missed the way. You must give up all desire for good to come to you; and instead of such vain desires, you must open out a way for good to escape from you, because you embody within you every bit of truth, life, love, bread, wine, and water, even the power of resurrection—everything is embodied within you because it is embodied in God, and *I* and the Father are one.

"The earth is the Lord's, and the fulness thereof,"[11] but all that the Father has is ours because of our relationship of oneness with the Father. Sometimes it is impossible to see how each one of us can embody all of the Godhead, but it becomes very simple to understand this point if we consider the subject of morality, honesty, integrity, or loyalty. Can morality or loyalty be divided and each one of us embody five percent of morality or loyalty? No, each of us claims for himself the wholeness because that is the nature of loyalty and morality. These are qualities of God; therefore, they are equally ours because of our relationship of heir with Christ in God to all the heavenly riches.

"Ah," but you say, "certainly those qualities are spiritual, but I am not talking about them; I am talking about supply." When you say that, you indicate that you are thinking of supply as material and of those other things as spiritual. Do not make that mistake. Supply is as spiritual as loyalty, morality, or honesty, because supply is Spirit. It is the law of God working in you. The dollar bill and the pound sterling are not supply: They are forms of supply, just as this body is not *I*, but the form of me. *I* am separate from the form, and so supply is separate from any dollars or pounds I may possess.

You are the law and the substance unto your supply, and your pounds or dollars are but the outward expression of that supply. The more you realize that you embody the fulness of the Godhead, that "the earth is the Lord's, and the fulness thereof," and that all that the Father has is yours, the more dollars you will have to share with others, and the more you will have left over. But as long as you think that pounds or dollars mean supply or that they are your personal possession, you shut yourself off from supply.

The earth, which is the Lord's and the fulness thereof, is mine—infinitely mine—but only because "I and my Father are one". It is my oneness with God which constitutes my oneness with all spiritual being. As myself alone, I *would be as the branch that is cut off and withereth, but by virtue of my oneness with God, the infinity of the God-life is mine.*

Oneness is the truth of being, but if you are to witness your own resurrection above lack and limitation, that oneness must be realized. Whether the need is for a truth or a dollar bill, a hotel or an airplane reservation, always turn within for its fulfillment. Never do I, and never should you, make a human move without first turning within. Waking in the morning, my very first act is to meditate and to continue that process of turning within, thirty, forty, and fifty times, during the day and night, because I of myself know nothing, I of myself am nothing, and I of my own self have nothing. Whatever I have or whatever I express is only by virtue of my oneness with God. Therefore, I must

turn to that Source which is not within my body, but which is Itself the Within-ness, within consciousness. Then whatever the next need is, I am made aware of it and of its manner of fulfillment.

"Not my will, but thine, be done"[12] is nothing but words unless it is carried out by actions, and this can never be done unless there are countless periods of meditation during the day and night to find out what the will of the Father is. This constant turning within for guidance, direction, and fulfillment dispels material sense and reveals the risen Christ.

The Resurrection, properly understood, shows us that the imprisoned Christ, which seems to be locked up in this tomb of human experience and in this human body, really is not there at all. When spiritual illumination is achieved, it is discovered that *I* never was confined to a body or to an environment, because *I* am infinite, unlimited, divine Consciousness.

* * *

TRANSCENDENTAL CONSCIOUSNESS

Students on the spiritual path are continuously condemning themselves because they do not have spiritual experiences or do not hear the still small voice or because they do not feel that inner peace which passeth understanding. Often they feel that if they have been on the Path three years, or five or ten, and in all that time have not had any significant spiritual experience, that this way is not for them, or that perhaps those who claim to have had those experiences actually have only experienced their own imagination.

All of this doubt, uncertainty, lack of spiritual awareness, or even self-condemnation stems from the fact that the student does not realize that a human being with the ordinary materialistic human consciousness cannot have this experience. The young student seeking to know God or to have spiritual experiences, or inner illumination, will have to learn that, before such experiences can come to him, it is necessary that he have a developed spiritual consciousness, the Soul-faculties or power of spiritual discernment, through which these experiences can come.

From the beginning of his study, then, the student should be concerned not so much with attaining the God-experience, with gaining an inner light or seeing a vision, but rather with developing the consciousness through which such experiences come. This consciousness is developed by reading the writings and the revelations of the spiritually illumined men and women of all time. This, of course, requires discrimination as to what constitutes the illumined literature of the world, since much that passes for such writings represents but an intellectual repetition or a personal interpretation and personal version of experiences the spiritually illumined have actually had.

Even in the reading of the scriptures of the world, it is necessary to pray to be spiritually guided in this reading so as to be led to that which is the result of illumination, and not that which represents thoughts and opinions, and to pray before such reading so

that the spiritual interpretation of the scripture may be given the student, rather than its literal meaning which often is of little or no value to those seeking illumination. He should ask for guidance and direction and, above all things, for understanding in his reading, and then let that asking be followed by a few moments of complete silence to let the Spirit take hold. He should read slowly, attentively, and ponder at each step the words that are being read, going back again and again, if necessary, because it is not the quantity of material that is read that is the determining factor, but the degree of unfoldment which comes forth from the reading. Often one sentence or one paragraph is sufficient for this purpose. The student should not attempt to see how much material can be read, but rather how much light and how much understanding can be received from each sentence or paragraph that is read. In this way, spiritual discernment is developed.

Often from such reading one particular statement or passage will stand out above all the others, and as you close your book, you should let this passage remain consciously within you. Ponder it, repeat it, think upon it, because this passage is a seed of truth which is now being planted within you, and then after you have ceased thinking about it, that seed begins to germinate and eventually takes root, later bearing spiritual fruitage in the form of understanding, wisdom, guidance, and the spiritual experience itself.

Every time you hear a message of truth, whether in lectures, class, or on tape recordings, the word of God is also being planted within you as a seed, or as a dozen seeds, and out of these even one, springing up into life, will be sufficient for every purpose. Your periods of meditation, in which you contemplate some passage of truth, ponder it, think upon it, and then finally settle into an inner stillness and let the Spirit bear witness with your spirit, also develop your Soul-faculties.

Do you see now that your work is not attempting to reach God or to have spiritual experiences, but rather to develop the faculties necessary to receiving the spiritual light and to attaining spiritual consciousness and, thereby, gaining dominion.

This, of course, is written especially for those of you who receive the Infinite Way monthly *Letter,* and most of you already have a considerable metaphysical and spiritual background. From the very beginning of your turning to a metaphysical or spiritual approach to life, you have been developing your inner faculties, and from this point onward, your progress should be more rapid because you now consciously know what you are doing and you know better how to do it. Probably never before have you realized what you were doing, why you were doing it, or even knew an orderly and systematic way of accomplishing it, but in the message of The Infinite Way all this is provided.

With this daily devotion to your reading the Word, hearing the Word, and meditating upon the Word, I give you my assurance that the spiritual experiences will come to you of their own accord, because it is inevitable that these experiences come once the latent spiritual capacities are aroused. Then, to those ready for the experience, personal contact with the spiritually illumined will provide the greatest impetus to spiritual unfoldment and illumination. You need only think back upon the effect on their disciples of such masters as Gautama, the Buddha; or Jesus, the Christ; or Jacob Boehme to understand what I mean. Or perhaps you may have met someone who came under the influence of the individual consciousness of Vivekananda, Maharshi, Walt Whitman, Mary Baker Eddy, or Emmett Fox. And of course the effect on human consciousness of such illumined Souls as Krishnamurti, Henry Thomas Hamblin, and others too numerous to mention is well known. Be assured of this, that whenever you come in contact with an

illumined Soul, some measure of illumination is brought to you.

Always remember that every step of your journey on the spiritual path should be preceded by prayer. Pray for light, for discernment, for judgment, for awakening, and then there will be a message for you in every bit of inspired literature that you read or from every illumined Soul whom you meet.

This leads us, naturally, to a question that is often asked by students, "Why, since I have been studying truth so long, can I not heal others?" or, "Why can I not meet the problems of my family?" The answer is that although you may have read truth and heard truth for a considerable period of time, you have not practiced it sufficiently to bring about the development of your spiritual consciousness. Remember, it is not the statements that you know or that you can repeat that do the healing work. These are but preparations. The healing of mind and body and of human relationships is accomplished only through what is called spiritual consciousness, Christ-consciousness, or the spiritual nature of the individual. The study of the correct letter of truth, the pondering of scriptural statements, the contemplation of the word of God, the meditations—all these develop the spiritual nature which, in its turn, produces healings in human affairs. When this consciousness is realized, one has entered the fourth dimension of life, and he now beholds the world in an entirely different way than the human mind can perceive.

On the ordinary plane of life, you have two powers, good and evil, and always you are striving through the power of good to overcome evil. This is true not only on the physical plane but on the mental plane as well. Only upon attaining spiritual consciousness are you in the realm of one power, and there both the power of good and the power of evil are swallowed up in the power of God.

ACROSS THE DESK

The Infinite Way reveals that our ultimate destiny is conscious union with God. From the beginning, even "before Abraham was . . . I and my Father are one," indivisible and inseparable, harmonious and complete, but century after century of human living has set up a sense of separation, as that of a branch cut off from the tree. Now, having been led to the spiritual path, we seek conscious realization of our spiritual relationship with God.

Through The Infinite Way, the many steps to be taken by each student leading to this attainment are revealed. Since God-realization is an individual affair, *your* demonstration will be at whatever level *you* determine it shall be. In the degree that you study, ponder, meditate, and practice Infinite Way principles, will you progress toward your goal. In the degree that you abstain from human cares, human living, and human concerns, and to the extent that you immerse yourself in the Writings and in meditation, in that degree, will your consciousness develop, ripen, and deepen spiritually. This does not bring about a disregard of family obligations or civic duties. On the contrary, your spiritual realizations bring out greater harmony in these experiences and activities.

Often students accept the belief that some person, some relationship, or some family situation can limit the degree of attainment, or that lack of adequate finances can

hinder them. The truth is that no one can block your unfoldment but you yourself. If you are determined to attain God-realization, you will devote as many hours to study, meditation, and the practice of the principles as may be necessary even if these hours extend far into the night or begin in the early hours of dawn.

There are twenty-four hours in every day. How will you allocate these? To what purpose will you dedicate these hours and your efforts? With what cares or chores can you dispense? What unnecessary reading can you lay aside for the few years ahead of you? What things that might hinder your progress can you forgo? How much time devoted to radio, television, and moving pictures can you omit from your schedule? You alone determine that. You are the master of your time, your body, and your attention.

The Infinite Way, recognizing that the spiritual urge must come from within and that it will be different with each student, does not prescribe a set amount of reading, study, or meditation, and it demands no obedience to rules or regulations, to modes or methods. There is a "pearl of great price," and it is yours—if you so desire. Furthermore, attaining it, the added things of health, joy, success, peace, and happiness will be yours, plus the opportunity to share your "pearl" with those who also seek.

During December and January, many students came to Hawaii, and we have had beautiful experiences at Halekou—hours of inspiration, meditation, and instruction, parts of which were recorded on two new Halekou Group tapes. Early in January, we were on the Island of Maui for a visit with our students there, where I wish all of you might have joined us for our Chinese dinner and for a Japanese dinner. The four talks given to the students on Maui were also recorded on two new Maui Advanced tapes.

Once more I have been invited to give the Maundy Thursday and Easter Sunday talks for the Scottish Rite, Thirty-second Degree Masonic work. As the Master washed the feet of his disciples and as the Queen of England symbolically performs that same rite on Maundy Thursday, so do we express our humility and devotion by our service to the poor in spirit—to those who seek the riches of the Spirit. Easter Sunday reveals the Resurrection, a rising from the tomb of the body into that consciousness which is never circumscribed by physical limitations or human concepts.

The unfoldment, which began in Holland, continues to flow, and so I remain quietly at home until instructions come to travel.

[1] John 14:27.
[2] John 15:7.
[3] Matthew 16:13.
[4] Matthew 16:15.
[5] Matthew 16:16.
[6] II Corinthians 5:8.
[7] John 17:13.
[8] John 10:30.
[9] Isaiah 2:22.
[10] Matthew 13:46.
[11] Psalm 24:1.
[12] Luke 22:42.

CHAPTER FOUR: APRIL

Spiritual Power in Human Affairs

Address delivered at Zeist, Holland, August 29, 1958

GOOD morning, Friends! Good morning, and a very good morning, too. To speak to you about spiritual power in human affairs becomes a very simple matter if, to begin with, we understand how spiritual power operates and how it is brought into human experience.

You have heard the chairman of this meeting quote a statement from Saint Augustine to the effect that God cares for every individual, for every little bit of God's creation. Rightly understood, this passage is the truth, but a misunderstanding of it has made it impossible for the church to perform its function on earth and extend to man the spiritual powers which are his birthright. Such a statement as that of Saint Augustine's is in keeping with many biblical promises of God's grace to His creation which are statements of truth provable and demonstrable in our daily experience.

The Ninety-first Psalm states that if you dwell in the secret place of the most High, many of the evils of human experience will not come nigh your dwelling place. But may I point out to you that it says, "A thousand shall fall at thy side, and ten thousand at thy right hand."[1] That does not indicate that God cares for every human being on the face of the earth, for He very clearly tells us of the thousand on the left and the ten thousand on the right who will fall into the snare and the pit.

If you go from the Old Testament to the New, you will find the same message presented in the fifteenth chapter of John. It is unfortunate that this has been overlooked, because if the fifteenth chapter of John were correctly understood, interpreted, and lived, today there would be no wars or threats of wars, no famine, no pestilence, no sin, and no disease. In this chapter, the Master points out that if you abide in this Word and let this Word abide in you, you will bear fruit richly; but if you do not abide in this Word, if you do not let this Word abide in you, you will be as a branch of a tree that is cut off and withereth. This does not indicate that God cares equally for all. No, God cares only for those who dwell in the secret place of the most High or for those who abide in the Word and let the Word abide in them.

Whether you turn to Hebrew Scripture or to Christian Scripture, and, of course, if we had the time, we could go back into Oriental Scripture, you will find this same

teaching that salvation, healing, protection, and care are given only to those who abide in the Word. “Thou wilt keep him in perfect peace, whose mind is stayed on thee”[2]—stayed on Thee, not for an hour on Sunday, not merely at Easter time or Christmas time, but *stayed on Thee.* “In all thy ways acknowledge him, and he shall direct thy paths.”[3] Acknowledge Him in all your ways, from waking in the morning to sleeping at night; express gratitude for the table that is set before you in the wilderness; acknowledge God as the very life and intelligence of your being, that which gives you all that you can offer to the world, that which gives the world its art, literature, poetry, science, wisdom, intelligence, guidance, and strength. “In quietness and in confidence shall be your strength,”[4] not a quietness or confidence or faith in mankind, but a faith in a divine Presence that is always present when one abides in the Word and lets the Word abide in him.

Paul later said: “Pray without ceasing.”[5] It is sometimes believed that in this busy twentieth century world it is impossible to pray without ceasing, but I say to you from the experience many thousands of people have had that this is not true. It is possible to pray without ceasing. It is possible to awaken in the morning and instantly give recognition to the fact that only by the grace of God are we alive and awake; it is possible at breakfast time to acknowledge that but for the grace of God there would be no food in the ground, no cattle on a thousand hills, and that all this is maintained and sustained from its creation by an invisible Presence and Power which mankind has forgotten. As you enter your place of business, you can realize that the Presence has gone before you to make the crooked places straight and to prepare the place for you. Throughout the day and throughout the night, occasions arise in which any one of us, every one of us, may find it possible, if the desire is there, to acknowledge an invisible Power, even in the presence of the visible.

Evolving Concepts of God and Prayer

In ancient days, before man created a God, whom he has ever since ignorantly worshiped, he found life a difficult matter. Sometimes there was too much rain, and this destroyed his food; sometimes there was not enough rain, and that destroyed his food; and sometimes neighboring tribes raided his home, destroying his property, killing the men and kidnaping the women and children. In so many ways, living was such a difficult matter you could almost imagine it was the twentieth century! Probably under such circumstances, the idea was born that perhaps man cannot meet all the problems of human existence by himself, so he sought to find a supernatural power or a supernatural being, someone or something which could do for him that which he could not do for himself.

And so began the search for that which later was called God. Now, as you know, not only one God was found, but many gods—a god for the weather, a god for fertility, a god of the sun, of the moon, and of the stars—gods, gods, gods many. There were gods for this and gods for that; and, of course, these gods and later the one God did not always function the way God was expected to function.

The day eventually came—perhaps in India—when someone with great vision discovered that there were not gods many: There was only one God. This teaching of monotheism, the worship of one God, spread from India to Egypt, where it was accepted by King Amenhotep IV who ordered that all the gods, their temples, symbols, and statues be destroyed, so that the one God could be worshipped. Those of you who have had any experience at all in weaning man away from his false concepts of God must know how impossible King Amenhotep's task was, and because of that, in a very few years, he was overthrown, deposed, and he fled.

Abraham, who later became known as the father of the Hebrews, also set up the worship of one God, founding a new religion which became the Hebrew faith. This one God had all the virtues of the many gods, and so it was that the belief perpetuated itself that man could pray to this God for favors: "Please destroy my enemies so that I can be at peace." It was believed that men could pray to this God and have Him do their will, not only that, but tell God what day in the week it should be done. In other words, this fantastic idea of praying to a God to do man's will continued with the one God much in the same way as with many gods. The only change was that instead of praying to many gods they prayed to one, but they prayed to this one God for the same things and for the same reasons that they had prayed to the many.

I do not have to recount for you the years of wandering of the Hebrews across the Holy Lands from the time of Abraham to the days of Jesus Christ, of the many times when they found temporary peace and prosperity only to be plunged into more wars, more slavery, and more lack from which they were redeemed by some great prophet and brought into harmony, wholeness, and joy, only to fall again by the wayside. Throughout all those centuries, it was not learned that God does not answer the prayers of mortals, that God is not interested in human welfare, nor does God protect human society as human society is constituted.

It is for this reason that, even though two thousand years have elapsed since prayer and an approach to the one true God were properly taught, man still finds himself in the position of witnessing, in World War I, World War II, and the Korean War, men gathering together in churches to pray to God for the success of their side, to pray to God to kill all their enemies but not their own boys; men sending chaplains to war to pray for their side that they may be uninjured, not sick and not dead, while they send their own sons to wipe out the enemy, an enemy who has ministers of the same churches praying for this very same thing. This may not seem incongruous to you, but if you could look out with spiritual eyes at the lamentable sight of one man praying for the destruction of another, you would humbly sink to your knees, begging forgiveness that you might ever have been guilty of asking God to give you protection at the expense of a fellow being.

Prayer today is about on the same level, on the whole, as it was in pagan days when men prayed for crops and for cattle to be abundant, when they even prayed for prosperity, when they prayed for protection for their personal selves and prayed for the destruction of their enemy. The pagans did that, but two thousand years ago we were taught that you must not pray for yourself, for what you shall eat or for what you shall drink or wherewithal you shall be clothed. You must seek only the kingdom of God, God who knows your need and whose good pleasure it is to give you the kingdom, and then all of these things will be added. It is a strange thing that men still can meet in churches to pray for victory for their side when one, whom we know to be an authority, clearly

stated that it profiteth you nothing to pray for your friends. You must pray for your enemies that you may be children of God.

A Concept of God Cannot Answer Prayer

As children of God, you are heirs of God, joint-heirs to all the heavenly riches. But how do you become children of God? By taking no thought for your life, by taking no thought for what you shall eat, or what you shall drink, or wherewithal you shall be clothed; by seeking only the kingdom of God and His righteousness and letting all these things be added unto you; by praying for those who persecute you and despitefully use you; by praying for the enemy, not for the allies, but for the enemy—not praying that the enemy succeeds in overcoming you, but praying that the enemy's mind, heart, and soul be opened to the grace of God, to divine leading, to divine Grace. Pray that their sins be forgiven them, not that they be punished, but that they be forgiven so that this grace of God can enter into them and regenerate them.

Prayer can never be successfully carried on as long as we have in our heart animosity, jealousy, envy, hate, or destructive feelings towards another fellow being. Scripture states specifically that if you go to the altar to pray and there remember that any man has aught against you, get up and leave the altar, first make peace with your fellow man, and then return to the altar and pray. Then you will find that your prayers are fulfilled.

How do we make this peace? We cannot walk around the world extending our hands to the people in the north, south, east, or west, who at the moment may be our enemies, but we can get up from the altar and go into a quiet spot in our own home and there pray the prayer of forgiveness:

Father, forgive them; they do not know what they do. Father, open the eyes and the minds and the hearts and the souls of mankind, whether on our side of the border or on the other, whether on our side of the color line or on the other. Open the minds and the hearts and the souls of mankind to Thy presence and to Thy grace.

Then go back to the altar and see how effective prayer can be.

At sixteen and a half years of age, it was my good fortune to be sent to Europe from the United States on business, and except during the actual war years, I have been travelling the world ever since. And so it has been my joy and privilege to know men, women, and children in all countries, of all religious faiths, and of all colors.

As far back as 1909, World War I was imminent. In the fall of that year, the English Navy and the German Navy were lined up against each other in the North Sea ready to fight, but wiser heads prevailed, and war did not come until 1914. But those of us who travelled Europe on business knew from 1909 on that War could happen any month. In those earlier years of my travels, I often wondered at the amount of sin, disease, and discord that existed in the world, for it existed then as it does now.

These things puzzle a young man. Why should such things be? And, certainly, travelling cities like Paris, London, Berlin, and Vienna, where every visitor quickly gets to know the night spots of the world, it is impossible for a youngster not to wonder. The

great hospitals were pointed out and the sanitoriums, and again the thought came, “Why? Why on every corner a church and yet in every corner sin, disease, death, limitation, fear, discord, and inharmony? Why?” And then I visited churches and watched people at prayer, at worship: They were sincere, they were honest, they were really there in the hope that God’s grace would reach them, and they were willing for it to reach all mankind; they placed no limits.

The average person is not a bad person. When you consider the good will of men of every nation and religion, and yet witness their discords and in-harmonies, you are puzzled, you wonder, and ultimately the question may come to you as it did to me, “Why is not prayer answered?” I know that people delude themselves into believing that prayers are answered. Even men who are very intelligent, wise, and great in their own fields, when it comes to a matter of religion, can be so hypnotized as to believe all the mythology that is presented to them under the guise of religion. I am thinking in particular of a physician in the United States who is undoubtedly distinguished in his field. If anyone were to go to him and announce that he had found a remedy for a horrible disease and that he should experiment with it on 100,000 cases to see if it did not have therapeutic value; and if he tried it on the 100,000 cases and discovered that only fifteen of the 100,000 were healed, he would probably say that he was afraid the remedy was a failure and that he would not want to recommend it or trust it. But this same person decided to investigate faith-healing and discovered that out of 100,000 people praying to God, fifteen of them were healed. He then wrote a book and stated that he knew that God answers prayer. That may not seem strange to you, but it does to me. If there were fifteen healings, there were fifteen reasons why these people received healing, fifteen cases of people who for one reason or another rose out of their human selves enough to find healing. Be assured that if God were doing the healing the figure would have been reversed with 99,985 healed and fifteen not healed.

So it is that if you look at this world objectively, you have to acknowledge that people have been praying for peace since before Abraham’s time, and they have not yet achieved it. Mothers have been praying for the health of their babies and their children, and they still become sick and die until some material means saves them. God does not. You must acknowledge how many women have prayed and prayed and prayed for their men folk only to see the men folk go the way of all flesh. You must know that prayer as it is generally understood is ineffective. The question is, “Why?”

Now when you come back to the Bible or the scriptures of any people, you will learn that there is one great error in man’s calculations, one great fallacy in his prayers. He is praying with his mind to a human concept of God, and a concept of God cannot answer prayer, even if it is a good concept. The human mind with all its great powers can never reach God. Paul saw this so clearly that he could say that the things of God are foolishness to man. As a matter of fact, the mind of man is enmity against God, cannot please God, and cannot come under the law of God. This has all been forgotten except in the experience of the few dozen mystics of the world who have become known, although there may be some hundreds of mystics who have never become known. The mystics of the world know this secret and always have. Therefore, to the extent of their understanding, their prayers are answered, because they do the one thing that mankind has not been taught to do: *They make direct contact with God.*

When you think of God as infinite Intelligence and divine Love, when you think

of God as something more than the superhuman being about which most people are taught, when you think of God as the creative Principle of all that is, you begin to understand how foolish it is to pray to God in the sense of trying to tell God what you or I would like, and especially when we would like it, or as is sometimes taught now, "Do not pray for a Ford; it is just as easy to pray for a Cadillac and get it." Such forms of prayer, in which man attempts to enlighten God, to tell God what things he has need of and when he would like them, are foolishness. The things of God certainly are foolishness to man, and the things of man must be foolishness with God. There is no God unless there is an infinite intelligence, and this God does not need to be enlightened by man. There is no God unless God is divine love, infinite, impersonal love, and this God is not withholding anything and, therefore, need not be asked for anything.

The One Essential Is Contact with God

One thing only is needed—contact with God. And God can only be contacted where God is—within you. The Master warned us to worship no longer in holy mountains or in temples. As a matter of fact, he said that you must not pray where you can be seen of men, but enter into the sanctuary of your being, close the door, and, where men cannot witness your praying, the Father that seeth in secret will reward you openly. This we violate every day of the week, as you know. You must do your alms in secret, not where man can see, not where man can know the size of your check, or to whom you sent it; but do your alms where man can never become aware of them because there is One who knows, the Infinite Invisible that is within the consciousness of every individual on the face of the globe. This Infinite Invisible which knows us in our inner being comes forth into expression in proportion to our own integrity.

The whole subject of spiritual power in human affairs challenged my attention many, many years ago, and my search for the answer resulted in the actual experience of contact with God. Perhaps I am a little bit slower of perception than most people because it took me thirteen years to attain it while I can often help students to attain it in one year. *But it can be attained.* When it is attained, there is no such thing as unanswered prayer, but by that time prayer has taken on a different form: Prayer now has no words and no thoughts. Prayer is an entering into God's presence with the realization that this infinite, creative Principle which has made everything from a blade of grass to the stars in the heavens fills our lands with food, our barns with crops or cattle, our sea with fish, our air with birds; this all-knowing infinite Intelligence, which is a divine Love, flows into expression in ways that we know not of.

It is only a few months ago that I heard of this town, this group of people, and this work in which you are engaged; and so you can see how fantastic it would have been for me to try to sit down and pray to be invited to speak here. How nonsensical to approach God in any such way! And yet sitting in that complete silence, knowing and realizing that this spiritual impulse within me governs and guides every movement of my experience—the activity of my heart, the strength of my muscles, and that which comes forth from the mind—that every moment It is maintaining and sustaining me where I can best fulfill

God's purpose, step by step, I am led here today, to Canada next month, to South Africa next year, a total of some 53,000 miles from Australia to here and back again, and all this without taking thought, without planning, without even providing the means, but only through the contact which is itself an inner grace.

I hope that you can feel something of what I am trying to say because this represents thirty years of my life, and I am trying to impart it in sixty minutes, a difficult task. However, you do not necessarily have to hear the words that I am saying; you do not even have to believe them; you do not have to understand them, if only you can *feel* that I am trying to say to you that there is an invisible Something about which Lao-tze said more than 2500 years ago, "If you can name it, it is not that." Do not try to form concepts of what this infinite Intelligence, this divine Love, is because the mind of man cannot grasp it; it can only feel and know that *God is*. A Hebrew mystic of 1100 A.D. wrote that if you say that God is love or God is intelligence or God is omnipresent or God is good, you are saying no more than if you had just said: God is.

And what I am trying to say to you is that we cannot grasp God with our minds; but with our feelings, we can know that God is and that His grace is our sufficiency. What His grace is I cannot outline, whether it is to be a Ford, a Cadillac, or no car at all, to be in Holland or in South Africa, or to eat well or poorly on any given day. That is not my function. My function is to let God's grace flow through me to the world. I must hold no man in condemnation, even for his sins, recognizing that his sins are not really sins, but only errors of understanding. The Master could forgive even Judas Iscariot, knowing that Judas probably was not responsible for having been born with too great an ambition for the worldly things of life. The Master could not condemn Peter, realizing that self-preservation is the first law of human nature and that even spiritual people sometimes become so unspiritual that they want to preserve their lives.

When we look at mankind in that same way, realizing that the thief is not stealing because he is a sinner, but because at that moment he has no knowledge of the law of supply and at the moment it seems to him his only way out, we can forgive. When we know that a sinner is acting through ignorance, we do not hold him in condemnation. It is not necessary that people live by the sweat of their brow, nor that they bring forth children in pain. That merely represents their degree of ignorance of spiritual law and of spiritual life.

The Belief in Two Powers Is the One Evil

In the beginning Adam and Eve dwelt in Eden, in spiritual harmony and grace, with no human problems; but something happened in their lives which forever changed the course of human events. How it happened we do not know, but they came to accept two powers—the belief that there is good and evil. Thereby, they brought upon themselves and all of us the horrors of human existence because as long as this belief in two powers exists there will be warfare, strife, and struggle. In early days, the tribes that had bows and arrows could always overcome those which had none; later those with pistols overcame those with bows and arrows; still later machine guns supplanted rifles;

and now nuclear fission has become the decisive factor in modern warfare. Those with the greatest material power have always been able to overcome those with less material power. This will always be, as long as men live by the code of two powers. Always the greater power will destroy the lesser power; always one will destroy the other.

Whether it is physical power or mental, as long as you accept two powers you will have one consuming the other, one battling the other; and it is for this reason that it can safely be said that peace will never come on earth through human means—by means of armaments or by means of peace treaties and international agreements. No government is going to sign any agreement detrimental to itself unless the power against it is greater than its own. Regardless of who signs a contract it will not be fulfilled for any longer period of time than it suits the purpose of that particular government. Certainly, agreements have not been kept in your time or mine or before that.

Is there then no hope for mankind? Of course there is. It is the hope that was given 2000 years ago when Jesus told us that there is only one power, and that every other so-called power is only power while it is accepted by the mind of man. And so this healer could command the crippled man to take up his bed and walk because there is no power but God. He could walk up to a blind man and heal him with nothing but spittle—and certainly nobody believes that there is power in spittle. In other words, every demonstration of healing by the great Master was performed upon the basis that there is no power in the condition.

Attaining Success in Spiritual Healing

Today there is a spiritual healing movement around this world, not merely that of Christian Science or Unity, but an ever broadening, spiritual healing ministry. Much of it is not successful, but that is not the fault of the principle. It is the fault of those who practice spiritual healing who do not know the principle and who have not properly prepared themselves for the healing ministry. There are too many among those who call themselves spiritual healers who believe that a few weeks, a few months, or even a few years of study entitle them to go out and heal spiritually. Physicians spend from seven to ten years in universities and hospitals before they are granted a license to practice. Spiritual healing requires an equal, if not greater, amount of preparation, dedication, and consecration.

Whatever degree of success in spiritual healing is attained, is attained on the basis that all power is vested in the Infinite Invisible which some people call God, others Consciousness, and still others by a different name. The name is of no importance because no name is correct; but God, the creative Principle of the universe, the maintaining and sustaining Principle of the universe, is power and, in reality, It is the only power there is. When one makes contact with that Power, sin, false appetite, disease, poverty, hate, envy, jealousy, and wars disappear out of the consciousness of the individual. When once this invisible Power is contacted, the limitations and discords of this world are removed. It was the recognition of this one and only Power which enabled Jesus to say to Pilate, the greatest temporal power of that day, “Thou couldest have no

power at all against me, except it were given thee from above."[6]

Preparation for the experience of that Power comes through following the Master's teaching on the subject of prayer: first of all, purging ourselves of the animosities that ordinarily beset the human being; secondly, learning specifically to pray that the sins of mankind be forgiven them, that their ignorance be wiped away, and that the grace of God open consciousness to His presence, learning to live without a sense of condemnation towards those who are not yet awakened to some measure of the truth of being, learning never to pray for anything for ourselves or another, and letting prayer be this conscious union in which the all-knowing Intelligence and the divine Love are permitted to govern us—not our will be done, but Thine.

It is only because I have had the privilege for many years of saying these things to people in many different countries and have witnessed the fruits of this teaching that I know that it is possible of accomplishment. Those who abide in the Word—in this Word which reveals God's infinite nature, God's infinite intelligence, God's love—those who abide in this and acknowledge God as the Source of their being, will bear fruit richly. Peace cannot come to this world until it comes to you and to me individually. It is by my experience that my friends, my public, my students, and my readers judge me; and it is by your experience that members of your family, of your neighborhood, and of your community judge you. When you and I can show forth a greater sense of health, vitality, youth, and fewer fears and worries about supply, then we are demonstrating what the Master meant when he said: "My peace I give unto you: not as the world giveth, give I unto you"[7]—not name or fame of fortune, but *My peace,* the peace that will never pass away, the peace that the human world will never understand. When you and I can demonstrate that peace in our experience, one person here, another there, catches it; invisibly they catch it and they are led to follow some particular path which will lead them to God-realization. There is no one path that will lead all men to God or to their peace. Because God Itself is infinite being, there must be infinite paths for men to follow to find themselves home in God, under the grace of God.

Remember that the human race is not under the law of God and is not protected by it, supported by it, or supplied by it, but only individual you and I are, as we rise above our mortal selfhood by not responding to this world's hates and fears, and ultimately come to that place where we are the children of God, "if so be that the Spirit of God dwell"[8] in us. When we come to that point, we have meat the world knows not of; we do not have to compete for it, fight for it, or battle for it. We have spiritual Grace. We do not need man: We have the grace of God, established in us from the beginning. It is only necessary to awaken and become aware of that Grace.

It is not easy of accomplishment, but it is far better than living this worrisome life, always fearing for what tomorrow will bring. It is true that spiritual man will some day pass from this scene even as will the unspiritual, but he will not fear that transition; he will not think of it as death or extinction: He will recognize it for what it truly is, a passing from grace to grace, a passing from one experience of life to another. Those who prepare themselves for the experience of God's grace go from glory to glory.

ACROSS THE DESK

Daily we are being made aware of the dangers threatening the world: the danger of war; the danger of being taken over by Communistic leaders; and now the impending danger of a coalition of an aggressive and militant ecclesiasticism and the more radical elements of our political and economic life, which would end democracy as it has been known in this country and would deprive us of self-government. These are the major dangers threatening our world, and no one in public life has given us an answer to these problems, or a solution to them. The world continues to pray to its God, and no answer come forth.

Scripture teaches that all manner of evil may encompass the world, but these evils will not "come nigh *thy* dwelling" place. Why will thy dwelling place be safe? And the answer is "because thou hast made the Lord, which is my refuge, even the most High, thy habitation"; because we do not look "to might or to power" for our safety or security; because we do not look to "man, whose breath is in his nostrils" for peace, joy, or freedom. We have learned to acknowledge Him in all our ways and to trust not in our own, or any man's, understanding. Our trust is in a God who neither gives nor withholds, a God who eternally *is* "closer . . . than breathing."

Students of The Infinite Way, have faith that "ye shall not need to fight," that the armies and weapons of the alien are not power, but merely the "arm of flesh." *Resist the temptation to* fear or to battle by abiding in the scriptural assurance that "in quietness and in confidence shall be your strength."

[1] Psalm 91:7.
[2] Isaiah 26:3.
[3] Proverbs 3:6.
[4] Isaiah 30:15.
[5] I Thessalonians 5:17.
[6] John 19:11.
[7] John 14:27.
[8] Romans 8:9.

CHAPTER FIVE: MAY

God-Realization Dissolves Material Sense

THE human world is stumbling from one form of error into another, seldom if ever able to extricate itself from the web of its own weaving, but always rushing onward toward destruction. Those of spiritual enlightenment, however, who understand the nature of error will no longer battle or struggle against it; they will no longer try to find a cause for it; and, what is more important, they will no longer attempt to find a cure for it, because they will perceive that it is but the material and mental concept of the universe that is destroying man. It is not a material universe—there isn't one: It is the material concept and material sense of the universe that man entertains which is his destruction.

Material sense always operates through the word "I." It never appears in any form other than "I": "I need this"; "I require that"; "I have this"; or, "I do not have that"; "I long for this"; or, "I miss that"—always the word "I" appears negatively to hold us in its grasp. Or it may appear positively and say, "Oh, yes, I am healthy," or, "I am wealthy," and then sooner or later we find that we are not that at all. In other words, the personal sense of "I," claiming either to be something, have something, or do something, or the personal sense of "I," claiming that it cannot do something or does not have something—this personal sense of "I" constitutes material sense.

The personal sense of "I" is always under the necessity of acquiring, achieving, or attaining. Once this is perceived, it quickly appears that this personal sense is not a part of God's universe, never was, and never can be. We begin to understand that there is a spiritual Presence and a spiritual Power, and, in that perception, the personal sense of "I" is lost, and spiritual harmony begins to appear.

To all appearances, we remain the same as we have always been, except often with improved health of body or improved condition of purse. Outwardly, we are the same person, but inwardly we are now living by Grace instead of living by might or by power—by force and by energy—or instead of living by fear. Something has taken over in our experience, Something which goes before us to arrange the details of our existence, Something which acts as a cement in our relationships—a cement of love—a bond and a tie with all those with whom we come in contact.

What is it that dispels the material sense which appears as forms of sin, disease, lack, and limitation? What is it that dissolves all these appearances? What dissolves material sense? We may call It by any name we choose, but It is a Presence or Power, a spiritual Essence, Substance, or Law which comes to us from the within-ness we achieve. It is a Something that becomes tangible to us when our human thinking stops and when we no longer have opinions or desires—when we can sit, regardless of the form of sin, disease, death, lack, or limitation that is appearing to us as person, place, thing, or

condition, and inwardly listen, attune ourselves, be receptive, and wait until that emanation comes from within.

When that comes, you will find that something deeper and greater than yourself will flow out into visible expression. It, then, will do what we interpret as healing work, although actually what appears as healing work will be the dissolution of material sense. When there is no material sense, there is no personal sense of "I" to sin, to be sick, or to be poor. Only the little "I" can be rich or poor, only the human "I" can be sick or well, happy or unhappy; but when there is no longer any personal "I", what is left? God! God is left, God, the only *I*; God, the *I* that I am; God, manifesting Itself as the Son; God, the Father, appearing as God, the Son, in all of God's glory.

What hides that glory? What covers it up? Material sense—the veil of illusion. Material sense cannot be dissolved physically, nor can it be dissolved mentally: It can only be dissolved by bringing into conscious expression that inner Something which Paul called the Christ, and which Jesus called the Father within:

I can of mine own self do nothing . . .[1] the Father that dwelleth in me, he doeth the works.[2] . . . For it is God which worketh in you both to will and to do of his good pleasure.[3]

This is an inner feeling, an inner at-one-ment, an inner peace, and the moment you have this inner release, that is the sign of the Christ, or Emmanuel, God with us.

You have often heard people say, "Oh, trust God; believe in God; leave it to God." No Infinite Way student should ever make the mistake of indulging in such blind faith or wishful thinking unless he has experienced some assurance of God's presence. Such assurance comes in the stillness—in quietness and in confidence. "The still small voice" is heard when the outer ears and eyes are closed and the inner ear and inner eye are open.

Error Is Material Sense Appearing as Form

All sin, disease, lack, and limitation, and all wars are forms of material sense. *When material sense is destroyed, there is no substance out of which those forms can appear.* When this great truth is learned, there will come a time when we are no longer concerned with healings because most of our human errors fade away, and from then on, we take no thought about discord of any kind, but live merely to experience this realized Christ, letting the realized Christ live our lives for us and attract to us the persons, circumstances, and conditions necessary to our unfoldment.

We do not try to attract customers to our business or patients and students to our ministry: We achieve an inner realization of God's presence and let that unfold as It will. Then we find that it is literally true that all things are added unto us—by Grace, not by might or by power, not by our efforts, not by our thoughts. "For my thoughts are not your thoughts, neither are your ways my ways . . . [4] He uttered his voice, the earth melted."[5] When God's thoughts touch us, the earth melts and with it every form of discord. What is left when the earth melts? God, Himself, Spirit—Spirit formed, Spirit manifest. Material sense is gone—melted, dissolved—*when He utters His voice.*

Let us remember our goal, whether we accomplish it this month or whether it take

us a century. The goal is that we hear this Voice uttering Itself within us. When that Voice uttered Itself in Christ Jesus, all error dissolved before him; when that Voice uttered Itself in the disciples of Christ Jesus, all error melted before them; and when that Voice utters Itself in the consciousness of any individual, evil cannot stand before It, because evil is only a form of material sense. *The nature of all error is material sense appearing as form.*

The Dissolution of Material Sense Destroys Its Forms

There is no use in trying to get rid of the *form* of error. In other words, do not try to rid yourself of disease, lack, or limitation. These are only the decoys. They are the forms which error assumes, but error in all its forms is nothing but material sense, and material sense is dissolved only by spiritual consciousness. The Voice, the divine Presence, Emmanuel, God with us, Tao, Brahm—call It what you will, It is God in action. When God is active in your consciousness, material sense is dissolved; and when material sense is dissolved, the *forms* of material sense disappear.

Have you ever seen displays of huge pieces of ice formed as birds, eagles, or rocks—pieces of ice carved into lifelike forms of fish or animals? What happens when the ice melts? The animals and fish disappear, and there is nothing left but a pool of water. All evil is nothing more nor less than a block of ice called material sense, and nothing will dissolve it except a realization of the presence of God. When you have a realization of God's presence, material sense is dissolved and with it all its forms: False appetite disappears; false desires disappear; lonesomeness disappears; homelessness disappears; lack and limitation, disputes between capital and labor, and even wars disappear. God-realization dissolves all forms as which material sense appears.

Never again can we hate as much as we did before; never again can we be as sensual or as sensuous as we were before, as greedy or avaricious. We cannot be as fearful or doubtful either, because all these are forms of material sense. As material sense is dissolved, fear, doubt, hate, jealousy, animosity, greed, and lust—all these disappear. But never try to get rid of the forms of error: Attain God-realization and let that dissolve the substance of the forms.

If you think of The Infinite Way as a method by which you will get God to do something for you or if you believe that you can turn to God for some form of good, you will miss the way. This teaching does not reveal a God who heals; it does not reveal a God who will send you supply; it does not reveal a God who will bring you companionship or happiness: It reveals God as Omnipresence and teaches you how to come into that realization of God and to let that realization live your life. Attaining a realization of God is the sole goal and the keynote of The Infinite Way.

In achieving a realization of God, you will quickly discover that you will never have to take thought for health or wealth or companionship or whatever else is needed to make your experience harmonious. Nothing is necessary to you but God-realization. Nothing will make for you a spiritually lived life, a spiritually endowed life, and a spiritually maintained and sustained life except the realization of God—the realization of

God with you, the realization of that still small Voice uttering Itself and dissolving material sense.

Let us never be ensnared into believing that this means that God-realization will dissolve the material sense of all our friends, relatives, or neighbors. No, this realization dissolves the material sense through which we have been beholding our relatives, friends, and neighbors. The realization of God's presence dissolves material sense for us and in turn helps to do it for those who bring themselves consciously within range of our consciousness. Our nearest and dearest may be left in the very material sense that they seem to enjoy while a complete stranger may be attracted and come to us for the blessing that we have received through God-consciousness.

Jesus dissolved material sense insofar as he himself was concerned, and he dissolved it for those who would permit themselves to be shorn of their material sense, but certainly the record of the Master's career indicates that he did not succeed with those who insisted on clinging to material sense.

When others come to us in order that material sense in them may be dissolved by virtue of their contact with us and because of whatever measure of light we have found, we then can become our brother's keeper, sharing the glory that we have found with those who desire it. Our concern is the attainment of that God-realization which is the destruction of material sense and which thereby removes its forms. And who can limit the scope of such realization?

Healing Without Mental Argument

Do not try to heal, supply, or employ anyone; do not try to secure companions for anyone or parking spaces or transportation: Try only, with every call, to attain an inner realization of God, and then let that do the work. It may do it in a far different way than you could ever outline. Certainly, It will do it in a far better way than you could ever plan. We do not know the ways of God, and certainly God knows nothing about our aimless flounderings and meanderings.

If you try to demonstrate *things*, you will not succeed. You can only hope to succeed in one thing—realizing God, realizing the Christ. If you succeed in that, the realized Christ will be the saviour unto any and every situation. When you stop being concerned about reducing fevers, dissolving lumps, knitting bones, getting employment, or bringing peace on earth—when you stop taking thought—and give your whole life's devotion to attaining the realization of the Christ, watch the miracles of Grace that follow. If necessary, water will flow from the rock; if necessary, the waters will divide. Nothing is impossible to God.

To heal without mental argument means to be able to sit quietly in that receptive state which we call meditation and wait patiently for the Voice to speak or for that feeling to come which brings with it the assurance that God is on the field. In order to lift yourself to a place above thoughts where there is only a deep stillness, it may be necessary to know the truth consciously, that is, to repeat it to yourself or to think it; but the student who has been on the spiritual path for some time and has made the contact

often enough lives in it so completely that it is necessary only to close the eyes and almost instantly be at the center of his being.

It is not what you may know or what you may think or what you may read that does the healing work. It is an actual realization, an actual feeling within, of the presence and power of God immediately with us. Students must realize that they cannot expect too much from any spiritual treatment or work unless that treatment or work is accompanied by a realization of the Christ, by a feeling of the presence of God. Their treatment is not aimed at curing anything or anybody, but is solely for the purpose of lifting them into an atmosphere where the realization of spiritual harmony dawns, and then from within comes the assurance of God's allness, omnipotence, omnipresence, and omniscience.

When they have felt the presence of God, they have the right to expect manna to fall from the sky, if it has to appear in that way. They will see the lame walk, the deaf hear, the blind open their eyes, and even the dying rise to their feet. Is there anything impossible to God? No, God can set a table in the wilderness. Nothing is impossible to God, but we have to be sure that God is on the field, and our function is to achieve the realization of God, which in turn brings the demonstration of God.

FULFILLMENT

Through the daily practice of meditation, we learn to bring God into every experience. God, then, becomes the health of our body, the harmony of our relationships, and the activity of our day. "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."[6]

Most of us forget that there is a Presence within us which performs whatever is given us to do, a Presence which is our strength and our sure defense. Instead, we believe that we are responsible for accomplishing such tasks as are required of us, that we of ourselves perform the work each day, forgetting that "He performeth the thing that is appointed for me" to do.[7]

God made you in His own image and likeness and has provided everything necessary for your fulfillment. God has bestowed upon you the gift of His grace, and you are but an instrument of that Grace. Infinity is the measure of your being, and by the grace of God, you are God's witness to His infinite wisdom, abundance, and love. Never desire that any good *come* to you: Desire only that good be revealed *through* you; desire only that God's grace flow through you to all those who do not yet know the infinite nature of their own being; seek only to be a fitting instrument through which God expresses, manifests, and reveals Itself to the world.

You have no demonstration to make: Your demonstration was made for you since before Abraham was, and that demonstration is your sonship with God, a relationship established in the beginning by God, Himself. Your only demonstration is the realization of this divine sonship—the realization that you are the heir of God and joint-heir with Christ to all the heavenly riches. You do not have to earn or deserve that inheritance: You need only acknowledge that it is already yours. Acknowledge the infinite nature of your own being; acknowledge the infinite nature of God's storehouse already established

within you, and then, each day, turn within to the Divinity within you and let It flow in the acknowledgment of Omnipresence.

"Except the Lord build the house, they labour in vain that build it." Except you understand that God is the source of your supply, the very avenue of your supply of any and every good, supply cannot flow forth from you in its fullness. It is vain for you to rise up early or to sit up late trying to demonstrate supply, health, or companionship. Only acknowledge God to be the source and the grace of your health, the substance of your supply, and the cement of your relationships, and God will reveal Itself to you as fulfillment. Realize that the kingdom of God is within you. One instant's realization of that inner kingdom, which is already established within you, enables that kingdom with all of its riches to flow out from you into form.

You can draw upon the infinite Source within you for everything necessary for your fulfillment. Turn within daily, hourly. Learn to look away from every condition and circumstance in the external realm and place your entire faith, hope, and reliance on the Infinite Invisible. God, Itself, is the answer to every problem. The supply of God's presence is the only supply you will ever need because you will find that in that Presence all things are included. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."[8]

"The earth is the Lord's, and the fulness thereof . . .[9] Son, thou art ever with me, and all that I have is thine."[10] *I,* within you, is multiplying out of the unseen resources of Spirit—not drawing upon the visible resources of the earth, but drawing forth the infinite abundance of God from the invisible storehouse within your own being.

The moment you acknowledge that "the earth is the Lord's, and the fulness thereof," you give up any sense of possession of the things of the outer world. As you recognize the invisible nature of supply, supply then begins to express as tangible form. But whatever its form, it will pour forth as such an abundant blessing that there will not be room enough to receive it. The flow will begin the moment you acknowledge:

This is the house of the Lord, the house built by the Lord, His holy temple, and everything therein belongs to Him—my body, my relationships, my supply. The silver is the Lord's; the gold is the Lord's; the earth and all the fullness thereof belong to God—and yet all these riches are mine to use and enjoy by virtue of divine sonship.

In this realization, you will never again count what is in the visible world as the measure of your supply. Never again will you be concerned with how much or how little of the world's goods you may have, with whether there is economic prosperity or depression. None of that has anything to do with you, because you are Self-maintained and Self-sustained.

God Is Fulfilling Itself as Individual Being

Everything comes to you by the grace of God. As you begin to experience that Grace, you learn that the storehouse of all good is within your own being. God has given you His bounty and there is no limit to that bounty. It is only limited when you think that you have to go out into the world to earn it, that you have to be deserving of it, or that

you have to go out into the world and achieve it by your own ingenuity. Turn from such limitation in the realization that God is infinite in being and expression, and that the infinity of God—the limitlessness of God—is pouring through you, pouring through you as fulfillment, God fulfilling Itself as your individual being.

God neither gives, nor does God withhold, and certainly, man who is but the instrument of God has no power to withhold. Therefore, you are never dependent upon the good will of any man. If you can relax and lose concern for yourself and for your welfare, you will find that God takes over, and God fulfills Itself by providing you with the necessary wisdom, activity, opportunity, and prosperity—not because of you, but in order that God, Itself, may be fulfilled on earth as It is in heaven. Do you not see that this earth is only the earth in proportion as we see it as a place other than heaven? Do you not see that there is no such thing as heaven *and* earth—that heaven and earth are one? Earth becomes heaven when you realize that God fulfills Itself as your individual experience.

The responsibility is on His shoulders. Do you not see how much less responsibility you have when you comprehend the nature of God as fulfillment? Your personal responsibility grows less and less as your recognition increases that God is fulfilling Its destiny on earth as your individual experience.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."[11] The important word to remember in that passage is the word "stayed". To keep the mind stayed on God is to obey Paul's injunction: "Pray without ceasing."[12] Give honor and glory unto God; acknowledge Him in all thy ways, and He will give thee peace, rest, comfort, and all the good things of life. To experience the life and peace of God, it is necessary to bring God into conscious remembrance and to dedicate every day to the service and the glory of God that everything we do may reflect glory unto God, that everything we think may be divinely wise, divinely loving, and divinely just.

Acknowledge God

We have come to this quiet hour only to keep the mind stayed on God and to contemplate God and the things of God, because God is the source of all that is. In God's presence is fullness of joy. Every blessing that is upon this earth is an emanation, or an expression, of God—the sun that warms us; the rain that feeds our plants, our vegetables, and flowers; the processes of nature that form the diamonds down under the surface of the earth, and the iron and the oil. All of these expressions of God-life are given to us for our use: The fertile earth to bring forth trees, fruits, vegetables, and flowers; the fish in the sea and elements that have not yet been extracted from the sea; the birds winging toward the sun. All of these are God's gift to man.

The stars, the tides, the moon—all fulfill functions of God and yet appear as blessings to man. Yes, even the sun, God hung up in the sky, millions of miles away from the earth, but just far enough away to give us the right amount of warmth and the right amount of coolness. Such law and order could not be accidental; it must be the activity of a divine Intelligence, an Intelligence which is love and wisdom. Yes, God's love is made evident in all things: Even before man appeared on earth, everything necessary for his

development, for his growth, and for his welfare—for his fulfillment—was here.

Acknowledge God as the great Giver of the universe, the great Giver of Itself to the universe—God giving Its own intelligence, wisdom, direction, and strength to all that is. We are not something separate and apart from God.

God is the Father and God is the Son, and God has incarnated Itself as my very being—my intelligence, my life, my love, my Spirit, my strength. How close God is to me—closer than breathing, nearer than hands or feet!

I have no fears; I have no doubts. I do not have to reach out or up for God because God is both the Father and the Son; God is my very own being. I do not have to pray to God, nor do I have to ask favors of God or affirm some truth about God. I have only to acknowledge God, acknowledge that God is my being. Wherever I go, God goes with me—a Presence around me, beside me, and within me; wherever God is, that is where I am, ever-present. How glorious that is! Right where I am, God is, with all His bounty, with all His grace, His love, and His joy.

Filled with the realization of His power, I can do all things: "I can do all things through Christ which strengthened me.[13] *. . . I live; yet not I"*[14]*; it is really God living in me and through me. Thy Presence goes before me to prepare the way, to make smooth the rough places, to lead me beside the still waters where the noise and tumult of the world never penetrate.*

In God's presence, I can relax, rest, and let go of all the problems of the world—my world. God worketh hitherto, and I work. God works, God leads, God guides, God directs; and my function is to contemplate God, to contemplate these great truths of God, these great wisdoms and wonders of God.

Open the door for God to enter into your daily life by giving your firstfruits to God. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."[15] Upon awakening in the morning, let your first thought be of God—a remembrance of God's loving kindness, God's wisdom and protection. Give praise and thanksgiving to God as you sit down to breakfast or to any other meal. As you undertake the work of each day, let your first thought be of God's infinite wisdom which maintains and sustains you in that work; and in recognition of that wisdom and power, give the firstfruits of your earnings to God. "Honour the Lord with thy substance, and with the firstfruits of all thine increase."[16] Let every activity and function of your life—business, social, civic—be performed in the acknowledgment of God as the source and the direction:

Father, this is Your day, the day which You have made, You made the sun to rise and You have given us its light and warmth; You have given us the cooling rains and the snows in their season. This is Your day, the day in which I will magnify Your name.

It is Your intelligence that I need today, Father—not my limited wisdom, but Your infinite wisdom. I need all the love with which You can fill me today. Let Your wisdom and Your love be expressed through me. Without You, Father, I am nothing—I can do nothing.

Use me this day, for as the heavens declare Your glory and the earth showeth forth Your handiwork, so must I show forth Your glory. Let Your will be made manifest in me, and let Your grace flow from me and through me to all those whom I meet upon life's highway. Grant me the assurance today that Your love is with me, that Your wisdom

guides me and Your presence upholds me. In that assurance, I go forth with joy, knowing that God is fulfilling Itself as this day.

And so I resign myself to You, Father. I give myself to You. I am Your son, forever held in Your love—safe in Your keeping. Be Thou ever with me.

ACROSS THE DESK

In February, a number of students came over to Hawaii for special study, and now in March more are here and more coming each month, so I shall remain at home at least until August.

Two reels of the Maui 1959 Advanced Work and four of the Halekou 1959 Special Group Work have been recorded so far this year and are ready for distribution. Soon there will be additional recordings available because, as students come to Halekou Place from far and near for instruction and meditation, this special work is being recorded so that those who are unable to be present for the work may participate in this experience through the recordings.

I am happy to announce that L. N. Fowler and Co., Ltd., of London, has *God the Substance of All Form* on the press. A reprint of the chapter, "A Circle of Christhood," from *The Art of Meditation*, has been published by *Triangle Magazine* of England in their British edition and in their foreign editions in the Dutch, German, French, Spanish, Italian, and Greek languages. *Truth for Business and Professional People* is now being translated into French by Unité Universelle in Paris.

Every day my mail brings to this desk accounts of the struggle students have to keep attention on God-realization when specific problems are acute. The temptation inevitably arises to attempt, first, to get rid of the pain, and after that has been accomplished, then, to settle down to seeking the kingdom of God; or first, to find that suitable position, home, or place of peace and quiet, and then give oneself to attaining the Christ.

Of course, this can never be successful because the pain will not yield, the position or home will not appear, nor will the peace and quiet come until spiritual realization is attained. One of my Unity friends says that what we are seeking is the secret of life itself. I think it will help everyone to realize that our whole effort must be directed to finding this secret. Do you not see how quieting it is to remember that when we have the secret of life itself, we have that which provides life eternal, harmonious, joyous, and abundant?

Please keep in mind that there is no human way of arriving at the goal of peace on earth, nor is there any human solution to the sins of the world or the inequalities so evident in human affairs. All these problems can be solved only by "seeking the secret of life itself." The truth-students and seekers after spiritual wisdom must first demonstrate that, by attaining God-realization, they are released from material sense, the source of all inharmony.

Would you like to witness the miracle of Grace? If you are among those of our students who do not yet "say grace" before meals, begin the practice before each meal of

silently and *secretly* acknowledging God as That which sets the table—even in the wilderness—and acknowledge God as the bread, wine, water, and meat of life.

[1] John 5:30.
[2] John 14:10.
[3] Philippians 2:13.
[4] Isaiah 55:8.
[5] Psalm 46:6.
[6] Psalm 127:1.
[7] Job 23:14.
[8] Psalm 16:11.
[9] Psalm 24:1.
[10] Luke 15:31.
[11] Isaiah 26:3.
[12] I Thessalonians 5:17.
[13] Philippians 4:13.
[14] Galatians 2:20.
[15] Malachi 3:10.
[16] Proverbs 3:9.

CHAPTER SIX: JUNE

Specific Truth for Treatment

THE nature of specific treatment is a subject about which too many of our students know far too little, although it is probably one of the most important subjects included in the teaching of The Infinite Way, because everything which takes place in our experience has to take place in and through our own consciousness: We cannot live outside our own consciousness; we cannot even die outside our own consciousness. Everything that happens to us from birth to death and, for that matter, everything before birth and after death is an activity of our consciousness.

Therefore, no treatment that you can give will be any better than your knowledge of treatment, nor will it have any more power in it than your own consciousness of truth because *a treatment is your consciousness of truth.* Therefore, the success of a treatment will be in direct proportion to your consciousness of truth.

A successful treatment cannot be some kind of a fuzzy, vague, half-hearted

statement, nor can it be in the realm of such generalities as, “God is all,” or, “God is love.” Whether you realize it or not, even if it is a treatment in which there are no words or thoughts, it has to be specific. Furthermore, a specific treatment without words or thoughts is only possible after you have gained such an awareness of the truth that you do not have to put it into words or thoughts: The words or thoughts have become realized consciousness.

In your highest spiritual realization, there is no need for words or thoughts. For example, if under ordinary circumstances you call upon me for help, I would not have to think a thought or declare a truth, but I would be a perfect vacuum. The healing would be accomplished because the consciousness of truth developed over a period of years of practice has given me the conviction that *I* am, and if *I* am, you are, and all that *I* am, you are—but I *know* that. I know that this is truth because of all the years of demonstration and because this truth has been proved over and over again and is now embodied in my consciousness.

If you should ask me, “How much is 12 × 12?” I would not have to think out the answer. But on the other hand, if you should ask a person who does not know that 12 × 12 is 144, he would have to engage in a process of thinking to arrive at the correct answer. The minute 2 × 2 is 5 hits up against my consciousness, I do not have to think consciously about the problem because I am not fooled by 5 when I know that the answer is 4. But what about children in the primary grades in school who have not yet learned that 2 × 2 equals 4? They will have to develop a consciousness of this mathematical fact through many different concrete experiences: two apples and two apples, two books and two books, two pennies and two pennies, developing through each experience an awareness that 2 × 2 or 2 + 2 of anything is 4. They may have to repeat this learning process many, many times before they are able to respond automatically with 4.

Every Problem Has a Specific Answer

So it is when you are asked for spiritual help. Let us assume that the call is a request for help with no further explanation forthcoming. You do not know whether it is physical, mental, moral, or financial. In response to that call, all you can do is to turn within, and if you have learned to take God as the first word of any treatment—which you must learn to do—you will dwell on some of the principles of spiritual healing:

God—God is the substance of all form; God is the source of all activity, God—the Essence and Substance. All health, all action, all harmony, and all supply are in Cause, not effect. Then all harmony, peace, jurisdiction, and good are in God, the Cause.

That may be enough for you to know, and with that you are satisfied: You have declared your “4.” Now you are ready for that second part of the treatment in which you wait for the confirmation to come from within.

Probably in most cases, however, when someone asks for help, he will explain the nature of his problem. It may be a physical disease, which he may even mention by name, such as one of the contagious diseases so prevalent in winter—colds, “flu,” or the grippe. Again you begin with God, and quickly or slowly, you come to realize that, because God

is infinite and omnipresent, every quality and activity emanates from Him, and if there were such a thing as infection or contagion in the world, then it would have to come from God. Thus you would not be denying infection. In fact, you might even acknowledge that there is infection, but what could emanate from God as infection or contagion other than the qualities of God? Then all the children of God must, and can, only be infected with the qualities of God, and only these qualities could be contagious because all this activity is taking place in the spiritual realm, in the realm of good, in the realm of incorporeality.

With such an understanding of the nature of infection and contagion, fear would be dissolved. That word "incorporeality" might come to you, and with it the realization that, if infection and contagion are incorporeal, they do not have to be feared. Then would come a sense of satisfaction, a settling back, that deep breath, or "click"—that sense of release.

Another call comes that somebody has had a stroke or an accident, is paralyzed, and therefore cannot walk properly or may not be able to move his arms. Quickly it comes, and after you have had a little experience, instantly:

The body cannot move; of itself, it is inert. An arm has no power to move itself: I *move the arm;* I *have to do that. An arm left to itself will remain where it is indefinitely, because if it is to move, there has to be an* I *to move it. And what is that* I *but God? That* I *is the source, substance, and activity of body, the only law governing the body.*

Now once again you are at peace. You have achieved a quietness and calm; that "click," or deep breath, comes, and you are free.

The next call may be from somebody who is having financial difficulty. Why or in what way makes no difference. It could be because of unemployment; it could be that the person's money is tied up in property; it could be any kind of trouble of an economic nature. Whatever the nature, if you are in a high enough state of consciousness, almost instantly will come the realization:

"The earth is the Lord's, and the fulness thereof."[1] *All the abundance which fills the earth to overflowing is the Father's, but has He not promised, "Son . . . all that I have is thine"*[2]*? Was that addressed to one son only? No, God is not a respecter of persons; God does not have favorites! That promise was given to all the children of God. It is a universal truth in which I can rest.*

Again you go into the silence, achieve your peace, and then you have come to the end of that treatment.

On another occasion, you may receive word that a devastating hurricane is on the way. Again you will begin your treatment with the word God:

God is infinite. Then there can be no place where God is and at the same time a hurricane operating—unless it is a very spiritual hurricane, which in that case would be a blessing. If God is infinite, there cannot be a place where the infinite goodness of God is not in expression. Therefore, nothing destructive can be present.

That is all. Then comes that period of silence which brings your awareness of the Presence. Notice that again this is specific treatment.

You may receive a thousand different answers to the foregoing problems, but you may be sure that there will always be some specific answer to every problem. For example, if your problem is 8 × 8, your answer will not be 4, nor will it be 144, but 64. In every case of healing, effectively handled, there is always a specific answer to a specific problem.

It is only after you have gone through this process thousands of times that you finally arrive at a place where it is no longer necessary to do that. It has become so thoroughly established in you that you do not have to sit down and consciously think truth. You know it; it is established; it is what you already are, what constitutes your being.

Perhaps the illustration of the difference between a skilled typist and one of the hunt-and-peck variety, such as I am, will clarify this point. If I should sit down to a typewriter, I would have to look at every key and watch carefully to see that my fingers hit the right keys. An expert typist does not have to proceed so laboriously, because he is able to strike the right keys without looking at them and without even thinking about them. The process has become automatic. It is the same with playing the piano. What kind of a pianist would have to watch the keyboard? My kind! But no pianist of any ability would be so hampered in his execution of a composition because the fingers of a competent pianist automatically strike the right notes.

And so it is in the practice of spiritual healing. After you have dealt with enough claims of colds, "flu," grippe, pneumonia, or consumption, you know the solution so thoroughly that when any one of these problems is presented to you, your only response is a smile.

Every day, you encounter people who habitually voice negative ideas and fears about the world. How often have you heard somebody say, "Oh, these are very bad times! You'll see, things are going to get worse and worse!" Did hearing such remarks amuse you when you remembered how many millionaires have been made during "bad times"? On the other hand, there is the person who loudly shouts, "These are unusually good times—boom times," and then you wonder if this person with his optimistic outlook is aware of the families down the street who are struggling to make ends meet. The truth of the matter is that no one is a victim of the times: The times are in His hands. There are not good times or bad times: There are only God-times for those who practice the presence of God; and for those who live in a world without God, there are only the godless times of chance and change.

Specific Truth Is Universally True

In spiritual healing, the treatment is never given to a Mrs. Jones, a Mr. Smith, or a Miss Brown. The treatment is never given to an old man, a middle-aged woman, a young adult, an adolescent, or an infant. Such a treatment has no place in spiritual healing, because 2 × 2 is 4 whether it refers to apples, peaches, plums, pineapples, dollars, doughnuts, millions, or billions. In other words, whatever truth you know is a universal truth and is not just the truth about you or me.

Unfortunately, too often religion has taught that we can go to God asking Him for something for you or for me which will be given to us to the exclusion of everyone else in the world. The Infinite Way emphasizes—and this teaching is probably unique to The Infinite Way—that God could not any more do that than He could make 2 × 2 equal 4 when applied to peaches, but not when applied to plums. When 2 × 2 is 4, it is 4,

universally and impersonally, for a sinner as well as for a saint.

When you present a problem to me, Whatever the truth is that I know, it is not merely the truth about you: It is the truth, period. It is universal. Therefore, I do not have to direct the truth to you just because you have asked for help. If the truth I know is a universal truth, it has to be the truth about you. That is why it is not necessary to know the name of the patient. In fact, you do not even have to be told whether it is a cat or a dog or a human being, because any truth that you know is truth, period.

It is probably true, however, that the less experience you have had with healing work, the more you should know about the claim, because until a healing consciousness has been established the more specific you would have to be in your treatment. I remember a call that came to me many years ago that had to do with an infant suffering from one of the diseases of early childhood. The very first thought that flashed into my mind was: "There are no infants. God has never been and can never be an infant, and God is the only being there is. God is the only life there is, the only mind, the only Soul, the only Spirit." That ended the treatment. But at that point of my development, it was helpful to know that the patient was an infant because it focused my attention on knowing the truth about infants. And what is the truth about infants? There are no infants in "My kingdom."

Do you see also that in some cases it might be helpful for you to know that a disease is peculiar to a man or a woman because you then might realize:

There is only God-being, and that God-being is both male and female in quality. There is no corporeality in God; and therefore, the male and female of God's creating are not corporeal male and female, but male and female in quality of being.

All this is necessary, however, only in the early stages of your healing ministry. After you have worked with ten thousand cases, it would make no difference to you who or what your patient is, male or female, infant or aged, animal or plant, because instinctively you would realize that these cases are coming to you from "this world," where such distinctions exist. *Your treatments, however, are never on the level of "this world."*

Two of the most powerful teachings in The Infinite Way are found in the scriptural passages, "My kingdom is not of this world"[3] and, "Man shall not live by bread alone."[4] The minute a problem is presented to you, and you can realize, "My kingdom is not of this world," that is the end of the problem so far as you are concerned. You are not patching up this universe; you are not healing physical bodies. You are not dealing with problems of middle age or old age or adolescence. All that is eliminated the minute you realize, "My kingdom [the spiritual kingdom] is not of this world." Then you do not have to come down to any specific treatments, and yet even in meeting problems in this way you are doing specific work because you are meeting the claims of "this world."

In other words, never feel that you are so high spiritually that you do not think it necessary to give specific help, even if that specific help is only addressed to a "this world." I do not honestly believe, however, that our younger students can stand on that high a plane because to them "this world" is too real. Even if intellectually they claim it is not, they are only lying to themselves. They are unaware of this, but the fact of the matter is that many people unwittingly lie to themselves, and often the very ones who most vehemently disclaim this are the worst offenders.

Furthermore, no treatment will be effective if it contains anything that insults your

intelligence. It should satisfy you at your level of consciousness. Therefore, be as specific as you find it necessary to be in your treatment, but never stop your healing work with the treatment. Always remember to take that second step of becoming still and waiting for the seal to be placed on the treatment, for that "click," that inner release, because that is the major part of the treatment.

Healing and Teaching Go Hand in Hand

When you undertake a healing ministry—and I do not necessarily mean setting yourself up in an office as a practitioner, but just in your homes as people come to you for help—you will be asked questions on any and every subject that concern everyday living, and you should be able to give satisfactory answers to every one of these questions.

For example, there is not a week of the year that someone does not ask me whether or not he should leave his church or join a church. Such questions should not be answered categorically or with a vague generalization such as "God is love." There must be a specific answer, and such an answer might well be, "Fulfill yourself at your present level. If you feel the need for a church, by all means attend or belong to one." On the other hand, to the question of leaving the church, an appropriate answer might be, "No, not until it is definitely established in you that you should take this step. When that is clear to you, you will not even ask the question—you will go ahead and act. So long as you are asking the question, you are not ready to withdraw your membership." When you give answers such as these to this type of question, you have not left your student floundering, but have given him something to think about.

Somebody may want to know if he should or should not eat meat. For you to tell him that God is truth will not help him very much, but you might remind him that he can live only at the level of his own consciousness. If he is at a point where he enjoys meat or seems to require it, he should continue eating it. When it is no longer needed in his experience, the habit of eating meat will drop away, and he will not have to ask the question.

There are hundreds of questions that will be thrown at you, each one requiring a definite answer: What do you believe about the immaculate conception? What is your teaching in regard to the Resurrection? What do you know about the Ascension? What is your concept of immortality? What do you know about the nature of God? What is your understanding of the nature of prayer? If you do not have the understanding and background requisite to enable you to be specific in answering these questions, you not only cannot teach the principles of The Infinite Way, but you cannot even give a good treatment, because a treatment is a concrete knowing of the truth: "Ye shall know the truth, and the truth shall make you free."[5] How are you going to "know the truth" if you do not know it? Knowing the truth involves much more than merely mouthing such phrases as "God is love" or "God is truth."

Attaining the God-Is-All State of Consciousness

Some schools of metaphysics would reject this teaching of specific treatment because they would claim that, inasmuch as God is all, specific treatment is unnecessary. I do not deny that God is all, but I challenge anyone to prove that the allness of God is going to do very much for a person until he knows the truth—and the truth he has to know must be a specific truth.

For example, a specific truth would be a recognition that you do not live because your heart is beating, but that your heart is beating because you are living. You do not live by the organs and functions of your body, but the truth entertained in your consciousness acts upon them, and they operate harmoniously because of the *I* of your being. *I* govern the heart, the liver, and the lungs—every organ of the body. These organs function because of *I*. Would it not be a hopeless way of life to believe that *I* live because of them? That would mean that when something happens to them, then *I* would cease to exist, but *I* can never cease to exist because *I* am life eternal.

So it is that the truth in your consciousness becomes a law unto your body, unto your business, and unto everything in your experience. That does not mean, however, that every time you receive a call some specific statement of truth has to rise up out of consciousness because gradually truth becomes so ingrained in your consciousness that *it is you.* When that day comes, your only response is a knowing smile, and that will be the end of the problem. But it is the end of the problem only because back of that smile, well established in your consciousness, is a knowledge of truth.

The great mystical poet, William Blake, wrote that you do not see with your eyes, but through your eyes.

There is an I *that functions through the body, but the body is not* I. *The body is an instrument given to me, and* I *have dominion over it. The body cannot walk;* I *walk. Strength is not in the muscles: Strength is in the Spirit, and It uses the muscles.*

That is knowing the truth. For every claim relating to the body and every suggestion of malfunctioning of the organs or bodily activity, there is a truth; for every business problem, in one form or another, there is a truth; for every appearance of untoward weather or climate, there is a truth—and these specific truths must always be known.

It is true, in the final analysis, that all your knowing can be reduced to the simple statement, “God is all”; but by the time you have known specific truths for ten thousand or more cases, you will then be convinced that these truths which have taken the form of words or statements are true, and that God really is all, and then you will have reached the God-is-all state of consciousness. You will know what the statement, “God is all,” means, and it will no longer be merely a cliché. When the words, “God is all,” come to you, with them will come the awareness that God functions your body, God activates your business, God governs your home, and God appears as the substance of your supply. God is the essence, the substance, the activity, the law, and the cause of all form. Do you not see, therefore, that the words, “God is all,” are meaningless until you have some understanding of all that God is?

Let Truth Be Revealed from Within

Let it be clearly understood that the wisdom of man is not sufficient to give anyone the specific truths adequate to meet a problem. When you are confronted with specific problems, whether your own or somebody else's, you cannot rush around looking for a memorandum of some recording you have heard or some passage in a book you have read to remind you what truths you are supposed to know, because, even if you found them instantly, they would not be too helpful.

When you are confronted with a problem of diseased organs or abnormal functioning of the body, and if at that moment you do not have firmly fixed in your being the truth that the *I* governs the organs and functions of the body and that the organs and functions of the body do not govern you, do not try to remember some truth, but immediately turn to the Father within and ask for the truth, and let that truth come to you from within.

The Infinite Way is not a method of memorizing and repeating truths which have been revealed to me. It is not the memorization of formulas. It is not a way of trying to teach you what truths to know, but rather how to discover truth so that you can learn this truth the same way in which I learned it.

All truth is given to us from God, and if you want to know the truth about anything—the specific truth—you do not have to go to a book to find it. Turn to the Father within. If you find that your plants are drooping and not doing well, do not run to a book to see what truth you should know. Turn within, and if you are patient, a truth will come to you, and soon your flowers will look up at you and begin to smile. We are not trying to build a spiritual consciousness based on memory, on knowledge, or on an exhaustive compilation of formulas, affirmations, and denials.

The reason for the emphasis on meditation in The Infinite Way is to teach you where and how to go to get any specific truth you need for any specific problem. You may be called upon this very night for some problem about which no one has ever even heard. In that case, obviously, it would be futile to look in any book for a solution because it could not be found there. You must learn to turn quickly—instantaneously—within. Strangely enough by doing that, you may be led to open the Bible or some other book at just the right place. That has happened many, many times.

It was in just that way that the book, *Spiritual Interpretation of Scripture*[6], came into being. Students came to me and wanted to know something about the Bible, and because I did not know enough out of my human knowledge to teach them, each week before the lesson I turned within and asked, "Father, what lesson do You want the students to have?" In that state of receptivity, I found some story every time I opened the Bible, and the interpretation of that story was then revealed to me. For sixty weeks that continued with a new lesson unfolding to me every week—one that I had never known before. Every class since that time has unfolded in that same way with no foreknowledge of what was going to come through.

There is a specific truth for every problem, and the abiding place of that truth is in your consciousness. Your consciousness is the place where every bit of truth is found

because *I am* the truth. *I*—the *I* of you and the *I* of me—embody the truth, all of it, not a little of it, but all of it. As students, you have to learn to go within and receive it from within.

You do not know when you seek within whether you are going to be able to go deep enough to find the "pearl of great price" or just cultured pearls. It often happens that at the most unexpected moments when you do not dream that anything worthwhile is corning through, that is the very time when the real "pearls" reveal themselves. It is usually when we are called upon for help that we are given the gems that constitute the meat, wine, and water for the rest of our lives.

"The kingdom of God is within you."[7] There is nothing for which you could seek that you cannot find within yourself. When you learn to receive the answers, you will find that you are given a truth, a specific truth with which to meet every problem because there is a specific truth about every problem which will be revealed through turning wholeheartedly to God and in meditation seeking Him alone.

The question often arises as to whether or not God knows anything about our problems. Probably not, but when you go within asking, "What or where is the bread of this day?" the answer may come, "*I* am the bread, the wine, and the water." Or if you should ask what the truth is about a particular situation, you might hear the words, "*I* am the truth." The problem of the organs and functions of the body may be uppermost in your mind, and then truth may reveal itself in this way, "*I* govern the organs and functions of the body. Life governs the organs and functions of the body: Organs and functions do not govern life."

People with problems of paralysis, of muscles that will not move, may come to you, and as you go within, the answer again comes back, "*I* am the life of the body. *I* am the activity of the body. Spirit governs Its formations"; or some truth comes that makes you realize that the body is not self-acting, that in and of itself it cannot move either for good or evil.

My conscious oneness with God constitutes my oneness with all spiritual creation, with everything that is necessary for my unfoldment. How did I learn that? That was imparted from within, but would it have been imparted to me from within if I had not learned to meditate? It is our meditations that bring forth whatever it is that we need to know at any moment.

If I should give you the truth for a specific problem—even a whole list of truths—it would be of no value to you because for you it would be merely a mentally perceived, and not a spiritually discerned, truth. It is only the spiritually discerned truth that meets your need. For example, not one of the words in this *Letter* is power: It is the word of God that is quick and powerful. Therefore, go within to the kingdom of God and let the still small voice utter Itself, and then when He utters His voice, the earth melts.

"He uttered his voice, the earth melted." If we become so proficient in the practice of the Presence that we can sit quietly with our attention focused on the Within, the still small voice will thunder, and the whole earth of evil will melt and fade out of our experience. It may come as an actual voice; it may come as a vision; but neither is necessary: Only one thing is necessary and that is to wait until there is a stirring or a feeling which is our assurance that God has uttered His voice.[8]

ACROSS THE DESK

Contrary to the usual belief, when we go to God for something, we come away empty handed. That is a startling statement and one which, on first reading, may seem almost sacrilegious, but think back over your own life and note to what extent this is true.

In the early stages of our spiritual journey, we seek God in order that we may find peace, safety, health, and prosperity—and, in a measure, our circumstances and affairs do improve. As we continue on the spiritual path, we feel that even with better health, greater security, and more peace there is still something lacking. Meditation has opened the way in us to receive impartations from God—to hear the still small voice—and now it dawns in consciousness that we are to take the higher step of seeking God not for any benefits, but only for the joy of spiritual communion.

Watch the results when you seek God that you may serve Him, that you may show forth His glory, that you may come to know Him aright and to understand His ways and His kingdom. Watch the results when you relinquish the desire to get, to get anything—even from God.

As we turn now to the Bible and other writings, we find ourselves reading more for inspiration, for joy, and for light, rather than thinking of the results to be derived from such reading. It is then that "the added things" begin to flood our experience. "My kingdom is not of this world."[9] To experience more of the good things of "this world," such as physical and mental wholeness and financial independence—even this does not constitute the kingdom of God, the spiritual realm of life. True, these are found when spiritual awareness is attained, but they are not the goal, nor can they be spiritually attained while they are being sought.

"My peace I give unto you: not as the world giveth."[10] In the following scriptural passages, note the similarity of ideas: "My kingdom is not of this world"; "My peace I give unto you: not as the world giveth"; and, "Seek not ye what ye shall eat, or what ye shall drink . . . but rather seek ye the kingdom of God."[11] Do you not see what the Master is trying to reveal to us? Do you begin to see what The Infinite Way is revealing to us when it teaches that we are not to seek more or better humanhood, but to meditate on God and the things of God until God-realization is experienced in our lives?

May I tell you that I have found this an exceedingly difficult task? In spite of my experience on the spiritual path and my intention always to seek God and God alone, unconsciously my aim was to be free of pain and disease and lack, to be full of health and harmony and abundance. It was so easy to declare and to think and even to believe that I was truly seeking the spiritual kingdom for myself and for those who came to me. Only intense prayer and an inner hunger and thirst compelled me to begin over again after every failure, until my desires could be purified.

Who in the world can truthfully say that he has no concern for the harmonies and satisfactions of this world? Therefore, do not be too concerned if secretly you want better health, greater peace, or more supply, but admit it and then turn within for a purification of your desires and for greater devotion to the effort of attaining God's grace rather than more and better humanhood.

The way is not easy, but the attainment is so wonderful, so all satisfying, so joyous! I do not know how to picture spiritual freedom and harmony so that you can understand it intellectually, but I can reveal it to you and bring it into your experience in proportion to your faithfulness in holding to this goal. In our writings are found the steps leading to spiritual attainment, and all those on this Way can always be assured of my wholehearted help and co-operation.

It is early April, and every week more students come from far places to study with me. This work with students is recorded on the Halekou 1959 Special Group Work tapes, the Hawaiian Village tapes, and the Maui 1959 Advanced Work recordings.

[1] Psalm 24:1.
[2] Luke 15:31.
[3] John 18:36.
[4] Matthew 4:4.
[5] John 8:32.
[6] By the author (San Gabriel, Calif.: Willing Publishing Co., 1947).
[7] Luke 17:21.
[8] By the author, *Practicing the Presence* (New York: Harper & Brothers, 1958). Pp. 109-10.
[9] John 18:36.
[10] John 14:27.
[11] Luke 12:29, 31.

CHAPTER SEVEN: JULY

Spiritual Freedom

IN the human scene, most people are primarily concerned with themselves, and after themselves, with their family, and after their family with their business or profession; but as they rise in spiritual consciousness, the problems of their community and those of their nation become important to them, and the higher they rise spiritually, the more keenly are they aware of world problems. It is doubtful if anyone can attain a very high level of spiritual consciousness without being made more aware of the world's problems than before he attained such spiritual consciousness.

Why must that necessarily be true? The answer can be found in the one word "freedom." Above all others, the spiritually illumined person understands the real

meaning of freedom, and because he himself has experienced it, he longs to share that same freedom with the whole world. He has discovered that actually the only problem facing the world is a lack of freedom. The human race is not and never has been free. It is enslaved—physically, politically, and economically—first of all, by itself, within itself, and within its own body. Moreover, it is chained by the physical habits and by the political and economic theories and beliefs of generations. For example, witness the extent to which the entire race is in slavery to money. It is only the mystic who is free of the limiting belief that dollar bills, pounds sterling, or some other form of currency controls one's destiny.

The greater the heights of spiritual consciousness you reach, the more keenly will you become aware of the many, many forms of slavery which are binding men and women to a life of dissatisfaction and frustration, and simultaneously the stronger will become the urge within you to see them set free. That is why some people in the earliest stages of their spiritual growth become zealots with the drive of a Paul. They want to go out into the world and free all men, and like Paul, they often end up with broken bodies and minds because the world resists anything or anybody that attempts to bring some measure of freedom to it. The world usually bestows its honors and greatest wealth upon those who would enslave it, but ironically resists those who would set it free.

The further you go and the higher you progress in spiritual unfoldment, the more clearly will the picture of how men are mentally and physically enslaved stretch out before you as a vast panorama of tragedy; but, at the same time, because the remedy is also known to you, there is born in you the desire to help them achieve and maintain their freedom. Ultimately, wisdom will reveal ways in which to awaken men and women from their lethargy and inertia and arouse them to their responsibilities as citizens, thereby giving them at least some measure of freedom.

Achieving Freedom by Non-Resistance

The way is straight and narrow and few there be who find it, and even many of those few who do find it, lose it. Your individual freedom—and by freedom I do not mean a freedom *from* anything, but *a freedom in Grace*—will come to you in proportion as you have a developed consciousness of truth which enables you to face any specific error and not fight it, but rather turn from it in the realization that the healing, redeeming, and freeing agency is the Christ realized, or God realized.

In striving to reach the goal of freedom, you will discover that the most difficult moment of all for you will come when you attempt to resolve your own problems of health or supply, or those of your family, community, or nation into their nothingness and find that instead of succeeding you are battling the very problems which intellectually you have recognized as nothingness. The fact is that in order to resolve these problems into the nothingness which they are, it is necessary to come to a place where you know that the battle is not yours, and that therefore you need no longer resist them. It is the inability to refrain from handling your problem as an "it" that presents the real difficulty.

When you sit down with a problem of any nature, it will be helpful if your first

thought is of some one of the many biblical promises: “Where the Spirit of the Lord is, there is liberty,”[1] or, “In thy presence is fulness of joy.”[2] That will instantly free you from any attempt to do battle with the problem because it will immediately remind you that the object of your work is not the overcoming of a problem, but the attaining of God-consciousness.

Mental science teachings, psychology, and psychiatry differ from this approach in that they work on specific problems from the human standpoint, their objective being the changing of evil human conditions into good human conditions. The Infinite Way operates on an entirely different level of consciousness, in which we do not battle or overcome problems, nor attempt to supplant human evil with human good, but stand on the Master’s revelation that “My kingdom is not of this world.”[3]

The Infinite Way is founded on the revelation of this spiritual kingdom, a God-governed universe in which man does not live by physical might or mental power, but by *My Spirit.* He lives by the word of God, which is quick and sharp and powerful—not by the thoughts of man. The Infinite Way is based, not on mind-power, but on God-power, a power which is the very Soul of man, but which uses the mind as an instrument. When you battle a problem, you are fighting it with your mind; and therefore, you are making of your mind a power, instead of using it as an instrument.

If you allow your mind to be the instrument of your Soul, then when a problem confronts you, instead of battling or working against it, you will remember, first of all, that where the Spirit of the Lord is, there is freedom. In that assurance, you are able to drop the problem, thereby finding yourself receptive and responsive to the word of God. Your mind, then, becomes an instrument through which you can hear the still small voice —or at least listen for it—and your attitude is one of receptivity, a recognition that the only problem you now have is to achieve a sense of God’s presence.

You can bring to your thought any of the specific truths that you know, always reminding yourself that you are not attempting to heal or to enrich anybody, nor to solve their human problems, but to receive God’s grace. You are sitting in meditation only to let God speak, for when He utters His voice, the earth melts. Therefore—and this is difficult —stop struggling against the problem; stop using physical might; stop using mental might; and learn to relax.

This is somewhat like becoming a vacuum, except that inwardly you are more awake and alert than ever before. In that stillness and quietness, that absence of everything that you have acknowledged as power, the Christ can come to you. Sometimes It comes very gently and peacefully, and sometimes It thunders, startling you. But when It speaks, the problems—personal, community, national, or international—are resolved; and physical, mental, moral, or financial freedom is attained—not by might, not by power, but by the grace of God.

The attainment to be sought is spiritual Grace. The way of that attainment is non-resistance within, that is, no mental resistance. Realize that where the Spirit of the Lord is, there is freedom; in His presence is fullness of life; His grace is your sufficiency. Such realization enables you to release yourself from the struggle; it frees your mind from its merry-go-round, even if it is but for two or three seconds, so that you can devote yourself to attaining the realization of God’s presence, the Spirit of the Lord; and when It comes upon you, flooding you with that inner grace or sense of release, you will find that in some perfectly normal, natural way, the outer problem is solved.

The way to the solution of a problem or the solution itself takes place when your thought is not fastened upon it. The solution of the problem does not always unfold in the same way: Sometimes the problem dissolves without leaving a trace of it, and you are not aware of when it happens or why or how; at other times, you are given a specific answer as to when and what must or must not be done.

The grace of God is brought into expression when your human selfhood has been silenced. Then you are never concerned with a problem of any personal nature: You are concerned with but one problem, and that is that the world is living in a sense of separation from God, and because God is not functioning in its experience, it is in chains of slavery. Your only function is to be an instrument through which the voice of God can speak, as it did through Moses on Mount Sinai.

God Speaks Through Individual Consciousness

In Moses we have the figure of a man, humbly listening, searching, and seeking until in that humility, the Voice thundered through him. Although the Hebrews had been in slavery for generations, the moment the voice of God thundered in the consciousness of Moses, steps leading to their ultimate freedom were set in motion—but never forget that that freedom began with the Voice thundering in the consciousness of *one individual.*

Centuries later, the Hebrews were again reduced to slavery by the Caesars, and in their desperation they prayed and dreamed of a Messiah who would come and set them free, a Messiah who would become their king and achieve a military victory in a war against the Caesars. But no such Messiah came. How could he? There is no such Messiah. When the Messiah comes, It reveals a whole new concept of power, a power which is not physical or mental: "Be still . . . [4] in quietness and in confidence shall be your strength . . . [5] Ye shall know the truth, and the truth shall make you free"[6]—not physical might or mental might will free you, but *the truth.* "Resist not evil."[7] Put up your sword, for those that live by the sword shall die by the sword, whether that sword be a physical sword or a mental sword. Put up your arguments, cease your fighting, stop your battling, so that the Spirit of the Lord God may be upon you. Then are you ordained to heal the sick, and the miracles of the Christ take place.

The presence and power of God cannot come through in a figure on a cloud. The presence and power of God come to earth through consciousness—through individual consciousness. Always there is a Moses, an Elijah or Isaiah, a Jesus or John, because the activity of God cannot be separated from individual consciousness. It is useless to wait for God to come to the collective consciousness of the world or to wait for the power of the Christ to descend upon the world. It does not come in that way. It never comes separate and apart from consciousness: *It always comes through individual consciousness.* If It came to every person reading this *Letter*, and even if they all could be gathered in one room, It would still have to come to each one individually.

I have witnessed over and over again that the Christ comes to one, three, five, or six. During one class, the Christ became so evident that, out of a room of 400 people, 200 witnessed the experience, and miracles of healing took place. The other 200 were

completely unaware of anything of an unusual nature transpiring. They never even knew that anything had taken place, and of course did not experience any healing, but only wondered why I had stopped talking.

The great miracles of life that take place through the activity of God come through some one individual. "I, if I be lifted up . . . will draw all men unto me."[8] God reveals Itself as consciousness, but that consciousness always appears to us as a man or a woman. In almost every generation, there have been one, two, three, or four mystics through whom miracles have been wrought. There was a Lao-tze, a Gautama, a Jesus, a John; there was a Bodhi-Dharma who carried the greatest message of Buddhism that the world has ever known from India to China and Japan; there was a Nanak in India who had one of the greatest religious teachings in the history of the world; and there were the Hebrew mystics who have given us some of the purest truths that have ever been revealed. In every case, however, the teachings which were to free those who were willing to accept freedom came through, or as, an individual. Then the light of that one individual spread to twelve, to seventy, to two hundred, or to a thousand; and for one, two, or three generations afterwards, there was great spiritual light in the world.

It is true that history records that the light has always faded. It has always gone out; another civilization has been lost; and a period of darkness has ensued. That is probably why it has been revealed that "I will overturn, overturn, overturn . . . until he come whose right it is."[9] Until that spiritual consciousness becomes universal consciousness, there will be such overturnings, but in the periods of darkness a mystic here and there will appear to light the way. The work of these mystics will thrive for two, three, or four hundred years, and then be lost again; and this cycle will continue until, in some way not yet apparent to the world, the light will come on a more universal scale.

Eternal Vigilance Is the Price of Freedom

Because the world cries out for freedom, do not be misled into believing that it wants freedom. Search the annals of history. Can you find any nation which has achieved freedom that has been able to keep it? Always the people who have been given freedom in larger or lesser measure have eventually lost it because the drive within them for freedom has not been strong enough to keep them awake or sufficiently alert to protect it —not deep enough to make them willing to sacrifice for it. Just as you who are on the spiritual path are discovering that you cannot spiritually attain your health, your economic freedom, or your moral freedom by any quick or devious method, so you will ultimately learn that no nation can maintain physical health, moral fiber, financial solvency, or political stability by self-indulgence.

For us, the great realization is that there is a Kingdom. There is a spiritual Kingdom, a state of consciousness which is completely God-governed. Our lives are dedicated to the establishment of that Kingdom, in reality, dedicated to the development of it within our own being. "In my Father's house are many mansions"[10]—in that spiritual Kingdom are many and varied mansions, all of them harmonious, joyous, and free, translating themselves into human modes of life, a life not lived on a mountain top

somewhere, separate and apart from the world, but lived right in this world, and usually lived in such a way as to make this human world a better place, first for you individually, and secondly for others who are led to you, and then on and on, on an ever widening basis.

The Wider Activity of The Infinite Way

The vast majority of those who come to The Infinite Way come for the solution of their individual problems, but if they go far enough in this work, they become a part of the few who are engaged in the wider activity of dealing with world problems. Never should we forget that we are engaged in an activity that concerns greater problems than our individual health or supply, and that wider aspect is the next phase of the work of The Infinite Way.

As has been pointed out, whatever light has been given to the world has come through individual consciousness; but by reviewing the religious experience of the world, you will observe that, in spite of all the light that has come to us through the illumined souls down through the ages, the world is still in spiritual darkness. From that, it can be deduced that no amount of light coming from any one individual is sufficient to save the world, regardless of how bright it may be.

The light must come through a greater number of individuals, more and more of them at one time, until, ultimately, it permeates all individual consciousness and becomes collective consciousness. We have passed the day when any single individual, regardless of how illumined he may be, or may become, can be looked upon as anything more than a guide, pointing the way to what every individual may and must attain. Your goal, and mine, is the attainment of the greatest light of which we are capable, and then the acceptance of the responsibility for teaching it and making it available to others, so that in their turn they may be inspired to seek or become that same light. In no other way will spiritual freedom come to the world.

It will not come through one revelator, nor will it come through six revelators. True, the secret may come through one person, as it has a dozen times, but it will have to be lived by those who no longer are merely followers of that one, but who have become inspired by that one and are thereby encouraged to go and do likewise. There is no other way.

If, by our example or by our works, we could overcome all the disease and all the sin in any one city today, tomorrow there would be another crop of sick people and sinners. If we could walk through the hospitals today and heal every person there and walk through the prisons and release every prisoner, tomorrow those same rooms would be filled with other people. No matter how high we may go, individually, we are only an infinitesimal part of a story with an unhappy ending, *unless through our life others become illumined.*

It sounds like a very difficult task—and it is. It would seem that the amazing things we have been witnessing in this work for so many years should be awakening the world. But the world sleeps on—except for one here and one there, and another one here

and another one there. And so it is that our function is not merely to receive this light and to bring about a few healings, but so to live that our lives inspire others to go and do likewise.

As the Spirit of the Lord, the Christ, finds outlet through your consciousness, It touches the lives of all those you meet on life's highway. In opening your consciousness to the activity of the Christ and by not restricting It or attempting to direct It, you permit It to escape into human consciousness and bring God's grace to those persons who open themselves to that Grace. You become an instrument through which the activity of the Christ can reach others in the world.

One person cannot do it for the world; one person cannot do it even for a community. It is only insofar as entire groups are spiritually prepared and willing to go out and continue to do the work which some one individual here or there has heretofore been doing and thereby multiply that work—not one by one, but a hundred times a hundred—that the light will penetrate the darkness of human consciousness, the dense materiality which resists everything in the nature of spiritual freedom.

The Responsibilities of Citizenship Must Be Accepted

You and I who have attained a degree of spiritual consciousness must be even more alert than other people to our obligations as citizens. This cannot be accomplished by adopting a do-nothing attitude of "What difference does it make who governs our country or what kind of men and women we have representing us in Congress or Parliament because they are all spiritual anyway?" That really is stupidity. True, we must maintain our own spiritual integrity by refraining from condemnation. This, however, is not to be construed as having no opinions.

It is certainly right to have opinions about governmental and world problems, but it is not right to be aggressively contentious about those opinions. As a matter of fact, we are perhaps more firmly established in our opinions if we have spiritual wisdom than would otherwise be the case. If we have a consciousness of man's true identity, the person who is peculiarly fitted for a particular position will be revealed to us in our meditations. In other words, just as we are guided to one another as patients and practitioners, or as students and teachers, so are we guided to vote for the right candidate and the right party at any given time.

We should not shirk the responsibilities and privileges which citizenship entails. We render unto Caesar the things that are Caesar's, obeying the law of the land, paying taxes and performing services with which we may not always be in accord and which we sometimes may feel are entirely wrong, but even while we do those things and recognize the wrongness of them humanly, every student of spiritual wisdom can be about his special business of prayer and become a part of a world-wide activity to bring the realization of the kingdom of God to earth through uplifted consciousness. Even though humanly we are unimportant to the world and its governments, nevertheless we can be a greater power than those who sit in the seats of the mighty, because through our spiritual realization, we can help to settle the affairs of the world, not by might and not by power,

but by the Spirit of God.

There has never been a time since the beginning of recorded history when the world has not used material force to gain its way and its will; and even today, with all the progress that has been made, the world has not yet learned that lasting victories are not won by means of material force. It has not learned that the battle may be won, but the war lost; that a particular war may be won, but far more lost than has been gained, often resulting in a repetition of the conflict on a larger and more violent scale. Very seldom does a war accomplish its purpose, except temporarily. Always the great powers have eventually gone down in defeat. It is inevitable. “For all they that take the sword shall perish with the sword.”[11]

Those who have gone one step ahead in spiritual understanding, wherever they are and of whatever persuasion, must accept responsibility not only for their own community and nation, but for world conditions. The world grows increasingly smaller. It has become our community and everyone in it our neighbor. Today, almost any place in the world can be reached in twenty hours; next year or the year after, it may be ten. Do you not see that boundaries are becoming of less significance and importance in a world where mountains, rivers, and oceans are no longer barriers? Boundaries are artificial lines drawn by man in an attempt to divide the world into “mine” and “thine”; they are created by man who has forgotten that “the earth is the Lord’s, and the fulness thereof”[12] and that he stands in relationship to that fulness as an heir.

When you travel 20,000 feet up in the air in an airplane and look down, you can really see and believe that the earth is the Lord’s—just one great, big, round ball. Down here it seems natural to have a fence around some segment of this earth and assert possessively, “Don’t come in here. This belongs to me”; but it looks foolish from 20,000 feet up in the air.

And so it is from a higher state of spiritual consciousness. From that state, it looks foolish to pray for your land or my land, for your people or my people, because unless we see God as your Father and my Father, our prayers are useless. So let us not be concerned only about our own government, but let our concern embrace the whole world, that the spiritual Kingdom may be made humanly manifest. Let us realize that the government is upon His shoulders—the government of mankind, the government of the world, until we do come to that day when we realize: “This world is not governed by might or by power, but by the Spirit of the Lord.”

If there are ten righteous men in the city, the city may be saved. In other words, there is no way to measure the degree of power which may flow through one individual consciousness, realizing the presence of God. Our faith is not in might or in power; our faith is not in the ballot, because that is merely the might of numbers or percentages: Our ultimate reliance is in the degree of our awareness of the presence of God and of our realization of the impersonal and universal nature of the Christ.

Not one of us has any idea who may be touched by the Christ through our realization and be in such a position that his influence can balance the scale on the side of spiritual power. We have no way of knowing who the individual is, or where, or when, who may be struck as Saul of Tarsus was struck with a blinding light and awakened out of his “Saul-ness” into “Paul-ness.”

Encircling the World with a Band of Christ-Consciousness

It is not a person who will save the world: It is the Christ. The person in the right place at the right time, with a degree of receptivity, will be the one through whom It will appear to come. You and I, however, do not have to wonder who he is or where. We need only dwell in the realization that salvation will come, not by might, nor by power, but by the Spirit of God. Your function and mine is to be instruments through which the presence of God can touch and awaken humanity. It is our only reason for living.

When The Infinite Way was given to me, I visioned a band of Christ-consciousness around the world, so that every individual who reached out to God, regardless of his religion or lack of religion, would automatically find God with him. Work toward this end cannot be carried on by the general public, nor can it be carried on by people who are unwilling to sacrifice something of themselves for truth and for the establishment of the kingdom of God on earth. It can only be carried on by the dedicated people of the world.

Are you willing to count yourself among those dedicated and consecrated people who have risen above self-seeking and who think in terms of universality rather than personality? Are you willing to give periods of meditation every day to the dissolving of the material sense which holds the world in bondage? The Christ is hidden inside of you, but you must release that Christ into the world. Be willing to sit in the silence until you have a conscious feeling that God is on the field. Then the Christ is functioning. After you have achieved the awareness of the Christ, realize that this Christ is dissolving the errors of this world—dissolving material sense—and that that realization of the Christ is opening human consciousness to a receptivity to truth. Just to make the statement that human consciousness is being opened to truth is a waste of time, but to have realized the Christ and then to know that this realization of the Christ is operating in human consciousness to make it receptive to Truth will be effective.

In this meditation, you are not criticizing or condemning anybody; you are not judging as to whether material sense is operating in this one or in that one: You are realizing that wherever material sense raises its head, this realized Christ is dispelling it.

For your own unfoldment and that of your family, patients, and students, give as many meditation periods as possible for the purpose of renewing yourself in the Spirit of the Lord. But, in addition to that, give three periods out of every twenty-four hours to the world. This is your contribution to world freedom. Therefore, three times each day open out a way for the Spirit of the Lord God which is upon you to escape into the world.

Let your first meditation period be only for the purpose of feeling a consciousness of God's presence. When that has been achieved, that is the end of that period of meditation for the world. In your second meditation dedicated to world freedom, again achieve a conscious awareness of God's presence and realize that this realization of the Christ is dispelling material sense in human consciousness. Begin your third meditation once again with a realization of the Christ, and then recognize that that realization of the Christ is dispelling material sense and opening human consciousness to a receptivity to Truth.

That is your gift to the world—little enough to give for the priceless gift you have received. Through these meditations, you are admitting the Christ into human consciousness three times a day, thereby creating in humankind the desire for spirituality, a hunger and thirst for spiritual righteousness and freedom.

This realization of the Christ is already an activity of Infinite Way students all over the world. Out of the twenty-four hours of the day, there is not a single thirty minute period when, in some place or other, this work of realizing the Christ is not going on. It has been given to me that if a band of realized Christ-consciousness is formed around the world, it will touch and awaken individual consciousness and bring lasting freedom to the world.

Most of you have proved in your own experience that every time you have a realization of the Christ, some harmony comes to you or to those around you. The purpose of realizing the Christ, however, never has been solely to bless you or your family. The Christ is universal, and Its function is to establish the kingdom of God on earth. Therefore, Its activity is not limited to you or to me; It is not limited to a few favored persons: "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."[13]

Humanly the problem of freedom has never been adequately solved, but in this work, we leave the human situation to those who are working on that plane in their own way, always remembering, if we live in free countries having free elections, to exercise our rights and duties as citizens. But let us put our dependence and reliance on prayer, on the realization that the Christ realized dissolves material sense and that It does operate in human consciousness to make it receptive to spiritual truth and to free it from the ignorance and superstition which have held it in bondage.

Then we shall see the world transformed. I, for one, am convinced that such a transformation can take place without bloodshed, without severe financial depressions, and without dividing the nations of men one against another, but by bringing them into a greater sense of fellowship. That cannot be done by fighting with bullets or with arguments: It can only be done by fighting with love, which is not fighting at all. It can only be accomplished by the realization of the Christ, by praying that the Christ be realized in individual consciousness. Then when our enemy has been touched by the Christ, he is no longer our enemy: He is our Self.

ACROSS THE DESK

There are not *many* evils in the world: There is only one evil. Sin, disease, death, lack, loneliness, homelessness, unemployment, war, epidemics, typhoons, and tempests—all these can be embraced in what Paul termed, "the carnal mind," and which is today often spoken of as "mortal mind" or "hypnotism." But inasmuch as the carnal or mortal mind is not the mind of God, it is not law, nor indeed can be; it is not life, power, being, or presence, and therefore can be dismissed as the "arm of flesh," or nothingness.

The Infinite Way reveals that there are no miracles to be demonstrated such as health, supply, home, employment, or the stilling of storms; but rather, there is only *one*

miracle—the demonstration of God. When the awareness of the presence of God has been attained, the harmonies of God's grace flow like a river.

When this awareness of God's presence becomes realized consciousness among our students, they will do the greater works, but it is evident that up to this time their progress in spiritual healing has been far too slow. I have prayed about this for a long, long while, and in the past few weeks, it has occupied my periods of meditation both day and night, and finally it has been revealed to me why their progress is not more rapid.

Many, many times in classes, I have said that eventually healing will be accomplished with a smile, meaning by that that there is very little conscious effort necessary to bring about spiritual healing, and that when one attains a sufficiently high state of consciousness, healings come naturally, and often with startling rapidity. But it has come to me recently that our students feel that they can start right from the beginning with that very-little-effort state of consciousness, and for this reason, they are not accomplishing that which they have set out to do.

Now I am going to ask those of you who really and truly want to do more and better healing work—whether for your families and friends or whether you wish to accept calls from other students or eventually take up the serious practice of healing—to embark upon a program of earnest study and unremitting practice.

Go back to *The Infinite Way Letters of 1954*[14] through *1958*[15] and pick out the *Letters* pertaining to specific treatment work and specific principles of healing. For example, in November, 1955, the subject of *The Letter* was "Suggestions for Healing Work," and in that same year, there was another one on protective work. Throughout the years, there have been many *Letters* on these two subjects. Study all these *Letters* diligently, and always be sure to begin every day with the chapters, "The New Horizon," in *The Infinite Way*[16] "Love Thy Neighbor," in *Practicing the Presence*,[17] and *The Letters* of December, 1958, and June, 1959.

What I am trying to point out is the necessity of understanding the specific principles that are to be taken into a treatment and the importance of bringing these principles to conscious remembrance in your treatment. Then, after having been very thorough in giving the treatment, take the attitude, "Speak, Lord; for thy servant heareth."[18] Wait for one, two, or three minutes, or four or five, until you feel that inner release, or "click." But that second half of the treatment, which is the most important part as far as the healing work is concerned, will not be effective if the first half of the treatment has not been thorough and complete. It is true that, after two or three years of concentrated practice, gradually the first half of the treatment which is the application of these specific principles becomes shorter, and the second half of the treatment becomes the longer part.

Do not believe for a moment that you can avoid those first years of specific application of specific truths in treatment, for this is what develops consciousness. Through the correct letter of truth, the spiritual awareness of truth is attained. Of course, I realize that inertia is all that is keeping our students from faithfully doing this work. The human mind is lazy. People are always trying to find short cuts—anything that will eliminate the necessity for hard work. They prefer to go to the movies, watch television, and look at picture magazines, rather than to read a book.

To sit down, study, and meditate for several hours a day, and in the course of a day or evening give a dozen intelligent, complete treatments, covering the many different

situations of life, is not an easy program; but then, the spiritual way of life is not an easy way of life, albeit a joyous one.

I truly believe that all of you who receive these *Letters* are sufficiently sincere in your devotion to God and to the service of mankind that you really want to develop a healing consciousness. I am sure that you have the capacity to do this, but I want to make it very clear that I have no way of giving it to you through any short cuts. It means work, it requires diligence, and it demands of you perseverance. The important thing is the amount of actual practice which you give to this work. It is true that an hour a day will eventually develop your consciousness and bring about the ability to heal, but at this time I have in mind a program which should occupy you for two, three, and four hours a day, at least that long for those of you who can manage to give this much time to the development of your consciousness.

There are those who, by the grace of God, receive spiritual illumination and healing power without going through all these years of preparation; but there are not many such, and there is no use believing that you are one of those few, unless the fruitage in your life already testifies to that fact. If you are not the instrument for many, many healings, and good healings, why fool yourself into thinking that you can have this gift without the hard work that goes before it?

[1] II Corinthians 3:17.
[2] Psalm 16:11.
[3] John 18:36.
[4] Psalm 46:10.
[5] Isaiah 30:15.
[6] John 8:32.
[7] Matthew 5:39.
[8] John 12:32.
[9] Ezekiel 21:27.
[10] John 14:2.
[11] Matthew 26:52.
[12] Psalm 24:1.
[13] Matthew 5:45.
[14] By the author (Honolulu, Hawaii: Mercantile Printing Co., 1954).
[15] By the author (London, England: L. N. Fowler & Co., 1956, 1957, 1958, 1959).
[16] By the author (San Gabriel Calif.: Willing Publishing Co., 1947).
[17] By the author (New York: Harper & Brothers, 1958; London, England: L. N. Fowler & Co., 1958).
[18] I Samuel 3:9.

CHAPTER EIGHT: AUGUST

Conscious Dominion

TO live the spiritual life means to give up personal sense and come into the understanding that we have no life of our own, but that that life which is ours is really God's life expressed as our individual life or experience. This is the truth about our life, but more than that, this is the truth about every individual on earth whether or not he knows it. In that realization, lies a principle which can be of the utmost importance in our relationships with one another.

If we are to give up the personal sense of life, we must learn to "die daily" to the old man, that man who has been living his own life, a life lived strictly in accordance with his own desires and for his own purposes. Although there is no doubt that many people have lived their own lives for very unselfish purposes, it does not necessarily follow that these lives were lived in accordance with spiritual law. Their very unselfishness may have carried with it a self-righteous, rigid attitude of being good humanly and doing good humanly. The spiritual life, however, is a recognition that "I can of mine own self do nothing,"[1] that man does not have the capacity to be either good or bad.

The World's Response to Us Is the Result of Our Reaction to It

In our relationship with friends, family, and members of our community, we would soon notice what a difference there would be, if instead of forming dislikes or harboring resentments because people do not act as we think they should act, we were able to maintain our balance and spiritual equilibrium, realizing that man has no power to be right or wrong, to do the right thing or to do the wrong thing, because all power resides in God, the Soul of man, the life of man.

If, instead of reacting to those in our family who are consistently trying to take advantage of us, those who are unappreciative, ungrateful, thoughtless, and unkind, we were to lift ourselves above such suggestions and realize that there is no one in our home who can give or withhold good—no one in our family who can withhold recognition or co-operation—the whole situation would change.

As you apply this principle, you will discover something I learned in the healing work, and that is that the world's response toward me is the direct result of my own

reaction to it. In other words, if someone calls and asks for help for an illness and I accept that as a reality and become fearful or doubtful or set about going to work diligently to overcome it, the reaction would be so strong that the healing would not take place Very quickly. As a matter of fact, there would be no healing at all until I could rise above any reaction to the problem.

On the other hand, when a call comes, if I am sufficiently high in consciousness to respond with, "So what! What can it do! It has no power that it did not get from God! In and of itself, a mirage has no power to cover the road with water, and in and of itself, an illusion cannot do anything or be anything," and if that state of consciousness is my only reaction to the problem, the healing may be instantaneous, or at least it will be quick.

There must be the same reaction to injustice, unkindness, and ingratitude, always that sense of "What difference does it make? It hasn't anything to do with me. If there is any injustice, it is not directed toward me—it is directed toward the Christ, and the Christ can take care of it. If there is any ingratitude, it is not toward me—it is an ingratitude toward the Christ, and the Christ knows how to take care of that."

Rising Above Personal Sense

To take such an attitude is to eliminate the personal sense of "I." By "dying daily" to the personal sense of self, you no longer react to the world's fears, beliefs, condemnations, and aggravations; and therefore, you are aloof from them, and they do not inflict themselves upon you. Any demand that is made upon you is not made upon you, but upon the Christ of your being. Therefore, you have no right to react to it.

Always remember that the trials and tribulations of the world never come nigh the dwelling place of the person who dwells "in the secret place of the most High," who lives and moves and has his being in God-consciousness. To be established in God-consciousness means to understand, first of all, that God is your consciousness, and therefore you never accept anything as personal to you, but let the God-consciousness of you take care of it; and secondly, that God is the consciousness of all being, and so if any discord or inharmony seems to come into your experience, you will understand that it is not from any person at all but from an illusory sense of him, which we call "man, whose breath is in his nostrils," and of him it says, "for wherein is he to be accounted of?"[2]

To come into this higher sense of life means to overcome the personal sense of life. In other words, it means to rise to a place in consciousness where "the fiery darts of the wicked"[3] no longer touch you. Even then, there is no guarantee that the world may not gossip or spread rumors about you, or that it may not fire bullets at you. It may do all those things, but the answer is always the same, "What difference does it make since the *I* of me is God, and that *I* can never be hurt?" As long as you live in the sense that only the qualities and activities of God can flow out from you, what difference does it make what the world does to you or to me?

The entire experience of the Crucifixion served as a proof that even the nails, the cross, and the sword had no power. Furthermore, it proved that neither the opposition and hatred of the organized church, nor the temporal pomp and glory of Rome were power.

The Resurrection celebrated at Easter symbolizes that human hatred of truth is not power, that the weapons of this world—its nails and swords—are not power, and that human law is not power. That is the great lesson to be drawn from the Crucifixion and the Resurrection. The Resurrection proved that whatever form of evil is thrust at us, "in three days," we can rise above it. In a short period of time, we can rise above any and every form of discord or inharmony if we not only do not accept it as a real power, but, moreover, do not accept it as being aimed at us as people, but really aimed at the Christ of our being, and then are willing to behold the Christ nullify it.

Wherever and whenever anyone is nursing resentment toward us, displaying jealousy, envy, or malice, engaging in cutthroat competition, or wherever there is the threat of temporal power or lack of appreciation, ingratitude, gossip, or rumor, the answer should always be the same:

It makes no difference. "Man, whose breath is in his nostrils" has no power of his own to do anything or to be anything, since God is the mind of man, and all power is centered in, and emanates from, God. Not one of the Pilates of this world has power over me, unless it comes from the Father in heaven.

When the children of Israel came crying to Hezekiah because of their fear of the great troops which were massing against them, he responded with calm assurance, "Be strong and courageous, be not afraid nor dismayed . . . With him is an arm of flesh; but with us is the Lord our God to help us."[4] In other words, the enemy had only temporal power and physical might. What was that to Hezekiah and his people? They had the power of God.

Would it not be strange to have the power of God and yet to fear what man can do to us? We are told not to fear what mortal man can do: "The Lord is on my side; I will not fear: what can man do unto me?"[5] That should not be interpreted as meaning that we are sitting here with God, but that the enemy does not have God; it does not mean that we have a God here to defend us against somebody evil out there. No, it means that God is the only power; and with the understanding of God as the only power, God then becomes the only voice that can be heard.

There is no way on earth by which we can be convinced that evil is not power unless we can see that there is a God, that God is, and that that God that is, is the only power, and that that God is actually the law, principle, and substance of individual being. To believe that a God out here somewhere is love, truth, justice, and mercy is futile. This divine Principle is inoperative unless we understand that God is the principle of *individual being*, that God is the law and the substance and the activity of individual you and me, and of individual him and her.

Until you recognize God as individual being, until you can see God, not only as universal good, but universal good individually expressed, not only that God is universal infinite power, but universal infinite power individually expressed, only then can you look at any and every person and know, "The only power you have is to express God, or to let God express Itself through you." Then when someone rises up and flauntingly boasts, "Look how great I am! I can crucify you," you smile because you know that God is the mind, the life, and the Soul of that particular person who has become the Pilate in your life and that he could not be empowered to do anything other than to let God flow.

The Pure in Heart Are Untouched by Evil

No one can defy God, and more especially, no one can defy God once he comes up against someone who knows the truth. True, the sinner apparently seems to flourish for awhile, and evil institutions seem to dominate the human world. And why? Because there is no understanding of this principle. But let anyone try evil machinations against a person of pure mind, and you will soon see not only that his power of evil is destroyed, but that if he does not mend his ways he eventually destroys himself. Evil always runs rampant until it hits up against the pure in heart.

This point is well illustrated in the case of the hypnotist who was trying to entertain the members of a family of metaphysicians by hypnotizing them and who found that he not only could not hypnotize anyone in the group, but when, in a final attempt to display his wares, he decided to hypnotize his wife with whom he had always succeeded heretofore, he found that he could not even hypnotize her. He had hit up against the pure in heart—those who were consciously aware of but one mind and one power operating in that room. That nullified the belief that one person had a mind that could be used over another person. As long as everybody in the room believed that there were two minds, the group could be hypnotized; but when one person came along who had a sufficiently strong conviction that there was only one mind in the room, a mind which could not be destructive to itself, then the hypnotist could not operate successfully.

So it will be in your individual experience and mine when we become pure of heart, which means the moment we arrive at the conviction that God is the mind of each one of us and that not one of us has qualities or activities separate or apart from the activity of that one mind, and that no other mind is operating and no other mind can operate. Only the qualities and activities which emanate from the one mind are expressing and those are qualities of intelligence, qualities of love and life, qualities of pure being. Then should there be someone in our experience who might attempt to hypnotize or harm us, his attempts would be nullified, and he would have no power over us.

Let us individually become pure of mind, that is, come to the realization of God as individual mind, life, and Soul. Then only the qualities of God can flow out from us to the world. Let us behold the Christ sitting between the eyes of every individual; let us behold only the Christ as the substance and law of every condition; and then there will be no duality in our consciousness, and no duality can return to us.

By that realization we make ourselves an avenue for the outflowing of good, but we do more than that. By realizing the universality of that truth, we prevent any evil from coming nigh our dwelling place. In other words, we nullify the activity of evil in the individual as did Jesus in Pilate, “Thou couldest have no power at all against me, except it were given thee from above.”[6]

You will find that as you diligently pursue this idea, you will never again look to “man, whose breath is in his nostrils” for anything. That does not mean that if you want some help you will not ask for it from a practitioner. Certainly, you can do that, but actually you would not be expecting the help from a person, although you would expect it

to come through him as the activity of divine Love.

No Power Apart from God Can Act upon You

No matter what befalls you in the outer world, you come to this agreement and acknowledgment, "Only the activity of divine Wisdom is power." You cannot talk about the allness of God and the allness of God's power, and then ask, "I wonder why I do not get this healing; I wonder what power is operating in this situation besides God; I wonder what is holding me back." Do you see how impossible such an attitude becomes if you catch the truth of God's allness? Some change must take place in your thought and actions the moment you become convinced that there is no power apart from God and that man has no power over you.

You cannot blame the stars and say that they have power over you, because God made the stars and the planets, so they must also be avenues through which good operates in your experience. There is no use attributing your problems to your birth date, to your horoscope, or to the lines of your palm. God made the lines of your palm and they must be avenues for the expression of good. God made all that was made.

Bit by bit, you begin to withdraw power from man, first, by developing the ability to see that man cannot give you anything and that man cannot withhold anything from you. You are receptive and responsive only to God-government. Only the one mind is the law unto your being. Then why hold anybody else responsible for your troubles? What is the use of blaming anybody for having given you too much or for not having given you enough, when the actual truth is that God is the law unto your being and God is the life and the love of your being? If you have looked to anybody else, it has been your fault. You have put your faith in princes, so why should you blame someone else for having betrayed you when you had no right to look to him in the first place? God alone should have been your reliance and your dependence.

The second thing that takes place in your experience is that you begin to withdraw power from things, circumstances, and conditions. Nothing from outside has power over you or over your affairs. For example, if you are driving on the highway, you should understand that the life which is God is not at the mercy of stupidity, carelessness, or indifference—none of these things is power. Granted that on the human level of consciousness there is such a thing as stupidity; granted that there is such a thing as carelessness or drunken driving. But even if these things do exist, are they power? Can they have power over the life which is God, and is there any other life? Can they have power over the mind or body of God? Is there any mind or body other than God? Has any person any other mind than that of God? Are those human qualities of indifference or carelessness, which seem to be operating through him, power?

You can apply this principle to every form of life—snakes, sharks, poisonous insects. You can apply it to anything there is in the world—infection, contagion, germs—by asking yourself the question, "If God made all that was made, are these things outlets or avenues for anything other than God?"

If you have entertained an evil sense of some person or condition, in this moment

of dedication, purify yourself of such beliefs. In all this world, there is not an evil person or condition that has within itself any power of evil. Regardless of what it may be, regardless of how venomous or deadly its appearance may be at this moment, you will remove its sting, its seemingly destructive nature, if you can look upon the person or condition with this conviction:

You have no powers of evil, for there are none. I have mislabeled you, and the world has mislabeled you, when it claims that you are evil, dangerous, or destructive. I know that it is not true, because I know that in all the universe there is no person or thing or condition that has any quality of evil in it, any power of evil, or any power of destruction. There is only God.

If I walk "through the valley of the shadow of death, I will fear no evil"[7] *because there is no evil in that condition. Though I seem to be consumed by disease, I will no longer fear it, for it has within itself no element of destruction, no element of pain, no element of death. It is in and of itself nothingness, since all power is in God.*

I will not judge by appearances, but I will withhold all judgment as to good or evil and stand fast in the realization that God alone is good. Even this that I have been hating is not evil; even this about which I have been wondering as to why or how it could intrude into my dwelling place, I now know is not evil—it has no qualities of evil, and he or she has no qualities of evil.

Nothing is good, nothing is evil: All that is, is of God, and therefore spiritual—above quality, above quantity. In the realm of God, there is neither quality nor quantity: There is only infinity, eternality, immortality—a divine state of being which has no opposites, no good and no evil, but only pure spiritual being.

God's allness and God's goodness and God's power and God's law permeate me, this universe, all being, and all conditions.

The miracles of Grace come into your experience in proportion as you withdraw all labels from the world of men and women, from conditions, things, and circumstances, and no longer speak a language of comparisons, but recognize God as the creative Principle of all, and therefore all as spiritual.

Your Consciousness Is the Law unto Your Experience

You will never again be able to blame a person, circumstance, or a condition for the inharmonies of your life, because you will recognize that it is nothing that goes *into* your experience that defileth or maketh a lie, nothing that "man, whose breath is in his nostrils" can do to you, but rather it is what emanates from your own consciousness that is the law unto your experience.

This is in no sense a denial of the fact that in our human experience we, and the rest of the world, are daily being faced with the same evils that have always plagued mankind and which, instead of decreasing, seem to be increasing. To free ourselves of the evils that beset us and then to help others attain their freedom is the goal of The Infinite Way.

We attain this freedom through the revelation given to us that all of the world's

evils, from the beginning of time unto the end of all time—those that affect us individually, nationally, and universally—must be recognized as the emanation or expression of what Paul called the "carnal mind," what metaphysics has termed "mortal mind," and which the Bible has described as the "fleshly mind" ; but then we must take the next and final step which is that this mind of evil is not mind because it is not God-created and has no law of God to sustain it. What sets us free is the impersonalization of evil and the understanding that it exists only as temporal power or the "arm of flesh" and, therefore, is no power.

It was Jesus who said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."[8] In that one statement of the Master's, the whole responsibility is placed where it belongs—not what goes into the mouth, not what goes into the mind, not what goes into you, but what comes out. There is your responsibility. That is what lifts you above the puppet-like lot of the ordinary human being and makes you master of your fate and captain of your own Soul. That is determined, not by words, but by the conviction maintained in consciousness. Do you believe that "man, whose breath is in his nostrils" or the "princes" of this world can give you anything? Do you believe that they can withhold anything or take anything from you? If you do, that is what is coming out of your consciousness, and that is what corrupts, defiles, and makes your whole life-experience one of disappointment and failure. It is all dependent on what you entertain in consciousness.

Any inability to be master of your life-experiences, at least for those occurring before you came into truth, stems from your failure to assume conscious dominion over your life because then you were living in ignorance of the principles of life which give you mastery over circumstances and conditions. For example, to believe in the power of infection, contagion, or germs, to believe in the inevitability of accidents or in accidents as an act of God, or to believe in any destructive influence at all is merely the result of ignorance. You were born into those beliefs, brought up with them, and those beliefs became your master, so that if you sat in a draft, you were bound to catch cold because you had to follow the established pattern of reaction, and if you were out on the highway and encountered a reckless driver, almost certainly you would get hurt. None of that was your fault: It was due to your ignorance of spiritual law.

The moment, however, that you taste of spiritual wisdom, the whole situation changes. You can no longer be duped by mass ignorance, nor be victimized by it. You now know what the law is and that the principle is God's allness and the nothingness of anything else claiming to be power. In proportion as you place power in any person, in that degree can that person exercise power over or against you. In proportion as you realize that all power is in God, the mind and Soul of the individual, then the only power any person can exercise over you is that power which emanates from God. You are the controller of what happens to you, not the people in your home, your social set, community, or world.

If you believe that you are the victim of some person's ingratitude or the beneficiary of another person's gratitude, you make yourself responsive to those very things. If you believe that you are the beneficiary of some kind, benevolent, and philanthropic person's goodness, but also the victim of another person's wickedness, you lay that law upon yourself, because whatever comes out of your consciousness determines what will be the law in your experience, whether of discord or harmony, and

it will maintain or destroy the integrity of your existence:

No man or woman has the power of good or of evil in my experience. The only power there is, is in and of God which is individual mind, life, Soul, and consciousness. Therefore, every person I meet is an avenue of good in my experience.

There are some people who will not permit themselves to be avenues for good in your experience, regardless of the measure of your realization, but those people are eventually removed from your experience to a place where they cannot exercise any power for evil over you. Those who come into your experience with negative qualities are either healed or removed.

Spiritual Selectivity in Relationships

When we walk this spiritual path, we find that people either walk with us or are led away from us. You can prove this if, at the end of one, two, three, or five years, you cast a backward glance on the friends or enemies of yesteryear. Where are those friends you had but a few years ago? Many have disappeared out of your life. You did nothing to get rid of them; they were just naturally eliminated. This does not mean that disaster overtook them. On the contrary, they may have made progressive strides forward in their world, according to their own standards of progress, but they could not or did not care to walk your path, and so your ways separated.

However, at the same time this separation from former associates has been going on, you have most likely been attracting to yourself those of your spiritual household, those who were of your own state of consciousness, and while you may have far fewer friends than you had before, the quality of those friendships will more than compensate for the quantity. The friends you have attracted to yourself on your upward spiritual march are so completely in that same God-consciousness that they fulfill every need of your experience. You do not need numbers. Numbers are unimportant. One, two, or three of such spiritually attuned friends can fulfill a person's life on the spiritual plane, although he may still have large numbers of what the world calls acquaintances.

We must stop this looking outside of ourselves to people and complaining, "What are you doing to me?" And at the same time we must remember that the goodness and kindness of people is God shining through. Jesus said, "Why callest thou me good? there is none good but one, that is, God."[9] That is a principle of harmony in our life, but it can only benefit us in proportion as we adopt it as a principle in our experience and live it: "From now on, I will not be resentful of those who despitefully use me, persecute or abuse me. I will not be resentful of those who lie and cheat and defraud. I will not be resentful of those who are ungrateful or unsatisfying in any way, shape, manner, or form, because I know now that no person has the will or the power to do evil, and when an individual appears to be the instrument for evil that is but the carnal mind. I have taken the name of God and realize God to be my true identity, and if God is my true identity, can my good come from anywhere except from within myself?"

Do you begin to see how the entire success or failure of your life has its foundation in you—not in what others do to you or in what others refrain from doing for

you? You have the power within yourself to establish a successful and harmonious life.

The principle is that regardless of what you think your wife, husband, child, parent, employer, or employee is doing to you, you must make your conscious oneness with this principle in this realization:

"*I and my Father are one.*"[10] *The activity of God, or truth, in my consciousness is the only law unto my being, and it will heal or remove anything or anybody that is opposed to Its spiritual activity.*

Can you rise high enough to live this principle? Will you make it a matter of daily realization?

God is my true identity: God is the source of my supply, the source of my satisfaction, the source of my income, and God is the source of my business, my home, my safety, and my security. Hid with Christ in God, what danger can come nigh my dwelling place? If God is my sanctuary, my strength, and fortress, then I have only to rest in the realization of God as my being. I live, move, and have my being in God, and no evil can come nigh my dwelling place because of my realization of God as my true identity.

It is not the function of anybody in the world to provide me with an income, with safety, security, activity, customers, patients, or students. That all must take place as the activity of God at the center of my being because everything takes place within me. Then this truth that I know goes out and makes the crooked places straight, draws unto me my own, and separates me from those who have no right to be a part of my spiritual household.

The consciousness of truth within me becomes the law of my life and the law unto all those who bring themselves to me.

ACROSS THE DESK

Up to this time, I have purposely avoided pinpointing the specific healing principles of The Infinite Way and instead have embodied them in the Writings so that students would gradually assimilate them as their spiritual capacities were unfolded and enlarged. Paul tells us clearly that the reasoning mind cannot know God, or Truth, or even be subject unto It. It is therefore necessary that students evolve spiritually before they can receive, understand, and demonstrate spiritual principles.

During the early years of my healing practice, two principles were revealed to me, which are not incorporated in the modern healing religions, but which were fully known to Moses, Buddha, and Christ Jesus. The revelation of these healing principles made possible those successful years during which my life was devoted to the active healing practice and eventually they led to the further revelations which constitute the message of The Infinite Way.

It is now evident that there are several hundred students sufficiently far along in the study and practice of the principles of The Infinite Way to be ready for further instruction in these specific healing principles and for their application in treatment and healing work. My work since April 8, when I was instructed to begin this teaching, has been preparing the way for this experience.

As students, your preparation for this experience is the *study and practice* of the chapter, “Protection,” in *The* 1955 *Infinite Way Letters*[11]; the December 1958 and June 1959 *Letters*, and the chapter, “Love Thy Neighbor,” in *Practicing the Presence*.[12]

Practice daily the giving of treatments embodying the principles found in these particular writings, and then follow up that work with the *study* and *practice* of Reels 5 and 6 of the 1959 Maui Advanced Work and Reels 3 and 4 of the 1959 Hawaiian Village Open Class. Above all, be sure that these principles come alive in you and that you develop a facility in applying specific principles in your meditation and treatment work.

Further work on the specific principles of healing will follow in the class work in Hawaii in July; San Diego, California, in August; London and Manchester, England, in September; The Hague, Holland, and Lausanne, Switzerland, in October; and in New York City in November.

Watch carefully for the two specific principles which constitute the major factor in spiritual healing work. You may be assured that I will make these clear to you, and this will enable you immediately to have confidence in your healing work and complete assurance that any problem that may arise in your experience can be met without question. The main requirement for you is the preparation of consciousness for the assimilation and understanding of these two principles, because without this preparation, the principles will be meaningless to you.

[1] John 5:30.
[2] Isaiah 2:22.
[3] Ephesians 6:16.
[4] II Chronicles 32:7, 8.
[5] Psalm 118:6.
[6] John 19:11.
[7] Psalm 23:4.
[8] Matthew 15:11.
[9] Matthew 19:17.
[10] John 10:30.
[11] By the author (London, England: L. N. Fowler & Co. Ltd., 1956).
[12] By the author (New York: Harper and Brothers, 1958; London, England: L. N. Fowler & Co., 1958).

CHAPTER NINE: SEPTEMBER

The Impersonalization of Good and Evil

MANY years ago the revelation was given to me that error is entirely impersonal: There is actually no such thing as an evil man or woman—there never has been and there never will be. When this revelation came to me in the early years of my practice, I saw that by impersonalizing error in every form, the burden was immediately lifted from me and from all those who came to me for help.

Perhaps there are not many men or women in full possession of their faculties who believe that they have always lived up to their highest standard of right, and certainly there are few people who do not carry a burden of guilt, even though few of them have committed theft, adultery, or any other act which the world classifies as a major sin. Everyone, however, has been guilty of not loving God supremely and of not loving his neighbor as himself, that is, of not doing unto others as he would have them do unto him.

Regardless of the depth of sin there may have been in your experience, or which may even be there now, "there is therefore now no condemnation,"[1] for in truth this sin is not of you. If you believed that these sins of omission or commission were your fault, do you not see how you might be weighted down with a burden of guilt so great that you could never hope to rise above it? Instead of condemning yourself, be quick to recognize that what you have done or left undone was not your fault, but really your ignorance of how to prevent your doing these things. Sin is an impersonal, universal condition, based originally on the belief in two powers, good and evil, presented in its many and varied forms.

The realization of this for yourself or for your patients or students immediately lifts a weight from your and their shoulders. However, in no sense should this be interpreted as open permission to go out and repeat the offense. The Master always indicated that while he did not condemn sinners, they must go and sin no more.

Throughout all the writings of The Infinite Way, you will find this principle of the impersonalization of good and evil set before you for your assimilation and demonstration. At this point it should be helpful for you to go back and read those passages dealing with the impersonal nature of good and evil and seriously begin to put these principles into practice.

Recognize the Impersonal Nature of Evil

Understand that you are never to personalize error; you are never to look upon anyone as a sinner or to regard any person as the source of any form of evil, but immediately lift the condemnation from the person and realize, "No, this is not a person. This is that universal sense of evil, the carnal mind." Whether sin tempts us in one way or another—in the form of greed, lust, mad ambition, or some form of personal sense indulgence—it is but a sense of sin which comes to us for acceptance or rejection. In our unenlightened state, seeing only the appearance, we may judge of one, "You are a killer," of another, "You are a thief," of another, "You are an adulterer," or of yet another one, "You are disagreeable"; and in doing this we are bearing false witness against our neighbor because God is our neighbor.

From the moment we recognize that all error is impersonal, we never again blame a person—not even ourselves—for any form of evil, remembering that every form of evil is as impersonal as every form of good. Furthermore, never can we take credit for being good, just, benevolent, moral, honest, loyal, or faithful. Whatever of such qualities we possess are God-qualities and represent God expressing Itself as our individual qualities, characteristics, and nature. Whatever evil may be expressing itself through us at any given moment is the degree in which we are accepting the carnal mind as power, and either ignorantly or carelessly permitting it to function in us.

The Master said, "Ye shall know the truth, and the truth shall make you free."[2] We have to know the truth *consciously*, and, until the carnal mind is completely dead in us, we have to know it *constantly.* This, however, does not mean to set up two powers and begin protecting ourselves from one of them or fearing one of them. The carnal mind is not something to be fought, overcome, risen above, or destroyed: It is to be recognized as a nothingness, the "arm of flesh"—never personal.

If we personalize error in any form, we become the victim of it and are the blind leading the blind. That is why it is incorrect practice to admonish a patient or student, "You must be more loving," or, "You must be more forgiving," or, "You must be more grateful." Making such statements is personalizing the error.

If we find that a patient is not loving, kind, or gentle, that is, is not spiritual, then let us relieve that patient of the burden by realizing, "These negative qualities are not personal. They are part of the carnal mind, and the carnal mind is a nothingness."

If a patient says, "Oh, my trouble is hatred," or if the practitioner explains, "I have discerned that you are too full of hatred and malice," the error has been fastened to the individual so securely that healing becomes an impossibility. On the other hand, if we do detect these undesirable qualities, then let us quickly recognize them as a sign that this individual is being handled by that universal, or carnal, mind which forms itself in that particular way, but which is a nothingness, and therefore, because of its very nothingness, it cannot use the child of God as an avenue, as a channel, or as an instrument. The fact of its nothingness gives it no presence, no power, and no law with which to sustain its activities.

Separate the Error from Your Patient

This same principle applies to the problem of disease. It is not a person who is diseased, although he may be entertaining a sense of disease. Break the mesmerism by the realization that there is no disease: No person is diseased; no condition is diseased. Disease is a false sense: It is not a person, and no person has a disease. In this way, you separate the disease from your patient or student. Then you will be able to nullify it as a belief, an appearance, an illusion, as hypnotic suggestion, or as any of these terms which for you mean the "arm of flesh," or nothingness.

This principle can also be applied to a condition of lack and limitation. How could a person lack anything if he is joint-heir with Christ in God, as the Bible states? In our true identity, we are all joint-heirs to all the heavenly kingdom. That, however, does not alter the fact that we may be entertaining a sense of lack, unemployment, or unhappiness. But why entertain such a negative sense? Why not reject it by understanding, "This is not I and this is not mine. This is a universal sense coming to me for acceptance or rejection. Because it is not of God, I can easily reject it. Anything that God did not make was not made."

It makes no difference whether the something that presents itself to you is in the form of sin, disease, death, lack, limitation, or erroneous traits of character, you have the right and the responsibility to realize that the error is not personal, but a false universal sense presenting itself to you for acceptance or rejection, something which you can reject because it is not of God and, therefore, has no existence as reality or condition. Furthermore, because it is not of God, it has no law to sustain it. All that God made—and only that which God made—is sustained by law, by a spiritual law, the law of God, Spirit.

Whatever the picture presented to you, or whenever, you can immediately recognize it as a temptation to accept a false sense flowing from the universal mind, which is a nothingness and powerless to create anything. The universal mind can only present pictures or appearances. At the present stage of your unfoldment, this realization should come to you with the force and power of a recognized, definite principle for continuous moment-to-moment practice.

The Christ Cannot Be Finitized

There is a second part of this principle which is even more difficult to practice. Just as evil cannot be personalized, so good cannot be personalized. We now know that it is incorrect to say that anyone is a sinner, but it is equally incorrect to say that anyone is spiritual. Let us not make the futile attempt to pin Christhood to any person's humanhood or to any part of a person that is visible or tangible to sense. If there is any quality of good flowing through him, it is not his personal quality. It is a God-quality for which he

is but the instrument.

We have learned that any evil quality which flows through an individual is not of himself, but is really a universal mesmerism which he has not consciously rejected. Now we must realize that if love, charity, benevolence, forgiveness, kindness, and co-operativeness are flowing through us, we must be careful not to take the credit for these qualities, for they do not have their source in us. We are but the instrument through which, and as which, God appears, the instrument through which good appears.

When we are called upon for help, we do not attempt to make a bad human being good, a poor human being rich, or a sinful person pure, but we turn immediately to the realization of the Christ. Note this point carefully: We do not try to add the Christ to a person, because the Christ cannot be finitized or personalized. The Christ is infinite, the son of God, which you are and which I am, but never can we finitize It or personalize It. Do not try to fasten your realization of the Christ onto a person, or direct It to a person, or send It out to a person, or believe that a person is It.

This is a very difficult point, but one which is absolutely essential to the healing work: Do not pin any form of error onto your patient, but neither pin any form of good onto him. When you sit down for treatment, there is nothing wrong or incorrect about having a momentary realization such as, “Well, I’m giving a treatment to Bob,” but then let that be the end of any thought about Bob or whoever your patient is. From then on, do not even think of the patient; drop the patient completely from your thought. Turn to a realization of the Christ, but remember that the realization of the Christ will not come if you persist in keeping your patient uppermost in your mind. In the same way, when you sit down to give a treatment for your cat, dog, or bird, or the crop of berries in your garden, or the fruit on your trees, do not try to visualize the Christ as residing in these things, because that would be merely trying to finitize that which cannot be limited, and any such attempts could only result in failure.

Let me illustrate how this operates: If I receive a call for help from Mrs. Jones, I sit down to give her help; but the minute I go into meditation, I forget Mrs. Jones and turn within to the kingdom of God for a realization of the Christ. From within me will come some kind of an unfoldment, and that will be the healing agency. But whatever the nature of the unfoldment may be, I will not be trying to localize or limit it to Mrs. Jones.

“Then,” you may ask, “how does Mrs. Jones receive the help?” And the answer is really a paradox. Mrs. Jones receives the help because in my meditation I have known that there is no Mrs. Jones: Mrs. Jones represents only a finite sense of being in my mind. When I am thinking about Mrs. Jones, I am entertaining a finite sense of the Christ because actually there is no Mrs. Jones: There is only the Christ—the Christ appearing to me erroneously as Mrs. Jones.

You might as well try to hold up an imaginary picture in your mind and attempt to heal it as to keep your thought on a Mrs. Jones, a Mrs. Brown, or a Mrs. Smith. To keep in your mind a finite picture that has been presented to you as a person, and then try to spiritualize that person is the same as trying to heal, reform, or enrich a mental picture. Do not do that.

When you receive a call, “Give me help,” and you respond with, “I will be with you instantly”; you must immediately drop the patient, know the specific truth about the claim, recognize it as the activity of the carnal mind, and turn within to the center of your being that God may reveal to you His beloved Son—and that will be the Christ. You will

meet with success as long as you do not try to fasten this Christhood onto a finite person.

Never Accept a Human Being into Your Consciousness to Be Healed

In your work as a spiritual healer, both the impersonalization of evil and the impersonalization of good are vitally important because otherwise you will merely be in another form of *materia medica*, trying to patch up a sick human being, and then next week having another sick person to change into a well one, until, if some of these patients remain with you long enough, you will one day have an old one wanting to be changed into a young one. Do not accept a human being into your consciousness.

If you are in this work long enough, you will have patients in their nineties, and you will feel just as responsible for their healing as if they were twenty-one, because you will not find it in your heart to believe that they are ever old enough to be senile, deaf, blind, or dead. But if you persist in taking human beings into your treatment and trying to spiritualize them, you will reach a time when helping them is an impossibility.

It is hardly necessary for me to remind you that if you were called upon to help some of the political leaders of the world, you might have a very difficult time trying to realize certain ones as the Christ of God, because the picture presented to you would be so contrary to Christhood. But if you are performing your spiritual function properly, you will have a period every day in which you realize that Christ is the government of every nation, that the government is upon His shoulders, not upon the shoulders of "man, whose breath is in his nostrils," and then you will have the vision of the Christ as the source of all government. But this cannot happen if you try to bring even a good leader into your meditation and attempt to pin Christhood onto him as a person. That will fail.

To behold the Christ is to lose sight of human beings, of humanhood, and to bear witness to the invisible Christ which I am and which you are: *I* am invisible. We have never seen each other; we have only seen our concept, or the world's concept, of our body. But *I*, we have not seen, for *I* am hiding behind the eyes.

If, in your meditation, you have asked, "What is this mystery of my true identity? Who am I? What am I? Why is it that I have always thought I was either this body or in this body and that some day in death I would leave this body?" sooner or later God will reveal to you the secret of the *I*—how you exist, where and when, and why *I* is not in a body, and never was, and never can be encompassed in a body.

And then you will know why I tell you so often, "Thou art the Christ, the son of the living God—not the you that people see with their human sight, but *Thou*, the *I* that you are, that which is invisible." That is why I cannot visualize It; that is why I cannot know what you look like or what your form is. Merely by looking out from a human standpoint, I do not know what your character or nature is ; but in my meditation, when I retire into the *I* that I really am, I can see you as you are, and can commune with you. Although I cannot see you with my eyes, nevertheless I know you: I can tabernacle with you and talk with you even though you may be 10,000 miles away, because the *I* of me is Omnipresence. Where *I* am, you are; wherever you are, *I* am; for *I* am in you, and you are in me, and we are one in God.

Omnipresence is the word, the omnipresence of *I*: *I* am here and *I* am there, and *I* am everywhere; *I* am within and *I* am without, for *I* am Omnipresence. When I forget your humanhood, then I can tabernacle with your spiritual Selfhood because spiritually we are one.

If, however, I were to try to credit the virtues of Christhood to your humanhood, I would fail. But as long as I understand the *I* of my true identity to be invisible, incorporeal, and omnipresent, I know that that is the truth about you, even if I cannot draw a picture of it—and that I cannot do. So it is that when you are thinking of your cat, your dog or bird, your berry patch or your fruit trees, your patients or your students, do not try to visualize them as spiritual. Spirituality is their true identity, but do not finitize it, do not try to picture it, and do not try to localize the Christ in a person.

No Mental Interference in Spiritual Healing

Furthermore, never try to send your thought out to a person, for then you are only indulging in a form of mental telepathy. In your meditation, do not attempt to enter the thought of your patients or students. That would be mental interference. On the human plane, a person with good motives and intentions can help someone with the power of thought, that is, with the power of his mind; but on the other hand, there is just as much possibility of the misuse of those powers, and that is where witchcraft and sorcery come in. Never attempt to enter the mind of your patients or students, because you are not functioning on the human plane of the mind. What you must do is to tabernacle with God within your own consciousness; and when you do that, then there is a spiritual bond between you and your patients and students which has in it nothing of a personal or finite nature.

If you follow the teaching of The Infinite Way, you will never mentally interfere with anyone because in this teaching the power of the mind is not used except as an avenue of awareness to remind ourselves of the correct letter of truth. This, you do not put into your patient's mind, nor do you project your thought to him. Over and over and over, I warn students against such incorrect practice. Do not project your thought to your patient and never use the words "you," "he," "she," or "it." When you are knowing the truth, know it within yourself and do not allow your mind to rove into any other person's domain, because that would be personalizing the error.

Give all the treatments you want to give, but give them to yourself. Realize and remember all the truth you can, until you arrive at that place where your thought quiets down and you need no more thought. Then let the Spirit of God talk to you, and the Christ will encompass everything necessary.

Never believe that it is your function to stray into the personal life, and certainly not into the mentality, of your patients or your students. When anyone reaches out to me for help, he is not a part of my human thought, and my human thought never becomes a part of him. I abide within myself, awaiting the realization of God's presence, and let the fact that he has reached out to me for help be the connecting link. No human thought of mine does that.

In my inner work, never do I indulge in human thought and never have I given a treatment to anybody. The treatment is always a realization of the truth. My work is directed to me, within myself, so that I know the truth of Being, thereby reminding myself of Omnipresence, of Oneness, of the one Power, the one Presence, the one Law, the one Life; and then I wait until the presence of God is upon me, and after that, those who have reached out for help feel it.

As long as you are not using truth for any personal gain or personal power, or in order to gain dominion over anyone, and as long as you are not permitting your thought to go out to your patient, you are abiding in the principles of The Infinite Way. The Infinite Way is not a mental science. The only treatment it knows is self-treatment. Treatment is only for the purpose of lifting yourself up to where you can reach a point in consciousness in which you can release the letter of truth and wait for the Spirit of God to do the work. Then you will be a blessing to everyone, because you are neither holding anyone in condemnation, nor are you trying to use anyone or to benefit yourself at his expense.

The Significance of Ananias and Sapphira

Any attempts to use truth for personal gain lead ultimately to one's own destruction. For awhile individuals do seem to benefit at another's expense, but in the end they pay dearly for it, sometimes in the loss of their lives or their sanity, but always in the loss of their particular form of activity.

To the pure all things are pure, and therefore anyone who tries to harm the consciousness that is spiritually pure, suffers a rebound from it that knocks him off his feet. In other words, your protection lies in your spiritual purity. This is illustrated in the story of Ananias and Sapphira. You remember that when the Master had ascended, the disciples were in a confused and chaotic state of mind, not knowing which way to turn or what to do. Temporarily they agreed to have a kind of communal society. They were living underground, persecuted by the church and unable to earn a living, and, therefore, in order to pool their resources, each one agreed to sell all that he had and turn the proceeds into a common fund.

As the head of the project, Peter took the responsibility of seeing that everybody was supplied with food, housing, and clothing, all of which was to be taken out of this general fund, and everyone did this except Ananias and Sapphira, who held back a little of what they had. When Peter discerned their unwillingness to share completely, he rebuked them: "Thou has not lied unto men, but unto God"[3]—you have not sinned against man: You have sinned against God. And Ananias and Sapphira dropped dead. The very moment that Peter impersonalized the error and said, in substance, "You did not rob me. Yours is an offense against God," the error rebounded to the persons guilty of it.

The impersonalization of both good and evil will make it impossible for anybody to harm you. Therefore, be careful that you do not personalize evil, even when someone tries to wrong you. Hold fast to the truth that he has not done this to you: He has done it unto God. And let God handle it. "Vengeance is mine; I will repay, saith the Lord."[4] That

does not mean that there is a God who punishes people, but it means that when divine principles are violated, the violation destroys the one who violates them. God does not do this: The violation of the principle does it. When you think 2 × 2 = 5, mathematics does not harm you, but your violation of the principle of mathematics can work havoc with your finances. So it is that you cannot violate spiritual principles when you are on the spiritual path and succeed, more especially if you are mingling with those who understand this principle.

To the pure all things are pure, and as long as you remain in your spiritual integrity, the evils of this world will not come nigh your dwelling place. A thousand may fall at your left, and ten thousand at your right hand, but it will not come nigh you. Your function is neither to bless man mentally nor to curse man mentally, but to leave man strictly alone, and to realize within yourself God's grace and God's presence, and let those who have come to you and made themselves one with you be blessed by the presence of God—not by your mental jugglery, but by your concrete realization of the presence of God.

Anyone who brings himself to your consciousness benefits by your living in the conscious awareness of God's presence. When you approach the consciousness of such an enlightened person, you feel the actual presence of God. Let no one believe that any injury can come to any person living in the consciousness of God's presence.

Dwell in the conscious realization of God's presence and then everyone who has brought himself to your consciousness will feel It, for It is a presence, It is a power, It is a light, It is a law, It is a peace that passes understanding.

ACROSS THE DESK

Last August, I returned from Holland with inner instructions to cancel the remaining lecture and class work which had been arranged for the balance of 1958 in order to remain quietly at home and receive the work which was to be given next. At every step of the way in my work, I have received specific instructions, not only as to where to travel and when—and when not to travel, too—but instructions as to the nature of the message which was to be carried.

At the very beginning of my ministry, I was directed not to advertise for students, not to proselyte, and not to use human means for seeking supply, because the Spirit which gave me The Infinite Way would fulfill Itself in every avenue of activity—and it has proved to be so. Moreover, there has always been an awareness of an overshadowing Presence. Twice, I have been warned inwardly of impending danger in air flights, but with each warning came the assurance that harmony would be established, and in both cases it was so.

Actually, the ultimate aim of The Infinite Way is to enable every student to make direct, *conscious* contact with the Source, so that each one may be so governed, guided, directed, and protected. It is the purpose of this Message to bring this spiritual Presence and Power to the conscious awareness of every student, and the study and practice of the specific principles which constitute The Infinite Way are the means of attaining the

realization and demonstration of this spiritual consciousness.

Now I am ready to embark upon a trip which I look upon as as great an adventure as my first trip to England with The Infinite Way or the first class work in Africa and Australia. Few can realize the extent to which these trips were adventures, for few have carried a message of newly revealed principles to far away countries without advertising and "without purse or scrip."

The presentation of the message given me after I returned home from Holland was begun, with the *Maui Advanced Work,* the *Hawaiian Village Open Work,* and the *Hawaiian Village Closed Class.* During the *Hawaiian Village Closed Class,* our students from Australia, New Zealand, England, Canada, the Mainland, and Hawaii experienced an atmosphere they will hardly be likely to forget and which, because of their own uplifted consciousness, they should be able to impart to those at home. This message, which will deepen and clarify itself with each additional class, should be studied, pondered, and practiced in accordance with the instructions given in the June, July, and August *Letters,* as well as with such additional instructions as we receive for the balance of the year.

After the work during August in San Diego, California, and Victoria and Vancouver, Canada, all of September will be spent in England where the heaviest schedule of lectures and class work we have ever had in England has been arranged. October takes us to our students in Holland. While there, I shall participate in an international conference on world peace, the membership of which is limited to those who have previously participated as speakers. Following that, there will be class work in Lausanne, Switzerland, for our Geneva and Lausanne students. The year's work will culminate in November with an intensive program of lecture and class work in New York and with the introduction of *The Art of Spiritual Healing* published by Harper and Brothers, and then, lectures in Chicago, and homeward bound for the holidays.

In Germany, a German translation of *The Art of Meditation* will be published this fall, and a German translation of *Practicing the Presence* is now in the process of being made. Furthermore, during October, arrangements will be concluded for the publication of the monthly *Letter* in German. The new British edition *of God, the Substance of All Form* should now be available, and *Metaphysical Notes*, which is to be published under the new title, *Conscious Union with God,* will soon go to press.

The principles which are now being so clearly imparted to you and which are to be embodied in your treatment and meditation work will bring you fruitage in proportion to your conscious practice of them. On April 8, 1959, an unfoldment was given me of which our entire student-body will become aware in varying measure, bringing new experiences of a spiritual nature and with "signs following." Ponder well the passage on the frontispiece of all Infinite Way writings for further illumination.

[1] Romans 8:1.
[2] John 8:32.
[3] Acts 5:4.
[4] Romans 12:19.

CHAPTER TEN: OCTOBER

Freeing Ourselves from Universal Claims

IN spiritual healing, there is always the temptation to try to improve the human scene. The first and normal reaction is to attempt to make a sick person well, to obtain employment for the unemployed, to bring supply to the needy, and happiness to the unhappy. Such persistent attempts at human betterment, however, usually result only in failure.

Even though you perceive the significance of this point at this moment, you probably will find it difficult in giving a treatment to refrain from the temptation to desire to change the appearance into an opposite, better appearance. The desire to improve human conditions is natural to you and to me, and it was undoubtedly natural also to Jesus Christ, or he would not have had to go away forty days to renew himself, nor would he have had to leave his disciples every once in awhile for that same purpose, because the only renewal any of us ever needs is to break the mesmerism of appearances. That is the only reason we ever have to pray and commune with the Father; that is the only reason we ever have to go away to be still. There is no other reason.

Furthermore, even though many of us are not mesmerized by most forms of error, some of us are still mesmerized in a large measure by good humanhood. The destructive and evil aspects of human-hood rarely tempt us now, but many of us are still tempted by its seemingly more desirable aspects, which in the final analysis are but the opposite of the evil humanhood and in the end can be just as destructive.

Give Up All Attempts to Change the Human Picture

So it is that, when we sit down to help others, one of our first realizations must be, “I am not trying to change sick matter into healthy matter; I am not trying to change a little matter into a lot of matter; I am not trying to make unhappy people happy. My aim in this meditation is to realize, behold, and demonstrate the Christ.” In other words, our function is to demonstrate Christhood—the Christhood of your being and mine. When we rise to that state of consciousness, we shall never try to get something or to get rid of something, to draw something to us or force something away from us. Our entire ministry will be a realization of the Christ.

In his true identity, every person is the Christ, the offspring of God; and there is

nothing that you or I can do to change this one iota, and nothing we can do to make it so. It already is true. God already is the life of individual being; God already is the soul and the spirit and the mind; God already is the integrity of every individual. That was established in the beginning before Abraham was, but it is not manifest—it is not visible—until there is one individual who can sit in the silence and realize the Christ, which is the true spiritual identity of individual being.

In Christian mysticism, the word "Christ" is understood to mean that which we in our true identity are. Actually, it would make no difference if we were to speak of revealing the Buddha-nature of us, because that means exactly the same thing—the enlightened one, or Christ-self. The terminology is unimportant.

The Christ is not visible to the eyes, nor is It audible to the ears; the Christ cannot be touched with the fingers, nor smelled or tasted: The Christ is really a state of divine consciousness which you and I are. It is an incorporeality. In our true state of being, that is what we really are although that is not what we appear to be to one another. Looking out through the eyes, we behold a finite, limited, and material concept of that which actually is.

The field of art illustrates this point. To the person without a developed artistic sense, masterpieces of painting mean nothing more to him than so much colored paint on canvas, because he does not have an understanding of painting. In the same way, a person who has no appreciation of music might have the most glorious symphony or opera ever composed played for him and yet beg somebody to turn it off or stop the music because the sound offends his ears.

So it is in the area of spiritual living and spiritual healing. With our limited finite sense, we look out upon God's masterpiece—individual being. You and I are God's masterpiece, His own offspring, His own Self made individually manifest; but, beholding that masterpiece without spiritual apprehension, we judge it to be worthless. If you have spiritual perception, it makes no difference who calls upon you for help, whether it is someone mired in the deepest of sin or someone bound by a physical distortion beyond description. Notice the difference in the picture you behold when you sit with eyes closed to all appearances in this realization:

Father, I am not trying to change this picture; I am not trying to change the condition or the person. Awaken me out of this mesmeric dream, so that I do not judge by appearances, but see this person as he is, and I shall be satisfied with that likeness, because here is the Christ, the spiritual offspring of God.

Grant me Thy grace that I may see him as he is in his Divinity and behold this situation as it is. Reveal to me the Christ in this very place where there seems to be a human being.

As you sit in that silence, waiting, the Spirit of God touches, illumines, and inspires you; and for a brief, fleeting second, it is almost as if you could see or touch Reality. Sometimes in this deep moment of realization, the whole room is filled with the perfume of flowers, although there may not be a flower within miles of you. This sense of Reality may come as music, music that has no earthly sounds; it may come as a light or as a deep breath. What difference how it comes! What is coming to you is the very Spirit of God.

Whatever the way, if it is clear to you that you are not seeking to change a human being from bad to good, poor to rich, unemployed to employed, or sick to well, but that

what you are seeking to behold is Divinity and not humanhood, then sooner or later, the great experience will come to you. It may only be for a moment, but in that momentary flash, your patient will be improved, benefited, healed, employed, or enriched—whatever the situation may demand.

The Object of Healing Is the Transformation of Consciousness

Certainly there are cases in which the fullness of the healing does not appear in that first moment of realization, no matter how deep it may be, and you may be called upon to repeat the process twice, ten, or a hundred times, because the opacity may lie with your patient or student in whom there must be a change of consciousness before harmony can be outwardly pictured.

One of the great stumbling blocks to healing is that the majority of people seeking help have too definite an idea of what it is they want, and of course their human desires may not fit in at all with the spiritual picture. Many of you know of my own struggle to increase my business during the early years of my study, of how I engaged no less than five different practitioners for that purpose, one after the other; and yet despite all this help and the dedicated work of each practitioner, my business grew worse and worse, until finally there was no business at all. That surely appeared to be a lack of demonstration, but actually it was a perfect demonstration. Had my business prospered, my going into this work might have been delayed or even completely prevented in this lifetime.

Many people come to us for help, but often they have a preconceived idea of what it is they want. They have a predetermined idea of *how* harmony is to appear in their experience, and often even *when* it is to appear. Instead of responding to God's will, they resist God by deciding in their own minds how the demonstration should unfold, when, and to what extent. Satisfying the wants and desires of covetous human beings is not really a part of our ministry. Our ministry is the changing of a person's consciousness from a material sense of life to the spiritual awareness of life, from a material sense of religion to a spiritual sense of religion, and from a material sense of supply to a spiritual sense of supply.

Always remember that we are not healers of the body; we do not attempt to change the body at all. Our work changes the consciousness of an individual, and that changed consciousness appears outwardly as harmony, health, supply, companionship, or whatever the need may be.

Over and over the temptation will come, "I must save this person's life"; "I must restore this person's sanity"; or, "I must bring peace to this household." Resist such temptations to outline, because you have no way of knowing what the demonstration is to be. For example, peace may be the worst thing to have in a household for the spiritual progress of its members. Do not desire anything, and do not judge, criticize, or condemn anyone. Turn completely from the human scene with its appearances of good and evil and pray for the revelation of the Christ in human consciousness, for the revelation of spiritual identity, for the revelation of God's spiritual plan, or for spiritual illumination.

When we turn within, let us realize that we are turning within in order to behold the spiritual reality in place of the humanhood which is confronting us. When we have that second of spiritual realization which is interpreted by us to mean that we have beheld the very Christ of God, the very spiritual reality of being, this, then, touches the consciousness of the patient or student and begins to transform it.

All experience is transformed by the renewing of the mind. In other words, there is a gradual change from the man of earth to the man who has his being in Christ. A human being is the man of earth, but in his spiritual identity, he is that man who has his being in Christ. The goal of life is to "die daily" to the man of earth, which we are as human beings, so that there may be a conscious rebirth of spiritual being which is man's true identity.

Removing the Burden

In the very earliest books of The Infinite Way it has been made clear that, in our human ignorance, we are not responsible for the error that is touching our life, not even responsible for the sin, lack, hate, envy, or jealousy which may be the dominating motif. All of that is part of a universal activity which Paul called the carnal mind and which centuries later was referred to as "mortal mind." In The Infinite Way, the terms "universal belief," "universal hypnotism," and "universal mesmerism" are used to describe this vast universal ignorance which is the sum and substance of all the sin, disease, lack, limitation, and old age which hold the world in bondage. This universal or carnal mind of man is pumping its thought, beliefs, and theories into you and into me night and day, year in and year out.

Every carnal or material thought, whether of a physical, mental, moral, or financial nature, every thought of false ambition, greed, lust, hate, injustice, or unkindness is all part of this vast mental illusion, and every human being is subject to it. Each person becomes subject to some particular phase of it at whatever happens to be his most vulnerable spot.

All of this is brought about unconsciously, that is, without conscious thought on our part, and in most cases unconsciously on the part of anyone else. There is not a devil doing this to us in a personalized sense of devil, nor is there anybody wicked enough to be capable of doing it to humanity. It is an aggregation of the sum total of everything of a selfish or personal nature that has happened since the days of Adam, formed out of the original belief in two powers, good and evil. This sum total of evil is now floating about in this very room in which you are sitting. Some of it is in the room by virtue of nearby radios or television sets that may be carrying it. You are not aware of it because these sets are not plugged in or turned on, but nevertheless it is here; it is going through this room, and under its influence, you are responding to current medical and theological beliefs.

I have never yet met a person who could rightly be termed a sinner, if judged from the standpoint of whether or not he really and truly wanted to sin. Every sinner I have ever met has admitted sooner or later that he does not want any part of it, but that he does not know how to free himself of it, just as a person suffering from poverty might feel,

“Certainly, I do want any part of this. This is not part of me, or of my will or desire.”

Then, where does it come from? It is being whispered into your subconscious below the level of conscious perception. You know nothing about it, but nevertheless you respond to it. It comes out of that same area of consciousness that may be likened to the activity of subliminal perception.[1]

As far back as the early 1930’s, I began to see that evil is never personal and that it can be separated from any individual once he, himself, has realized that the time has come to be free of this suggestion. When anyone comes to us for help, he can be set free the moment we recognize, “This is not your fault; this is not your doing; you are not responsible for this: This is the carnal mind, a nothingness.” Such a recognition makes it impossible for us to hold our patients or students in any form of condemnation, criticism, or judgment, and enables us to free most of those who come to us. It lifts such a load from our patients or students that their shoulders are thrust back quickly, and, although they may not know why, they feel a sense of freedom. The burden of guilt and responsibility has been lifted from their shoulders by realizing, “Why, this is not you. This is not a part of you: This is the carnal mind.”

The Carnal Mind Is Not a Power

There is a second step to be taken: Since God is, and since God is infinity, immortality, eternality, and omnipotence, the carnal mind is not power. It has no power to express itself through us once we have realized God as the only power. It can only operate in the consciousness of a person who believes in two powers—whether or not he accepts these two powers consciously or unconsciously—and it operates until he consciously renounces the power of evil and recognizes it as non-power.

But the very moment a person realizes that the carnal mind with its sum total of evil, sin, disease, death, lack, limitation, and age is not power—is only an illusory belief in the universal mind, not in your mind or mine, but in the universal mind, and is therefore not a power—the evil is dissolved. Actually it had as much validity as has the statement that two times two equals five. Two times two is five is a tremendous power in the mind of the person who believes it because he will always be giving out five for four. But once it is recognized that two times two equals five is not an entity or an identity or a substance or a law, but a nothingness, we are free, and our patient is free.

At this stage of our spiritual unfoldment, if the carnal mind, or somebody operating in the area of subliminal perception, were to tell us to act in a certain way, we would not do it if it were contrary to our sense of right. We already know enough of the one mind so that we would not respond easily or quickly to that suggestion. When a higher state or stage of consciousness is reached, there are many more areas in which this universal carnal mind cannot find outlet through us because we have arrived at the point where we cannot be tempted by many of the things which tempt the majority of people. Usually we cannot even be tempted to fear, whether it be a war, bombs, or the next bit of infection or contagion about which we read in the newspapers.

In other words, the carnal mind has already lost a great deal of its power over us.

If we were awakened in the morning and found ourselves completely without funds, I doubt that any of us would be unduly frightened because instantly the thought would come, "It makes no difference. God's manna falls every day, and God's grace is my sufficiency." And there would be no fear. But quite the reverse of this would happen to the person not knowing this and who therefore believed that lack was an actual condition.

Most of us are already at that stage where we very seldom, if ever, have a cold, grippe, the "flu," or any of those ailments that are common to people during inclement weather. It lies within our power to attain eighty or ninety percent of freedom from all the ills of this world by recognizing:

The carnal mind cannot find inlet or outlet through me, since in my true being, I am one with God; and because I am consciously one with God, all that the Father has is mine, and only that which is of the Father is mine. I am an instrument through which, and as which, God lives.

I am the inlet and the outlet for all that is heavenly and divine. There is no "me." That which the world identifies as "me" is God appearing as *me, the life and allness of God made individually manifest. My oneness with God constitutes my oneness with that mind which was in Christ Jesus, my oneness with the very Soul which is God.*

"*The prince of this world cometh, and hath nothing in me."*[2] *The carnal mind may present itself to me, but I am not home to it; I do not receive or respond to it. I do not hear it, taste it, touch it, or smell it, for that which constitutes the carnal mind is not entity or identity, but illusory belief—an appearance. This picture of mortality which presents itself to me is a temptation to believe in the entity, identity, and reality of mortal creation.*

I live by the grace of God which is my sufficiency, not by external things or persons. In the presence of God is fullness of life, and I no longer am dependent on people, thoughts, or things, since I am consciously one with my creative Principle, God, Spirit; and because of this realization, my life is spiritually governed and guided, spiritually fed and spiritually lived. It is the importations from God which constitute my bread, wine, water, substance, my resurrection, and the harmony of my being.

A human being is only a human being because the carnal mind is accepted as a power, but we can "die daily" to our humanhood if in the morning and certainly at night before sleeping we make it a point of realization:

The so-called theories, opinions, and beliefs which constitute the whole of the carnal mind are not power: They have no avenue of expression and they have no law to sustain or maintain them.

I am one with God, and the qualities of God constitute my qualities. I am an instrument and an avenue through which, and as which, God appears on earth. The intelligence of God, the love, the wisdom, and the grace of God find expression in me, through me, and as me to all of this world, for I and the Father are one.

Such conscious knowing of the truth spells the death of humanhood because the carnal mind is not whispering suggestions into our deadened mind and making us respond to them. The mystery of life is really not a mystery. The mystery of life harmonious is the understanding of our true nature and true identity and a conscious and constant relating of ourselves to our Source, and then realizing that over and beyond this, nothing is power, nothing is law, nothing is cause, and nothing can have effect.

When we experience a healing by turning to a practitioner for help, it is because

the practitioner has nullified the carnal mind and its activity for us by knowing its non-power. It is true that some practitioners may know that that is what happens when a healing is witnessed, but many do not know how this principle operates. When we have need of a practitioner's help, it is only because this carnal mind has found expression in and through us. The remedy lies in nullifying it, and that can only be brought about through the realization, first, of its impersonal nature and then, secondly, of its non-power. We must impersonalize every form of error whenever we see it, hear it, taste it, touch it, or smell it—whether it concerns us, our patients, our students, or the strangers on the street. We nullify it, recognize its non-power, and impersonalize it. We impersonalize every phase of error, no matter what form it assumes.

Has not history proved that the assassination of kings and queens and emperors has never stopped tyranny? It never does and it never can, because the evil is not personal. As rapidly as one person is eliminated, we come face to face with the same evil in the next person. But the realization that evil is always impersonal could do much to free the world from all the dictators of the world.

We can bless the world by refusing to personalize error—by realizing that evil is not man-made, man-created, or man-perpetuated, but that all this carnality is the impersonal, universal mind of man, the personalized sense of mind—and then take that second step of realizing, "Yes, but since God is omnipotent, the carnal mind is not power. It is not presence or substance and has no activity and no law." Through such activity in our consciousness, the way may be opened and the mind may be sufficiently cleared of false beliefs for the divine idea of oneness, or unity, to break through, and eventually someone may come forth with a workable idea.

As we practice this in our daily experience, we shall find that less and less will we be responding to what Jesus called "this world." With the exception of those three specific temptations in the wilderness, Jesus overcame the temptations of this world, not by overcoming one temptation after another, but by recognizing, "Ye are of your father the devil."[3] In other words, he impersonalized them and then realized that they had no power—"Thou couldest have no power at all against me, except it were given thee from above"[4]—there is no power save that which comes from God.

We are now at the point where we must take the position of advanced spiritual students who recognize the impersonal nature of evil, whether in high places or not, and hold to it, standing firmly on our understanding of the great fact that all evil is not only impersonal, but that it is not power. Evil has no avenue of operation, no vehicle of operation, and no law for its maintenance or sustenance.

TRAVELOGUE

This is a beautiful Sunday in Victoria, Canada, one of the few remaining urban places in the world where Sunday can be really peaceful and restful. Although "tomorrow" is already beginning to reach Victoria, there is still much of "yesterday" to be found here on Vancouver Island where the old world grace and charm of a typical English countryside invite relaxation and contemplation.

After the *Hawaiian Village Closed Class* in Honolulu, we flew to the West Coast July 29, stopping in San Francisco and Los Angeles en route to San Diego. Our primary object in going to San Diego was to become acquainted with a newborn grandchild, a dear little girl who is far noisier than her grandmother. But always, carrying the message of The Infinite Way takes precedence over personal or family considerations and is the dominant note in all our travels. So it was in San Diego.

Once again I was invited to speak for the Church of Religious Science, and the four talks given dealt for the most part with meditation and the practice of the Presence and how these lead to the attainment of a life by Grace. For me, these meetings were a source of tremendous inspiration.

Upon learning that I was to be in San Diego for a few days, a small group of students asked for a closed class. To my surprise, instead of the less than two dozen who had requested the class, seventy-eight Infinite Way students appeared. How so many came from such far places without even notice of a class or without even the guarantee of a room in which to meet is one of the mysteries of the workings of God.

At this particular time, a labor conference of some 2,000 union men and their families filled the hotels and made accommodations scarce and a classroom practically impossible. Nevertheless, these seventy-eight determined students found places "prepared for them," and arrangements were made for morning sessions for this four-day class. El Cortez Hotel provided a different room each morning but always managed to have chairs and a table set up by ten o'clock for what was probably the most informal Infinite Way class ever held. I am sure that none of us will ever forget the experience—a class that came together spontaneously without formal arrangement, without notice, with no actual assurance that students would find accommodations, and certainly with no knowledge of where such a class could be held under the existing circumstances.

In the early years of The Infinite Way, there were many such spontaneously formed classes: in Desert Hot Springs and in San Francisco, California; in Seattle, Washington; and once in Chicago. Always these have been productive of inspiring experiences, and so I am sure that rich fruitage will come from this San Diego class.

By the time this reaches you, we shall be getting ready for Holland, Germany, and Switzerland, and the return to New York by November 1. Now we have a few delightful days ahead of us with students in Victoria and Vancouver, and then a stopover in San Francisco to meet the jet that carries us to London.

[1] For a further explanation of this subject, see the author's *The 1958 Infinite Way Letters* (London, England: L. N. Fowler & Co., Ltd., 1958). Pp. 200-218.

[2] John 14:30.

[3] John 8:44.

[4] John 9:11.

CHAPTER ELEVEN: NOVEMBER

Prayer and Treatment Through the Spirit

PROBABLY one of the greatest differences between the message of The Infinite Way and most other religious teachings, whether orthodox or metaphysical, is that in The Infinite Way no power is given to any word that is spoken or thought. No confidence is placed in mere statements of truth, wordy prayers, affirmations, or denials, unless these are uttered out of a realized spiritual consciousness.

No treatment or prayer can rise any higher than the consciousness from which it emanates. None of the truth read in books and none of the statements of truth made to a person—none of this is spiritual power unless it flows out of an attained spiritual consciousness, that is, unless the person making the statement is in the Spirit when he voices truth, writes, thinks, declares it, or prays. Unless he is in the Spirit, his prayer or his treatment will rise no higher than the level of his own mind.

If you pray or treat with your three-dimensional human consciousness, some measure of human demonstration or human improvement can be expected, but the amount of that fruitage will only be in proportion to your human faith, or belief, or to your powers of mental concentration. It is somewhat like the fifteen people who are healed every year out of the hundred thousand or so who make pilgrimages to Lourdes. Those fifteen people are healed because of the intensity of their own faith and emotion, and their healing has nothing to do with God.

Much metaphysical healing work is accomplished by the faith and emotion of the practitioner, as well as by that of the patient. Sometimes patients bring with them a great deal of hope and confidence when they turn to a practitioner for help—hope, faith, and confidence in God, in the practitioner, or sometimes in a particular approach to truth.

But real spiritual demonstration—actual spiritual healing—is largely dependent upon the ability of the individual who is the practitioner to rise, first of all, into an atmosphere of Spirit, and then in this consciousness of God's presence, any word uttered, any idea thought, or any statement made or written is power. In such a state of consciousness, whatever comes through is God-power, expressing Itself through the individual who is at that moment acting as a practitioner.

It is for this reason that it is foolish for an Infinite Way student to attempt to give a treatment or even acknowledge a letter from someone asking for help, until he is convinced that he is in the Spirit. It is a form of egotism to believe that you or I have the power to benefit anyone of ourselves, or by our understanding of what is in books. Even if we could memorize everything that is in every one of The Infinite Way writings and in addition to that all the scriptures of the world, it would be valueless.

Establish Yourself in the Spirit

If, however, we rise in spiritual awareness to where we attain a measure of realization of God's presence, then it is really unimportant what words are spoken or written to a student or patient, or even what is thought, because the presence of God has been realized and It is doing Its work. Your response to a call for help may be a simple, "I will help you"; "I am with you"; or on the other hand you may write twelve pages of metaphysics. It makes no difference what form your response takes, because if you are in the Spirit, the work will be done.

Even though I am always, in a measure, living in the Spirit because of my constant meditation, I never attempt to answer my mail until I feel the flow of the Spirit within me; and then I rarely answer more than one, two, or three letters before I stop for further meditation. Furthermore, every time I come to a letter that does not bring an immediate response in my consciousness, I immediately stop and meditate, because any letter that I might write has no more power than a letter that anyone else might write, if it comes out of my mind. But if I am in the Spirit, then Its power flows; and, so far as healing is concerned, it would make no difference if I did not write any letter at all. Writing the letter is only a concession to patients and students who might possibly think that their letter had. not been received or had not been given attention if no reply were forthcoming.

Actually, when I am in the Spirit, however, the healing work is done when the call for help registers itself in my consciousness. I do not have to receive the message in my mind. In other words, it makes no difference whether a letter is delivered to me or lost in the mail, whether a cable reaches me or not. The registering in my consciousness takes place when a person is impelled to make contact with me. Whether that urge takes the form of attempting to reach me by telephone, cable, or letter, if I am in the Spirit, I will receive the call at that moment, even if I never receive the letter, cable, or telephone call. However, because very few students or patients are prepared to accept that height of unfoldment, every cable, telephone call, or letter is always answered and answered promptly.

Do not expect anything of any treatment or prayer you may give, or at least do not expect too much of it, unless you have first brought yourself into the atmosphere of God so that you feel a certain warmth within yourself, a gentleness, a Presence, something that assures you that you are in the presence of God. Then you may be certain that regardless of what form your message takes, or your treatment or prayer, it will be effective. At that stage, then, it matters not whether your prayer is intercessory, whether it is a petition, an affirmation, a denial, or a complete silence, because it is not any *form* of prayer or treatment, but the actual Presence, that does the work.

Recognize the Divine Source

Each of us is inwardly connected with an infinite storehouse, just as every tree and bush in the valley at Halekou Place is connected with the same soil, and through that soil, with the same inner life that permeates the soil. Everything in the valleys and mountains there is connected with the same infinite Source, but if there is a barrier between the roots and the free flow of that one life through the soil, then there will be dead trees or dead plants.

Our relationship to the one Life is much the same as that of an individual tree to the earth. Each one of us is an individual, the visible expression of an invisible Life. When we know this and consciously make contact with It, we no longer have a life of our own: It is Its life that flows out into expression as our experience; and our Source being infinite, our demonstration is as infinite as we are able to accept.

Although the world in reality is one with its infinite Source, it is not consciously so. The entire secret of life is bound up in the one word "consciousness." If I am consciously aware of this infinite Fountain, Source, or Storehouse, and if I consciously draw upon It by realizing my oneness with It and letting the flow take place, then my life is lived in, by, through, and as Spirit.

But if I think that my life is dependent upon my efforts, my physical strength or mental power, my education or my understanding, then I am limiting myself to my human endowments. The very moment, however, that I begin to acknowledge that He that is within me is greater than he that is in the world, the minute I begin to acknowledge that He performeth that which is given me to do, the minute I acknowledge that there is a He, in other words that there is an infinite Source, whether we call it He, She, or It—the moment I acknowledge that my life is the product of Something greater than my human selfhood, then I set about making contact with It. That acknowledgment, however, is only the first step. If that itself were all there is to it, then many more would be enjoying spiritual fruitage than are at present experiencing it, but there is another and far more important step—that second step of actual contact which must be taken.

The message of The Infinite Way is divided into two parts. The first part is found in the statement, "I and my Father are one,"[1] and therefore, all that the Father has is mine. This means that our only existence is as an outlet for an infinite Storehouse which is invisible, and that it is possible for us to be consciously one with this infinite Storehouse, this fountain of Good.

The second part of the message of The Infinite Way deals with how to attain conscious union with that infinite Storehouse. Through studying the correct letter of truth, seeing it with the eyes and hearing it with the ears, meditating upon the Word, cogitating, contemplating, abiding in the Word and letting it abide in us, and specifically knowing the truth in our treatment work, eventually there comes that inner stillness in which we no longer declare the word—no longer pray, treat, or affirm—but are brought to a state of silence in which we can be receptive and feel Its flow. That is the ultimate of the Message.

Attaining Inner Stillness

When you come to that point where you consciously remind yourself in a thousand different ways that all that the Father *is*, is flowing into expression as your individual being, one day you arrive at the place where you really believe it and have the conviction of it. In that conviction, you rest from statements and thoughts in a complete stillness with your ears open. Sooner or later, every serious student who perseveres in his conscious knowing of the truth arrives at that place where there will come a moment of complete stillness. That moment may be of only a second's duration, but it is an absolute silence in which, just for a second, even the mind is still. As this practice is continued, it becomes easier to attain that moment of silence, and those moments of silence gradually prolong themselves into two seconds, ten seconds, and thirty seconds.

With continued practice, it eventually becomes possible to settle back into that stillness almost at will at any given moment of the day or night. And yet, because the mesmerism of the world is so entrenched in consciousness, even with a developed state of consciousness, there may be times when it may take a whole hour of dwelling on the letter of truth before silence is attained.

That, however, does not necessarily mean an hour of sitting trying to force this silence. It may mean one, two, or three minutes of sitting, waiting, and then getting up and walking around before settling down to try it over again—or reading for a short period of time and then returning to it. Do not try to take heaven by storm. If peace does not come in a few minutes, get up and do something else—eat or drink something, read, walk up and down the room, or take a walk outside, and then return to your meditation. Sometimes it is even wise to lie down and take a nap.

Eventually, the awareness of the Spirit comes, growing in intensity until the day comes when it remains with you in a measure all the time. Regardless of what you may be doing in the outer world, there is always a little area of consciousness which is unmoved by the human scene. When the Spirit of God is upon you, that is, when you are completely relaxed and feel the Presence, anything you do or think is with spiritual power, and it is then that you will understand the real meaning of the word "faith."

If the tens of millions of prayers that are uttered every day flowed out from the Spirit, they would be productive of a complete change of consciousness on earth. But because they are uttered from the mind, even those who voice them usually are not too hopeful of receiving an answer. I am sure that most people who pray would be shocked if they awakened the next day and found a whole new consciousness, but that is only because the human mind cannot really grasp the idea of faith.

Faith is of such a nature that wherever it is, fruition is. Faith is something more than blind hope, something more than an anticipation of good. Faith is an actual contact with God, and where there is no actual contact with God, there is no faith: There is only a human hope, and it is a hope without reason. Real faith exists only where there is spiritual contact.

Faith is a power, and since that is true, you can readily understand that faith is not something you, yourself, generate. Faith is something that takes possession of you. Faith

is the Spirit of God, Itself, the gift of God. It is a quality that transcends anything that the human mind can grasp or understand. Therefore, it is not our concern to develop a faith or declare that we have faith. Our one major concern should be to be silent until the Spirit of God takes over and is felt.

Regardless of what truths you know when you sit down to meditate, to treat, or to heal, always be sure that you do not consider that your work is complete—your treatment or your prayer—until in one way or another you have received the assurance of God's presence. Then, eventually, you will see why it is that you can no longer have faith in anything in the world of effect as spiritual power. You will know that that spiritual power is only present when the Spirit of God is present. The Master said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."[2] He would never have said that he could do these things unless the Spirit of the Lord were upon him, for no one knew better than he that of himself he could do nothing.

Importance of Contact with the Spiritually Illumined

Consciousness is the secret. By observation, you will soon learn that everything within range of your consciousness is taking on the quality of your consciousness. The trees and flowers in your garden or the crops in your fields respond not only to the amount of rain or fertilizer nature provides, but they take on an additional richness when they are embraced in your consciousness. You will also find that the people who are embraced in your consciousness, whether your family, patients, or students, experience a greater degree of harmony in their affairs because of being a part of that consciousness.

The Twelve, the Seventy, and the Two Hundred became something more than ordinary human beings because they were a part of the Master's consciousness. They were able to go out into the world, and by virtue of his consciousness, they partook of that consciousness, and then when they went out those who became part of *their* consciousness in turn partook of their illumined state of consciousness. That is what is meant by the phrase, "in his name."

Wherever the disciples and apostles moved, miracles took place—in prison and out, in lions' dens and out—because they were all included in that Christ-consciousness of which Jesus was so fully aware and which operated through the disciples and apostles for the benefit of others. Those others who came within range of their consciousness began to manifest greater harmonies, and then, in turn, some of those who were not satisfied merely with demonstrations of harmony began seeking the attainment of that Christ-consciousness themselves.

The first fruitage apparent to a person after contact with a spiritually illumined person has been established is that greater harmonies begin to come into his experience. But that is only a primary stage after which the individual himself must come into an actual awareness of this Presence.

One person living in the consciousness of God's presence can bring tremendous

harmony into the lives of everyone who touches his or her consciousness, but that is only a first step. That is why the Master said, "If I go not away, the Comforter will not come unto you."[3] I have seen some beautiful healings come into the lives of people—dramatic changes from lack to abundance, from disease to health, from a disturbed state of mind to peace, or from discord and inharmony to harmony. Unfortunately, I have also witnessed how many of the people who have experienced these healings have not retained that which they had gained because they themselves did not make the effort to attain that same consciousness which wrought these mighty works.

The Christ-consciousness is not easily attained, and that is why students give up so readily. The way is straight and narrow, and few there be who attain it. It demands a high price—the highest price—humility; and that quality, no human being has in too large an amount. But nothing less than complete humility brings that consciousness. True humility is not just a pious looking face; it is far more than that. It is the ultimate and actual acknowledgment that one's human identity is nothing, and this produces that complete vacuum into which, and through which, the Spirit of God can operate. That is not achieved quickly, and even when it has been achieved, it can easily be lost. Spiritual consciousness has to be nurtured, it has to be fed, and always in its unfoldment, humility is the greatest factor of all.

The Fruitage of an Attained State of God-Consciousness

The passage on spiritual illumination found on the frontispiece of all Infinite Way books means that we are united with one another, if so be we consciously maintain our oneness with God. The theme of *Metaphysical Notes*,[4] "My conscious oneness with God constitutes my oneness with all individual spiritual being and idea," is literally true. When this Spirit of God is upon us, we are not only one with God, but we are one with all spiritual creation—human, animal, vegetable, and mineral. We are one with those who are attuned to us, and whatever degree of upliftment we are or have, they experience. That is why students throughout this world are receiving some benefit from my attained state of spiritual consciousness, but that is only so that the nature of that contact and what it can do may be revealed to them, to the end that they also will strive to attain this inner conscious contact.

The first indication that you have attained conscious contact with the Father within is not merely the measure of harmony that comes to you, but probably more significant than that are the harmonies that you are able to bring to others. You may still think that there is far too little harmony in your life, but surely none of us should ever want to be rid of a problem until the problem is replaced by a consciousness of perfection. There is little point in being physically healthy, if you are in a state of consciousness which will make it possible for you to become sick again tomorrow. There is no use in amassing a huge amount of dollars, if you are still in the state of consciousness where you can be in lack tomorrow. So the most important step is the attainment of the consciousness of good, and then the health, the supply, the companionship, or whatever it may be unfolds as an aftermath.

The attempt to attain health, supply, companionship, or whatnot will continue to be a barrier to your spiritual demonstration; whereas, releasing yourself from the desire for the attainment of any condition of life so that you can give yourself wholeheartedly to attaining the consciousness of the Presence will eventually result in your attaining a conscious contact with your Source. From then on, you will have no demonstration to make because whatever is required flows day by day as it is needed, and often with twelve baskets full left over.

The demonstration of things and conditions is not our work: Our work is attaining that inner awareness, that inner stillness and peace, and then letting it perform its work.

Do not expect fruitage in the outer experience except in proportion to the attainment of this inner peace, and even if you have greater demonstrations than you would have believed possible, do not be too happy about them, because they are only a natural consequence of an inner attainment. Enjoy the things of the outer world—that is what they are for. The Master would never have taught that you are entitled to fulfillment and that it is the Father's good pleasure to give you every good thing in this world, if he had not meant that you should enjoy them, but never become involved with things as such. Always remember that the source of all joy and satisfaction is the attainment of the Spirit, and then you will not be trapped into thinking that things of themselves are something.

Never separate yourself from your good by believing that the harmonies that come into your experience, or the experience of those around you, are other than the fruitage of *your* attained state of consciousness. Do not make the mistake of believing that Jesus Christ is a born Son of God, and therefore separate and apart from all other men, nor the metaphysical mistake of separating Jesus from the Christ, saying, "Oh, Jesus did not do that miracle—the Christ did." Never separate Jesus from the Christ, because without Jesus, there would have been no Christ visible on earth at that time.

Many practitioners have ultimately lost their way by making statements such as, "I had nothing to do with this healing—God did it." That immediately separates them from God. As a matter of fact, there is no such God as the God they are talking about, because the only God operating is their own attained and realized state of God-consciousness.

So with you. When you are the instrument for a healing, for you to try to separate that healing from the activity of your consciousness is to set up a God separate and apart from you. If your patients had not found you, where would they have been? Could they have found a God separate and apart from you? No, there was no God standing around on the street corner, and there was not a God sitting in their home. They found their harmony when they found you because you knew that *I* and the Father are consciously one; you knew that where you are, God is, and where God is, you are, for God and you are indivisible and inseparable.

If I should be the instrument through which a healing came to you and, when you expressed gratitude for the healing, if I should say to you, "Do not thank me. I did not do it," you might well reply, "Well, then, how is it that it did not happen before I found you?" You know the answer. Realized God-consciousness is the secret. Everybody is one with God, but despite that fact we cannot turn to anyone we meet on the street and receive healing through him. The reason that the person of realized God-consciousness is consciously one with God is not because he declares it, but because he first believed and

accepted it as a correct statement and then set about attaining it.

You are one with God. Yes, of course you are, but that will not heal anybody. First, you must consciously accept that relationship and then you must set about attaining it. When you have felt that Presence, you are so completely one with God that you cannot separate the Christ from yourself. When you are consciously one with God and have the awareness of that Presence, blessings flow.

Do not attempt to separate Jesus and the Christ. Acknowledge that the Christ and Jesus are one, and that all that the Christ is, Jesus is—because of oneness. Thou seest Jesus, thou seest the Father that sent him. That is a universal truth about every one of us in proportion to our attainment of the consciousness of it. "I and my Father are one.[5] . . . the Father that dwelleth in me, he doeth the works."[6]

Do not separate yourself from the Father by saying, "I had nothing to do with the healing." Of course you did. Many of you are devoting your whole life to doing the works of God; many of you are giving every conscious moment to that purpose; many of you are giving yourself—heart, soul, mind, and dollars—to it. How, then, can you honestly turn around and say, "I had nothing to do with it," when it is your whole life, your whole life's hope, ambition, and the object of attainment. Never make the mistake of separating yourself from God, but never believe that unless you are consciously present with God, you are anything other than a branch that is cut off. The branch separated from its source cannot expect spiritual fruitage.

When you are one with the Father and when you daily establish yourself in that relationship, then anything that you can expect of God can be expected of you. Even if it is raising the dead, it is possible to you—*in proportion to that oneness* with the Spirit. When the Spirit of the Lord God is upon you, then are you ordained to bring harmony into this world by virtue of that contact and that oneness.

TRAVELOGUE

In a few days we shall have completed our work in England and will then fly to Munich, Germany, to meet our new publisher. From there, we fly to the Hague, Holland, for lectures and a closed class, after which I shall have two days with the International Conference which I addressed last year and whose meetings are not open to the public this year, but only to those who have previously addressed the Conference. This, of course, will make the occasion one of an entirely different nature than before, and out of it may come something new in the way of unfoldment, so of course I look forward to this experience with a great deal of joy.

Next on our itinerary is Geneva, Switzerland, where we shall be met and taken by automobile to Lausanne for nine or ten days, during which time there will be a closed class for the approximately fifteen students who have been studying the Writings and hearing the Recordings. This will be the first Infinite Way class in Switzerland, beginning modestly as have many of our classes in new countries with a small enrollment, but always these first classes have proved to be just the planting of the seed from which later rich fruitage has come.

To tell you that after the lectures and class in San Diego we went to Victoria and Vancouver, Canada, and found a continuing of that deep and rich consciousness which opened first in the Hawaiian Village Closed Class, and to tell you that the work in London and the suburbs has been of a nature never before experienced in all our work in The Infinite Way, and that this continued in Manchester would be merely to tell you of effects—of larger lecture audiences and greater numbers of students in the closed classes. In the ordinary human sense of things, all these beautiful effects would, of course, be a cause for thanksgiving, especially in this month of November when so much attention is paid to the giving of thanks and to pondering those things for which we have reason to be thankful.

The events which have transpired in 1959, however, are only effects, but behind these effects is the one Cause, and were it not for that Cause, there would be no experiences in the world of effect for which to be thankful. But it is well to remember that as long as we dwell consciously in Cause, there will always be fruitful experiences.

When I was sent home from Holland last year to remain quiet and apart from public work, it was for the express purpose of receiving a message to carry out in 1959; but at that same time it was told me that even more things than the message would be given me, because in the forthcoming year the message was to become more universal and would no longer be confined to the metaphysical world.

A series of instructions came to me over a period of some months, which culminated in ten Hawaiian tapes, containing a message pin-pointing the specific and unique principles which constitute the heart and soul of the message of The Infinite Way. Along with these principles also came further instruction as to how these principles were to be applied in the developing of a spiritual healing consciousness.

On April 8, 1959, the revelation came that just as the Christ-Consciousness had worked through me as my consciousness throughout these years of healing and teaching work and had performed the work given me to do, so this Christ-consciousness—*My* consciousness—would now become the consciousness of our students, more especially of our working students in all parts of the world. It was made clear that this *My* consciousness would now activate the message of The Infinite Way, not merely through Joel, but through all those who were engaged in any phase of Infinite Way work; and all the way from the Hawaiian Village Closed Class to the London and Manchester lectures and classes, the fruitage of the Christ-consciousness, of this *My* consciousness, is apparent. And so you will realize that gratitude must be deep, not only mine but yours, too, that *My* consciousness—the Christ-consciousness—is now the consciousness of the individuals who comprise the student body, as well as the working body, of The Infinite Way.

Many of you have done better healing work this year and have had healings beyond anything experienced before, and so my message to you is that you be not only grateful for your healings, for your bettered life, or for the influence which you may have been, but deeply grateful that *My* consciousness, the Christ-consciousness, is now yours, and therefore *My* peace has been given to you—not the peace the world gives, but a spiritual peace, a spiritual harmony and prosperity. It now remains only for you to abide in the consciousness of this truth in order to watch It as It multiplies Itself in your experience and then partake of Its fruitage.

Arrangements have been made whereby our English tapes can now be duplicated

in England for the students of the British Dominions, thereby relieving the amount of work in the Tape Department in Hawaii and reducing the cost of these tapes to students in the Dominions. Arrangements have also been made for the publication of our writings and the monthly *Letter* in German and of course this, too, must be understood to be the fruitage of *My* consciousness, so there is cause for gratitude, not primarily that the books are to be published in German, and thereby another country of many millions of people opened to this message of spiritual truth, but rather that *My* consciousness, the Christ-consciousness, is operating also in Germany, bringing Its harmonies and Its grace to all those there who are receptive and responsive. Please remember that all of this is the fruitage of the Spirit, and it is the Spirit which we glorify.

Last week it was my joy and privilege to attend the annual meeting of the Lodge of Living Stones in Leeds, England, the only Masonic Lodge in the world authorized to teach esoteric Masonry, and to be given the glorious opportunity of acting as travelling ambassador. Therefore, from now on, I shall set aside one evening in every city and country to which I travel to meet with such Masons and their friends who may be interested in hearing further of this work. *The Meaning of Masonry* and *The Masonic Initiation*, written by W. L. Wilmshurst, the founder of the Lodge of Living Stones, explain the esoteric Masonic principles which may be made practical in the daily life of Masons, just as The Infinite Way writings reveal to the world the esoteric principles of religion which, when practiced, bring into individual and collective experience spiritual harmonies, spiritual abundance, and the demonstration of life eternal.

You will all be happy to know that our schedule for 1960 is fast shaping up and that it will include lectures in Fresno and Sacramento, California; lectures and a closed class in Los Angeles; lectures in Portland, Oregon; lectures and a closed class in Seattle, Washington; talks in Denver, Colorado; Kansas City, Missouri; and Indianapolis, Indiana; with lectures and a closed class in Chicago. While arrangements have not yet been completed, it seems fairly certain that there will also be lectures in Toledo, Ohio; and Grand Rapids, Michigan, as well as lectures and closed class work in Washington, D.C. Arrangements have been made for a return trip to England in 1960 in order to carry on an even more extensive program of work than on this last trip and in time for me to give another address to the Masonic Lodge in Leeds, England.

Students, please join with me in secret, sacred, humble thanks that the Spirit of God is upon us, that Its glory fills us, and that Its life and law appear in our experience as God’s grace.

[1] John 10:30.

[2] Luke 4:18.

[3] John 16:7

[4] This book by the author is now published in a revised edition under the title, *Conscious Union with God* (London, England; L. N. Fowler & Co., 1960).

[5] John 10:30.

[6] John 14:10.

CHAPTER TWELVE: DECEMBER

Christhood

RUNNING throughout the early history of the Hebrew people as recorded in the Bible is one central theme—the revelation of the Christ. All the prophets, major and minor, in some degree demonstrated the omnipresence of good in the midst of darkness, despair, lack, limitation, starvation, and danger. All the major Hebrew prophets protected their people from the disasters of war and the depredations of neighboring nations; protected them from famine, lack, and limitation; protected them from greater physical powers than their own; and overcame the handicaps that tended to prevent them from securing some measure of education and economic and political independence. In other words, they demonstrated the Christ.

Even though nowhere in any Hebrew literature with which I am familiar does it seem to be recognized that what every one of these prophets was demonstrating was in reality the activity and presence of the Christ in human consciousness; nevertheless, these great demonstrations of protection, supply, and harmony, as narrated in the books of the Old Testament, were not tricks of magic, making something appear out of nothing: They were demonstrations of the presence of the Christ under every adverse circumstance and condition.

God-Power Individualized

The point is that not only is God power, but a person can demonstrate this power, and the individual demonstration of the power of God is tangible evidence of the activity of the Christ in human consciousness. God is one and God is power, and the individual showing forth of this God-power is the Christ made manifest, the Word made flesh. Only as we read the record of the various Hebrew prophets, do we catch a glimpse of the fact that they themselves realized the omnipresence of God-power in them and recognized that they individually were exemplifying It.

The New Testament is a continuation of the history of the Hebrew people, but of a people now raised to a higher dimension of life, and that by one of its rabbis, Jesus the Christ, who taught a new way of life which had not heretofore been revealed in Hebrew Scripture and which therefore required a whole new scripture, a testament to set forth his teaching of the higher revelation of God-power as individualized in human consciousness

—a New Testament.

With this comes a second revelation: God is not a power over other powers; It is not a great something that is wielded over anyone; It does not war with neighboring nations. Now we begin to learn that these powers that the great Jehovah God has been battling are not power, but only something that will destroy the enemy powers and not something that will protect us from the enemy power. The New Testament reveals that there are no enemy powers In the New Testament, it is no longer merely the power of God that is recorded, but now the emphasis is on the power of God as shown forth through the man Jesus, through John, the beloved disciple, and later through Paul. We learn about a God that is one, but we also learn that this one God is within us, that Its kingdom—Its realm and Its reign—is within us.

Hebrew Scripture before the days of the Master did not reveal anything of that nature, although it did reveal a God who is one, one power, and here and there it referred to this God in the midst of us which is mighty. But the Hebraic teaching was not brought to a focus as God-power individualized, as is the Christ-teaching in the New Testament, where we find that the kingdom of God is within. There, God is brought down to individual sonship, to Christhood—the allness of the Father made manifest as the Son in individual consciousness. It is the same power, but now it is within us.

That brings us to the central theme of Christhood, which means God made individually manifest. Every demonstration of God-power is a revelation of the Christ because it is individual consciousness showing forth the activity, presence, and power of God. If this were not true, there would be a God sitting up high above us, and we would be sitting around waiting for this power to act upon us.

The activity of God is an activity that takes place within individual consciousness, and with such men as Abraham, Isaac, Jacob, Moses, Elijah, Isaiah, Jesus, John, and Paul showing forth this power for all their world to see, it became God-power individually demonstrated. That clarifies the meaning of the biblical statement that the Father and the Son are one. God is infinite universal being, and Christhood is the individual showing forth of God-hood. Without the demonstration of God in individual experience, so far as we are concerned, there is no God.

The Activity of Truth in Individual Consciousness Reveals the Christ

The activity of the Christ is possible to you and to me in the measure that we can grasp it and live it, but it is just as available to anybody in the world who is willing to devote time, effort, thought, money, and study to it. It does require all of those things. It requires devotion because Christ-consciousness is not merely the acquisition of knowledge: It is the development of a state of consciousness.

The truth we imbibe is only the foundation for the development of this consciousness. While it is possible to reduce this teaching to a dozen statements, more or less, and learn those dozen points, knowing them will not heal because while we may know all the principles, along with them, we also know seventy-five other things that we have picked up in our life which are not true, but which we still believe. A period of self-

discipline and training is necessary to arrive at that place where not only do we know these principles, but we do not accept into our consciousness anything but these principles, and when that happens all our superstitious beliefs about physical and mental powers are left behind. To reach that state requires the development of consciousness, and while it is true that the whole power of God is made manifest as individual consciousness —as the Son—before that can be demonstrated, it has to be built into our consciousness.

This revelation of the Christ, the Son and the Father as one, has spread to peoples throughout the entire world, and as the Christ-doctrine has spread, it has embraced those in all lands and of all races, so that the world should have arrived at a point today where the revelation of the Christ is not confined to any denomination or sect, where it has no denominational or sectarian meaning whatsoever, but includes any person who has accepted the doctrine of the allness of God individually expressed.

What counts is the acceptance of spiritual power in individual consciousness, and such a consciousness is the Christ. And what is this spiritual power? A power over powers ? No, it is an acknowledgment of only one power, and unless we acknowledge only one power, we shall be continually battling germs here, lack there, and floods some other place. The person imbued with Christ-consciousness, however, does not go up and down the world battling, but lets his light shine so that anyone who perceives this light in him can go to him and ask, “Give me some of this.”

The Bible is a revelation of the Christ, a revelation of the infinite nature of God individually demonstrated, but requiring the activity of truth in individual consciousness to bring it forth. It is the realization that God is not sitting up in the sky and man waiting down here on earth for that God to bring peace on earth. Peace on earth comes as an activity of truth and love in consciousness, but it has to begin in the consciousness of an individual, spread from that individual to a group, spread from that group to a community, and so on around the world.

When people drop their sense of resistance to one another in the realization, not that all people are good and will not take advantage of one another, but in the realization of God as individual being; and when individuals on an ever widening scale begin to acknowledge God as the source of all being, the universal peace which has already been established in consciousness will become an externalized reality. As we begin to demonstrate that in a roomful of people, gradually the world will demonstrate it in a worldful.

The Demonstration of Christhood

The allness of God is made evident, tangible, and visible as individual being, but it is still the Father. “I and my Father are one.[1] . . . He that hath seen me hath seen the Father”[2] even though the Father is greater than I. The allness of the Father appears as the consciousness of the Son, and so the consciousness of the Son is as immortal and as eternal as that of the Father. Nowhere else can we find that principle revealed except in the doctrine of Christhood—the allness of the Father made manifest as the Son, the all-power of the Father made manifest as God giving the Son dominion. But God does not

really give the Son dominion: *God is dominion expressed as the Son*—the Father and Son, always one.

So we, as individual being, find our allness in God; and only as we find our health in God, as we find our wealth in God, our harmony of being in God, as God's harmony, God's health, God's wealth, do we find our own harmony, health, and wealth to be immortal, eternal, and infinite.

A demonstration of healing or supply is not a demonstration of health or a demonstration of money: It is a demonstration of Christhood—the activity of Christhood has been witnessed. When Moses brought forth a cloud by day and a pillar of fire by night, when he brought forth water from a rock, opened the Red Sea, or when manna fell from the sky, it was not a demonstration of supply or protection: It was a demonstration of Christhood.

Today, every time we are responsible for the healing of a cold, a headache, indigestion, cancer, or tuberculosis, please remember that it is a demonstration of Christhood: We have demonstrated Christhood as the identity of our patient or student; we have demonstrated the power and presence of God in individual consciousness, the kingdom of God on earth.

Every demonstration of the healing and redeeming power of God is evidence that the Father is the Son. The glory of the Father manifests as the immortality, health, harmony, wholeness, and completeness of the Son. This is the demonstration of Christhood.

* * *

THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE

A mystic, in the height of spiritual illumination, pierces the Visible and beholds the invisible Presence or Power at work. His deeper vision enables him to see through every visible person and object and witness the activity of Spirit appearing as form. Every person who has attained conscious union with God has been granted glimpses of the Infinite Invisible which is producing the outer universe and renewing it continuously.

Something like that takes place in the experience of the practitioner of spiritual healing. At a certain point in his treatment or meditation, the activity of the mind ceases; and he achieves a momentary glimpse of the real man, that invisible portion of him called the Son of God, which is the Christ of individual being. Each one of us has an invisible Selfhood, of which the visible is but the outer form. This, you can prove for yourself by closing your eyes and realizing that you, yourself, are behind those eyes, but *you* are not visible. That which you see with your eyes is but your outer form or body, but the real "you" is behind those eyes. There is a "you," and that "you" is invisible, eternal, and immortal. That "you" is the very presence of God. It is for this reason that the place whereon you stand is holy ground, because wherever you are, there the very presence of God is, looking out at the world through your eyes.

With the intellect, I cannot perceive you, nor can I know you through the

processes of the mind. Not even your own mother has ever really known you, nor has your husband or wife. There is a "you" which is unknown to anyone in this world but you, yourself, unknown to anyone except those spiritually illumined souls who have attained conscious union with God or those spiritually enlightened practitioners who have achieved a sufficient measure of illumination to perceive your spiritual Selfhood.

It is this vision which results in healing. When the practitioner glimpses, even momentarily, the Christ of you, that in you which transcends your physical and mental sense of being, then, in that instant of spiritual conception—immaculate conception—you are born of the Spirit. It is your practitioner who conceives you in your spiritual identity, and this true identity is later brought forth into visible manifestation as spiritual demonstration.

> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
>
> Luke 1:35

That experience comes to every dedicated spiritual practitioner. When he is meditating, the Holy Ghost comes upon him, the power of the Highest overshadows him, and then, in that split-second of conception, the Christ is revealed—the Son of God is born in him.

Such an experience does not remove your ills and give you good health: It removes your humanhood and restores you to your spiritual identity. Whereas the mental practitioner merely transforms a belief of sickness into a belief in health, the spiritual practitioner, that person who lives a life of conscious oneness with God, lives for only one purpose, and that purpose is that the Holy Ghost may descend and remain upon him and this power of the Highest overshadow him. In that overshadowing, spiritual conception takes place: The Christ is conceived, and then is It born in you; but It can be born only in the death of your humanhood and in the revelation and demonstration of your spiritual Selfhood.

The Descent of the Holy Ghost

This period of the descent of the Holy Ghost and the power of the Highest overshadowing you comes only after you have attained some measure of the realization of God as the one power and have given up all attempts to fight error or to use truth to overcome evil—when you have ceased struggling, knowing full well that the battle is not yours, but God's—"not by might, nor by power, but by my spirit."[3] When you settle back in that assurance and realize, "There is no need for me to battle any person or condition: It is not physical might or mental power that is needed—it is Thy Spirit, Father"; then, you no longer carry on a warfare against the flesh, that is, against the principalities and powers of this earth, because you have come into a conscious awareness of the truth that only God is power. You are overshadowed with the power of the Almighty and you have felt the descent of the Holy Ghost. Empowered from on High, the Spirit flows out from

you, and through you, to all who come within range of your consciousness.

At the moment of the conception and birth of the Christ in you, you pass from being a human being to living in the Soul. The mind takes on its proper function as an instrument to be used, just as you use your body as a vehicle for your expression and activity. When you make that transition in consciousness, you do not lose your body. Even when you leave this plane, you will carry your body with you. However, it continually appears to improve in accord with your improved concept of body. You are never without a body, just as you are never without a mind, but now both the body and the mind become instruments of the Soul. The Soul imparts Itself to you through the mind, and then the body carries out Its orders and performs the functions of being. Every phase of your life is lived through the Spirit which emanates from the deep within you.

That is the meaning of the immaculate conception. It is the conception of the Christ in your consciousness and Its birth as a transformed life. The birth of the Christ will come into your individual experience when you make the transition from living through the mind to living through the Soul. Then you are no longer a human being: You are the Christ of God.

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SAYS DEITY IS SUBSTANCE OF ALL FORM
A review of *God, the Substance of All Form*
Merab Eberle
From the *Journal Herald,* Dayton, Ohio, October 3, 1959

This book, latest in the rapidly growing output of works by the contemporary mystic, Joel S. Goldsmith, holds that God is the substance of every form, the essence of what appears as mankind, plant, animal, mineral.

Mr. Goldsmith writes that God is universal consciousness, an absolute and all-inclusive perfection, the Infinite Cause embodying all form and effect.

Human consciousness, according to this author, is a fallen or erroneous state of consciousness which can be dissolved through recognition of God-consciousness as the truth of being. When it is dissolved, he says, the kingdom of God is revealed within the individual.

He writes: “The whole kingdom of God is within your own consciousness . . . and nothing—no group of people, no government, no kind of economy—can in any way enter your consciousness to prevent it from unfolding as your particular good.”

This is the latest of several books by this author issued by the English publishers, L. N. Fowler and Company.

Harper and Brothers which has previously brought out his *The Art of Meditation* and *Practicing the Presence* will publish, November 1, Mr. Goldsmith’s *The Art of Spiritual Healing*.

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TRAVELOGUE

We shall be spending the holiday season at home in Hawaii and will remain there until the middle of January when we start on our 1960 schedule of travel.

Among the great blessings which have enriched consciousness this year are the new *God, the Substance of All Form, The Art of Spiritual Healing,* and *A Lesson to Sam,* and probably the great "pearl" without price for all Infinite Way students is to be found in the monthly *Letters* of June, August, September, October, and November, 1959. The serious study and practice of the principles embodied in these *Letters* will change the life and consciousness of any student.

This is the first holiday in the history of the world when man no longer need look forward to the establishment of peace on earth and good will to all men, for today this peace on earth and good will among men are already established on earth as they are in heaven, and what we shall witness in the coming years is but the unfolding of this spiritual state of peace, interpreting itself as real peace on earth, made manifest as good will among men.

Whatever discords remain among the nations of the world, whatever minor bits of warfare, or whatever of wrangling and disputes will only be the working out on the human plane of the peace that is already established in consciousness.

The world, however, will only become aware of this bit by bit and step by step, as this consciousness of harmony unfolds and discloses itself in human affairs. But those who are spiritually attuned will become aware of the fullness of the attained peace-consciousness in the degree that they realize that there is now another Consciousness at work in their being, in their bodies, in their business, and in their daily lives.

When you, individually, begin to perceive that *My* peace—the Christ-peace—has been given you, that *My* consciousness is operating in you, as you, through you, for you, and with you, permeating the experiences of all those who touch you on your daily pathway of life, you will, of course, be aware of this *My* peace which has now descended upon you and upon your affairs. Because of this you will begin to realize that this is becoming the experience of all mankind, even though those not spiritually attuned will not for awhile become aware of it. You will recognize it, however, because you understand that God is no respecter of persons and that, therefore, this Consciousness, which is now operating in your experience and going before you to make the crooked places straight, which is now appearing as your bread, meat, wine, and water, as your fortress and your high tower, is likewise the Consciousness which is now breaking through into universal experience and acceptance.

Do not be too hasty to publish these good tidings to those not prepared to receive them, but rather rejoice within yourself that in due time all the world will become as aware of the divine Presence as you now are. Any desire on your part to rush out and tell this to mankind is only catering to your ego, an evidence of a desire still remaining in you

to be thought wise. That which you know in secret through your inner communion, God will shout from the housetops, so that you need not be a personal bearer of this message, and yet, as those come into your experience capable of receiving a spiritual impartation, a way will open up for you to bring to them this assurance and conviction.

Since we left Hawaii late in July, we have travelled from the west coast of the United States and Canada, across the continent to New York, and from there to England, Germany, Holland, and Switzerland; and everywhere there are signs of peace on earth and good will among men.

I cannot tell you of the two major signs that have been given, because I am not free to do this; but it has been made evident that *My* consciousness—the Christ-consciousness—is the consciousness of those who have attained the inner ear, and that *My* peace has been made evident in two major experiences and many contributory experiences, all bearing witness to the truth that the principle of Life is functioning on earth as it is in heaven.

Infinite Way students can contribute to the realization of this peace on earth by spending many quiet days during the holiday season in inner communion and thanksgiving that God's grace is functioning on earth. They can also contribute to the realization and acceptance of divine Grace by maintaining "in quietness and in confidence" that which has been revealed to them, to the end that this wondrous gift may be kept in sacred silence, so as to permit the voice of God to publish the news in human consciousness.

[1] John 10:30.
[2] John 14:9.
[3] Zechariah 4:6.

Joel Goldsmith Recorded Classes Corresponding to the Chapters of this Book

Many of Joel Goldsmith's books, including this one, are based on his recorded classwork, which has been preserved in tape, CD, and MP3 formats by the Infinite Way Office in Moreno Valley, CA.

The listing below shows the classes related to each chapter of this book. For example, "#159-1 1956 Chicago Closed Class 2:1" means:

- The recording number is 159, Side 1 **(#159-1)**.
- The recording is from the **1956 Chicago Closed Class**.
- The recording is Tape 2, Side 1 for the 1956 Chicago Closed Class **(2:1)**

PART 1: 1955 INFINITE WAY LETTERS

1. January: Importance of Meditation

No tape source known

2. February: Grace

#5-1: 1950 First Portland Series 2:1

#5-2: 1950 First Portland Series 2:2

3. March: Protection

No tape source known

4. April: Immortality

#614-1: 1951 First Seattle Series 1:1

5. May: The Comforter

#616-1: 1951 First Seattle Series 3:1

#616-2: 1951 First Seattle Series 3:2

6. June: Higher Views of God, Prayer and the Self

#64-1: 1954 Chicago Closed Class 3:1

#65-1: 1954 Honolulu Lecture Series 1:1

#104-2: 1954 Seattle Closed Class 2:2

7. July: Meditation for Beginners

No tape source known

8. August: Essential Points in Infinite Way Practice

#13-1: 1952 Honolulu Class Series One 3:1

#126-2: 1955 Kailua Study Group 17:2

9. September: The Deep Pool of Your Being

#117-1: 1955 Kailua Study Group 8:1

10. October: The Invisible Nature of Your Life

#117-2: 1955 Kailua Study Group 8:2

11. November: Suggestions for Healing Work

#118-1: 1955 Kailua Study Group 9:1

12. December: Christmas, 1955

#118-2: 1955 Kailua Study Group 9:2

PART 2: 1956 INFINITE WAY LETTERS

1. January: Withinness

No tape source known

2. February: God Is the Soul of Man

No tape source known

3. March: The Part We Play

No tape source known

4. April: Neither Good Nor Evil

#100-2: 1954 Seattle Practitioner Class 1:2

5. May: A Beholder

No tape source known

6. June: In God's Presence Is Fullness of Life

#37-2: 1953 First Portland Class 1:2

7. July: Transition from Law to Grace

No tape source known

8. August: Contemplative Meditation

#708-1: 1955 Capetown Series 3:1

9. September: The Way of Spiritual Illumination

No tape source known

10. October: The Demonstration of God

#37-1: 1953 First Portland Class 1:1

11. November: Spiritual Principles

#119-1: 1955 Kailua Study Group 10:1

12. December: The Christ

#635-2: 1954 Portland Closed Class 1:2

#151-2: 1956 Second Steinway Hall Closed Class 2:2

#21-1: 1953 New Hawaiian Series 2:1

#21-2: 1953 New Hawaiian Series 2:2

PART 3: 1957 INFINITE WAY LETTERS

1. Out of Darkness – Light

No tape source known

2. Major Principles of the Infinite Way

No tape source known

3. Understanding the Body

#113-1: 1955 Kailua Study Group 4:1

4. Resurrection

#151-2: 1956 Second Steinway Hall Closed Class 2:2

#124-1: 1955 Kailua Study Group 15:1

#68-1: 1954 Honolulu Lecture Series 4:1

5. The Christ, the Presence in You

#151-1: 1956 Second Steinway Hall Closed Class 2:1

6. The Secret of the Healing Principle

#113-2: 1955 Kailua Study Group 4:2

7. Supply

No tape source known

8. Your Names Are Writ in Heaven

#150-2: 1956 Second Steinway Hall Closed Class 1:2

9. The Prayer of Mysticism

#120-1: 1955 Kailua Study Group 11:1

#131-2: 1955 Seattle Private Class 2:2

#132-1: 1955 Seattle Private Class 3:1

10. Bear Witness to God in Action

#128-1: 1955 Kailua Study Group 19:1

#128-2: 1955 Kailua Study Group 19:2

11. Gratitude

No tape source known

12. Tithing with Melchizedek

#122-2: 1955 Kailua Study Group 13:2

PART 4: 1958 INFINITE WAY LETTERS

1. Spiritual Unfoldment through the Study of The Infinite Way

#607-1: 1951 Second Portland Series 7:1

#607-2: 1951 Second Portland Series 7:2

#113-1: 1955 Kailua Study Group 4:1

#643-1: 1956 Johannesburg Closed Class 1:1

#643-2: 1956 Johannesburg Closed Class 1:2

#171-1: 1956 Portland Closed Class 2:1

#180-2: 1957 Kailua Advanced Class 2:2

2. Problems Aren't Problems Any More

#129-1: 1955 Kailua Study Group 20:1

#129-2: 1955 Kailua Study Group 20:2

3. The Practice of Spiritual Healing

#171-2: 1956 Portland Closed Class 2:2

4. The Message of Easter: "I Have Overcome the World"

No tape source known

5. The Object of Our Search

No tape source known

6. Security through God-Realization

No tape source known

7. There Is No Power in Fear

#146-2: 1956 First Steinway Hall Closed Class 3:2

8. The Father-Consciousness

#141-1: 1956 First Steinway Hall Practitioner Class 2:1

#148-2: 1956 Second Steinway Hall Practitioner Class 2:2

9. Praying Aright

#156-2: 1956 Chicago Open Class 1:2

#161-2: 1956 Chicago Closed Class 4:2

10. Break the Fetters that Bind You

#241-1: 1958 Maui Open Class 1:1

11. The Fruits of the Spirit

No tape source known

12. The One Great Miracle

#145-2: 1956 First Steinway Hall Closed Class 2:2

PART 5: 1959 INFINITE WAY LETTERS

1. Individual Responsibility

No tape source known

2. A Lesson to Sam

No tape source known

3. The Secret of the Resurrection

#230-1: 1958 London Open Class 4:1

4. Spiritual Power in Human Affairs

No tape source known

5. God Realization Dissolves Material Sense

#152-2: 1956 Second Steinway Hall Closed Class 3:2

6. Specific Truth for Treatment

#253-2: 1959 Halekou Special Class 3:2

7. Spiritual Freedom

No tape source known

8. Conscious Dominion

#602-1: 1951 Second Portland Series 2:1

#602-2: 1951 Second Portland Series 2:2

9. The Impersonalization of Good and Evil

#233-2: 1958 London Advanced Class 2:2

10. Freeing Ourselves of Universal Claims

#233-1: 1958 London Advanced Class 2:1

11. Prayer and Treatment through the Spirit

#252-1: 1959 Halekou Special Class 2:1

12. Christhood

#53-2: 1953 Second New York Practitioner Class 1:2