

# LIVING BETWEEN TWO WORLDS

by Joel Goldsmith  
Part 1 of 3  
Contents

## 1. OPENING THE DOOR TO INFINITY

Opening the Door Leads to Greater Activity and Inner Peace

Experience Is the Proof of Truth

Symbols of the Higher Consciousness

A Complete Surrender of All Human Traits and Human Solutions Is Necessary

The Power of Silence

## 2. THE NATURE OF SPIRITUAL ATTAINMENT

The Fruitage of the Mind, an Uncertain Quantity

Total Morality Alone Can Safeguard the Use of Mental Discoveries

The Divine Consciousness Reveals Itself As the Teacher in a Moment of Readiness

Gratitude, the Tangible Sign of Readiness

The Requirement for Illumination

Awakening to the Spiritual Impulse

## 3. EASTER, A RISING OUT OF MATERIAL SENSE

Material Sense Results in Limitation

Creation As Consciousness Revealing Itself

Availability of Attained Spiritual Consciousness

For Most Persons, Dying Does Not Change

Consciousness

## 4. THE OPERATION OF THE "ARM OF FLESH" AND THE OPERATION OF TRUTH

Our Consciousness Externalizes As Our World

The Subliminal Activity of the Universal Mind

Hypnotism in and of Itself Is Not Power

The Creative Intelligence Ordained Us for Its Purpose

## 5. THE WORLD OF MATERIAL SENSE AND THE WORLD OF SPIRITUAL DISCERNMENT

Meditation Is the Way to Freedom

The Great Temptation: Accepting a Material Universe

Spiritual Discernment Reveals Infinity

Spiritual Discernment Reveals That Which Is

## 6. MAKING THE TRANSITION FROM PERSONAL SENSE TO SPIRITUAL BEING

Spiritual Being Forms No Judgments

The Indestructible Relationship of Father and Son

The Death of Personal Sense Must Precede the

Resurrection

## 7. THE CONSCIOUSNESS OF OMNIPRESENCE

Freedom Comes Through Conscious Oneness With Our Source

Consciousness Is the Source and Substance of Life

Material Sense Is a Sense of Separation From

Consciousness

## 8. THE WAY TO FULFILLMENT: RIGHT IDENTIFICATION

Right Identification

The Land of Milk and Honey or the Cross?

The Transition From This World to the Realm of Soul Is a Gradual One

Spiritual Fulfillment Is the Goal of the Way

## 9. BECOMING INSTRUMENTS OF GRACE THROUGH RECONCILIATION

Access to Omniscience and Divine Grace Through the Transcendental Consciousness

Oneness, a Universal Truth

Light-Bearers

## 10. "CHOOSE YOU"

To What Degree Will You Devote Yourself to Attaining Christhood?

Choose Whether You Will Make God a Servant or

Whether You Will Surrender to God's Will

Choose Between Serving Good and Evil or Serving

Omnipotence

Choose To Accept Omnipresence As the Only Presence

Choose To Claim No Qualities As Your Own

Choose To Carry a Benediction Wherever You Go

## 11. SPIRITUAL SUPPLY

The Universal Nature of Supply

Opening the Doors of Supply

Releasing Impersonal Love

## 12. THE POWER AND DOMINION

Life More Abundant

Be a Benediction

Satisfy the Inner Longing To Have Spiritual Identity

Recognized

Bearing Witness to the Christ-Identity

Conducting a Successful Spiritual Healing Ministry

One World

# 1

## Opening the Door to Infinity

Civilizations have come and gone; civilizations have lived and died; and there is no guarantee that our present civilization will be permanent. At some future time, a new race of men may find pails of these cracker boxes we call buildings and homes, and they may even discover rock-and-roll records that bear witness to our state of civilization. The point is that just as other civilizations have passed from sight, so many more may also pass from sight before the truth that every mystic has revealed is discovered and demonstrated, which is that man has inherent within himself the capacity to surrender such protective measures as self-preservation and to open the door within his consciousness and receive the Spirit of God.

There are two levels of consciousness. There is the spiritual, incorporeal level as described in the first chapter of Genesis. On this level, man created in the image and likeness of God shows forth neither sin, disease, death, lack, limitation, nor any of man's inhumanity to man. Those born into the consciousness of the first chapter of Genesis have neither father nor mother. They are the Melchizedek-consciousness: they are not physical offspring, and they have no human parentage. They are incorporeal.

But those born of human parents are born into the level of the second-chapter-of-Genesis creation, the world of mind, the mortal consciousness of good and evil, which constitutes humanhood. It is this humanhood that makes us think that by destroying our enemy or competitor we can live and prosper, or that by taking away somebody's freedom we can become greater.

A leaven is necessary to break through the crust of self-preservation. This leaven is the Spirit of God in man, which, when It is raised up, lifts man to Its level; and then, instead of "man, whose breath is in his nostrils," we now have the son of God, that man who has his being in Christ.

The Master acknowledged that there are two men: the man of earth the creature, the mortal, the viper and the divine Presence within individual consciousness which, when recognized and released, changes man from the man of earth to the son of God. He revealed that it is necessary for man to be ordained and lifted up by the Spirit. Man cannot be spiritualized by means of a diploma or a license; he cannot be ordained by an organization. External forms of worship do not contribute to a person's spiritual life and development except in proportion as the outer rite is accompanied by an inner Spirit or Grace. It is the experience of the Presence Itself that is necessary for spiritual progress. While we cannot see, hear, taste, touch, or smell the Spirit of God, we can experience It by opening the inner door.

## **OPENING THE DOOR LEADS TO GREATER ACTIVITY AND INNER PEACE**

Meditation is the key that opens the door. "I stand at the door, and knock."<sup>2</sup> This I is God, and the door is within us, but it is not a door to the external world. It is a door leading within to deeper realms of our self. By opening the door, we become aware of a realm, an activity, a law, which in spiritual language has been called "meat," "bread," "wine," "water," the substance of all life and of all form. We open the door within our consciousness so that there may be released from within us the Invisible, the Spirit of God in man.

Once we have reached or touched the inner kingdom, we are no longer living unto ourselves, not even living unto our families exclusively, but we are participating more actively in the affairs of the world, and in those things that make for a happier, more successful, and more peaceful way of life. The kingdom of God does not deal with something separate and apart from living. The kingdom of God concerns itself with our daily life. It is not meant to take us out of the world, but rather to leave us in the world, separate and apart from its negative aspects.

The very I that is standing knocking at the door of our consciousness brings us "peace . . . not as the world giveth,"<sup>3</sup> but My peace, the peace of I. There is no use looking outside and wondering in what form that peace will come, because it does not come in a worldly form. Strangely enough, however, when

the inner peace comes it forms and reforms our outer life. It changes our relationships with other human beings. It changes the nature and the amount of our supply because it is Its function to see that we are fed and clothed abundantly. All things will be added unto us but they will not be added by taking thought for the things:

*Relinquish thought of things; turn within and admit Me. \* Open the inner door of your consciousness that I may enter the temple of your being, for in reality I am the temple of your being; I am the Lord of your being. Relax and rest and be a beholder as I, the Spirit of God in you, go before you to prepare the way. This is My function. For this purpose have I planted the seed of my Self within you. For this purpose have I breathed My life into you.\*\**

In our work, the emphasis is not on trying to be more loving, more just, or more gracious. Our entire attention is centered on admitting the Spirit, and then It will be more loving and gracious through us. It will be expressing patience and benevolence within us. We will not have to take thought for things: we will be instruments for Its grace and glory. We will bear witness not to our own goodness or our own benevolences: we will bear witness to God's grace functioning in us.

## **EXPERIENCE IS THE PROOF OF TRUTH**

The entire foundation of The Infinite Way rests on attaining the actual experience of the Presence. Quotations from the Bible and other sources are

used in my writings to illustrate principles, but they are not offered as proof. The revelations and unfoldments which have been given to me are being passed on to you and shared with you merely as my experience. Any proof as to their rightness has to come through your own experience because -- and on this point I am sure that Scripture will never be changed -- "neither will they be persuaded, though one rose from the dead." <sup>4</sup> You must not expect that your relatives or friends will believe. They will find some coincidence that will explain the fruitage that is yours. If you experience the presence of God, it will be proof to you, however, and, what is more, it will give you the principle whereby you can help your neighbor, friend, and family, even without their acknowledgment or recognition.

There is a Spirit in man. This Spirit ordains, heals, resurrects, lifts up, and illumines, but It must be experienced. The way is through practicing the presence of God and through meditation. The more we live in the remembrance of the words of mystical literature and Scripture, the more we live in the awareness of the Spirit and Its function, the nearer we bring ourselves to the actual experience.

Practicing the Presence brings about an inner quiet and stillness, at least in a greater measure than we have heretofore known. It brings the day nearer when the experience comes, and we understand what the Master meant when he said, "The Spirit of the Lord is upon me, because he hath anointed me." <sup>5</sup>

## **SYMBOLS OF THE HIGHER CONSCIOUSNESS**

The higher consciousness is shown forth in many ways. Throughout mystical literature, we read of robes, and we have been told that the Master wore a white seamless robe, meaning that his consciousness was robed in the seamless wholeness and incorporeal purity of Spirit.

The Robe has always had a mystical meaning. There are white robes that describe the ultimate, incorporeal Spirit of God in man. There is the purple robe of royalty which is a state of consciousness indicating more of temporal power than of spiritual. There are the yellow robes, commonly used by holy men in the Orient. All these serve to indicate states of consciousness. We are not concerned with whether we are adorned with material robes, however, but we are concerned that we be always robed in the Spirit.

There is the jeweled ring symbolizing the authority of the son of God, the ring that is sometimes kissed as an acknowledgment of divine authority. No ring itself has power, but kissing a ring outwardly or kissing it inwardly invisibly could have power if it were done in the recognition of that jewel which is without "price," <sup>6</sup> the Word which is without form. Any acknowledgment of that indwelling Word is equivalent to the outer ceremony of the kissing of the ring.

Outer communion is the experience of opening the inner door, where "I and my

Father" <sup>7</sup> can commune, not as if we were two beings, but as the Father revealing Himself as the deeper nature of the Self of our own being. It is a communion which takes place when the Spirit of the Lord God is upon us, and we are consciously aware of a spiritual Presence.

When we become aware of that Spirit of the Lord God being upon us, it is as if we had been washed clean, as if a baptism had taken place. It is like a strong, yet gentle, flow of water touching us in the without, but at the same time as if this stream of water were permeating us within, flowing through the veins. This is indeed a baptism of the Spirit. Its outer symbol is pure water, but that baptism has no value except as it may be accompanied by the inner experience.

The oneness of "I and my Father" is an inner experience in which the Spirit of God blends with our spirit, the life of God becomes our life, and even our body becomes the temple of God. This is the spiritual oneness that takes place as a result of the opening of consciousness.

Consciousness can be opened in two ways. One, very rare, and experienced by only a few persons in the history of the world, is when God opens the door of our consciousness without any help from us. The other is where the door is opened through meditation, communion, and through an inner ability to dwell with the Spirit. There is an experience that takes place within that testifies to the fact that we are one with the Father and all that the Father has is ours.

Repeating words or thinking thoughts is a waste of time, except as it may lead to the actual experience. Faith in the power of some arrangement of words is as futile as faith in a golden calf. Whether we externalize a golden calf or whether we have a golden calf internally in the form of statements or words or thoughts, we are equally far afield.

Thoughts are legitimate, words are legitimate, knowing the letter of truth is legitimate, but only as steppingstones to the experience of the inner Presence. When, in our meditation, we have opened the door of consciousness and have felt the Presence enter and we do not look for It in form, because this would be just another golden calf, but we expect It in the form of an awareness, an assurance, a peace we can be sure that God is on the field.

Spiritual healing takes place only when the Spirit of God bears witness within the consciousness of whoever may be praying. Prayer or treatment separate and apart from the experience of the presence of God does not heal. On the other hand, the experience of the presence of God very often makes prayer or treatment unnecessary. Infinite Way practitioners are taught to have no reliance whatsoever on prayer or treatment unless they feel that the Spirit of God is bearing witness with them and they receive an inner release.

Sometimes the Voice Itself may declare, "This is my beloved child, all is well"; or, "I am on the field. I will never leave you or forsake you." But whether it comes in a tangible way such as a voice or in

some other form, there must be an inner assurance that God is on the scene. Otherwise, the prayer or the treatment is of no avail. This is equally true in the spiritual work we do in connection with our family, business, artistic, or professional life. The actual experience of the Presence must be felt within us. When it is, the miracle takes place in the outer realm.

### **A COMPLETE SURRENDER OF ALL HUMAN TRAITS AND HUMAN SOLUTIONS IS NECESSARY**

Another reason for lack of healing is that very often we are seeking healing instead of wholeness. To seek healing means to desire to be rid of some ill, some pain, some discord, some malformation, or some inharmony. This is no way to go to God. The only right way to go to God is for the experience of completeness in God, and this means the willingness that we be washed clean of the human traits to which each one of us clings. We all have human traits we would gladly be rid of, but there may be others that we will permit no man to take from us, and those are the very ones that are the barriers to healing.

As we observe to what extent we would like to substitute a good human condition for an evil one, we will know why our prayers are not answered. To go to a spiritual God to find a human solution based on human ideas of what is right is futile. We must be willing to surrender all concepts as to the solution of any problem because success comes only with the surrender of material or human desires and the desire for God's

government on earth. But when we open our consciousness to a spiritual solution, it comes forth in a human way that we could never have thought of or planned. Going to God for wholeness the wholeness of the Robe, the completeness of the Spirit, the actual Baptism means a willingness to be thoroughly washed inside and out.

Spiritual healing is a beautiful activity if we can rise above the desire to heal someone, if we can rise above pity for a person's diseases and pains, or if we can rise above trying to lift someone out of his distress. Even if we succeeded, ninety-nine out of one hundred persons would go back into something worse. But where there is a transformation of consciousness, that is something else.

The metaphysical state of consciousness in which, for the most part, there is a concern with effects—demonstrating health, supply, purity, or the overcoming of false appetites—is no part of mysticism. In mysticism, we seek only the attainment of that "mind . . . which was also in Christ Jesus,"<sup>8</sup> the attainment of the Robe, the whole man.

Until there is a recognition that there is an *I* standing at the door of consciousness, there is no possibility of entering the mystical kingdom. When there is that recognition, however, consciousness is immediately opened to receive the Spirit, and eventually we come to that place where we can say with Paul: "I live; yet not I, but Christ liveth in me."<sup>9</sup> That indwelling Presence is living my life."

Opening consciousness to the inflow of the I gives us a keener ability in the market place or in the arts and professions, because this fourth-dimensional consciousness not only activates us but motivates us to thinking in terms of the universal good rather than the personal. We have moved in consciousness from the man of earth to spiritual man.

The new discoveries of Scripture corroborate the correctness of the idea of the "two men," the man of earth and the spiritual man, and the nature of that which brings to light in the man of earth the spiritual man. The metaphysical world has not accepted the idea of two men. Instead, it has insisted that a human being is spiritual and perfect, which is ludicrous when we witness the person it is calling spiritual and perfect.

In the Bible, man is identified in his twofold nature, the man of earth who must put off mortality and put on immortality "that mortality might be swallowed up of life." <sup>10</sup> This, we are told, is attained by a transformation of consciousness. That transformation can be brought about through either direct intervention of God as in the case of Moses on the mountaintop or through the intercession of a spiritual teacher. When Jesus said, "Call no man your father upon the earth," <sup>11</sup> he was revealing that the creative Principle of one is the same for all. Therefore we all must be equal, but not in forms of expression. Beauty is found not only in a rose. We can see beauty in a stone or in a piece of wood. So, also, we have to see that intelligence is God-bestowed, but we will not all express the same

amount of it. Intelligence is stored up within us, but the amount we express is determined by how much we draw forth.

## **THE POWER OF SILENCE**

By our living of the principles of truth, without speaking of them, others witness what takes place and are led to us. This is the principle of the Infinite Invisible. We do not have to speak truth; we do not have to advertise it. We have to live it, and then it spreads out from us without our being aware of how it happened. None of us knows why people are influenced in the direction of truth. The only thing we do know is that it is not humanly induced.

The greatest power on earth is the power of silence. Spiritual power cannot be expressed in words or thoughts, nor can it come through words or thoughts. Only through silence, when the senses are at rest, can spiritual power be released. That is why, whether we are in prayer for some problem of our own or for that of another, or whether it is on the wider level of the nation or the world, the rehearsing in our mind of basic spiritual principles is only a step leading to a period of absolute silence in which that invisible Spirit can come through.

If we are not careful, we will be trapped in the belief in temporal power, the power of numbers or the power of some human "do-good" activity. In the period that lies just ahead, let us remember to open ourselves to a spiritual grace instead of trying to work out the "rights and wrongs" of any problem, personal or national. In this way, we may be able

to introduce Something that will change the picture.

Some day it will have to be proved that "ten" righteous men can save a city.<sup>12</sup> When? I do not know, but it could be today. Spiritually, it is still true that we must "put up again our sword into his place." Spiritually it is still true that "they that take the sword shall perish with the sword."<sup>13</sup> Therefore, if Steinmetz's prophecy that in this century spiritual power will be proved is to come true, now is the time to prove it. Spiritual power means introducing the Spirit of God into the situation not to prove right or wrong and then letting the chips fall where they may.

Let us not have any "golden calf" in our mind, any images or reliances. Let us have a receptive consciousness and then what comes is with signs following. If we receive an answer that is a blessing universally, it is from God because neither the devil nor personal sense can be responsible for purely good action universally.

When we enter meditation and close our eyes to "this world,"<sup>14</sup> let us remember that we are now in the corridor, or at least we are behind the door that opens to Infinity. Through our consciousness, we have access to the infinity of God, the activity of God, the substance and the law of God. All this is within us.

Let us enter into meditation and go to the Spirit for the purpose of enlightenment, with a complete freedom from concepts, and then receive the truth that in the presence of God there

is fulfillment and freedom, freedom from any sense of limitation.

## 2

# The Nature of Spiritual Attainment

In man's early experience on this earth, all his activities were on the physical level of life: farming, road building, fighting, fishing, and hunting; and he was living purely on the physical and emotional level. Gradually, however, the world groped toward an understanding of the mind and eventually discovered its potentialities, and along with the discovery and development of the mental realm, access to the cosmic realm was also found. That is why during the less than one hundred years just past such great strides have been made in invention, science, discovery, and knowledge. These discoveries in science and the new forms of art, literature, and music have come forth from the cosmic storehouse, and, as access is gained to that storehouse, the universal mind gives up its wisdom and reveals what men are seeking, whether a way to the North or South Pole, a way to fly in the air or to travel under water, or whether they are seeking new machinery for further automation.

The entire nature of human living has been changed because we are no longer confined to what our ancestors knew. Now we have access to Infinity, and there is no limit to what can be achieved through our understanding of the truth that we can reach the universal

storehouse of the laws of life: physical or material laws, mental laws, laws of nature, all those laws governing automobiles and airplanes, and laws governing new ways of raising crops. So we come to the age in which we will be able to live without limitation.

When man recognizes that he has access to the entire cosmic realm, he will bring to light a whole new world, glimpses of which we have already seen in what has been accomplished in the last fifty years and which is only the beginning of a still greater era.

### **THE FRUITAGE OF THE MIND, AN UNCERTAIN QUANTITY**

But while the world was progressing from the physical realm of life to the mental, the religious life of man remained in status quo True, during this time there were mystics who revealed spiritual truth, but all too seldom did this find its way to the public. So, until the religious mental sciences were brought forth, which were the mental aspect of man expanding and finding new principles, the majority of people have continued to live the religious life of four thousand or two thousand years ago with very few signs of any change. But just as inventors and scientists have found a whole new world through the mind, so metaphysicians have discovered the new world of the mind applicable to phases of human existence other than invention and science.

All this indicates progress. Then one day we awaken to the truth that the realm of the mind we have discovered

can be used for both good and evil. All these discoveries have their good aspects and their evil ones Electricity that gives us heat, cold, and comfort also kills or can be used to kill. The discovery of atomic secrets which eventually will free the world from most of its physical labors can be used to destroy life. Dynamite, which originally was used as a means of helping to carve out cities from the country, to clear the land for the planting of crops, and in other useful ways, can also be used for destructive purposes.

Access to the cosmic universal mind of man is a wondrous thing in one sense, but frightening in another, because whether or not these great discoveries are ultimately used for the welfare of mankind depends on the moral nature of man. And the moral nature of man with a few exceptions here and there has never been above that of self-interest, self-preservation, or self-profit.

Only when a spiritual element enters the consciousness of an individual does he lose the capacity to bring forth new forms for evil purposes, but until man finds a way to bring the spiritual element into the consciousness of mankind, he is at the mercy of those who govern, control, or lead. We have already seen that in this era of unbelievable scientific discoveries these great accomplishments have not lessened our fears or dangers, but rather have they increased them.

No one today can truthfully say he is happier or safer or more free because of these great scientific advances. More comfortable, yes, of course. Most of us

in the Western world are living with tiled bathrooms, electricity, air conditioning, and all the other comforts of life, but is mankind happier, safer, or freer? In the free countries of the world, the private life of the citizens has come increasingly under government surveillance. Man is more controlled by his government today than he was fifty years ago, and he can never forget that if it is not his own government that is a threat to his personal liberty, there is always one just across the ocean or the border. Inventions, discoveries, and great material progress have not given our world greater individual freedom, peace, or safety. There is no need to point out that in spite of all the great advances that have been made, there is now a need to build more mental institutions than ever before.

Life has not become easier for people. For some of them it has become more comfortable physically, but the burdens many persons carry in the mind are greater, and they come largely from fear of the very discoveries that should have set them free.

### **TOTAL MORALITY ALONE CAN SAFEGUARD THE USE OF MENTAL DISCOVERIES**

As long as we remain in the mental or cosmic realm of the universal mind, we remain in the realm of good and evil. Why learn the secrets of mind and then find that sometimes they are used for the purpose of malpractice? Why learn the laws of mind and then discover that they are used for propagandism or advertising purposes and not

necessarily advertising of the right nature?

Today, we do have access to the mind; we have access to the laws that govern nature. The next step we must take is to gain access to the world of morals. I am not speaking merely of sexual morality, but of morality in its wider sense, of the morality that should govern business, art, literature, government, and all our human relationships. We must find access to total morality in order that these great discoveries may eventually be used by man solely for a productive and fulfilled life. It is only when an Element that is not human, that is neither physical nor mental, enters consciousness that our moral or spiritual capacity is developed.

It is Something that renders it impossible for anyone to do evil to another consciously, or to work for the injury or the loss of others. The introduction of this Element into consciousness marks the beginning of a new era.

All human beings live by the law of self preservation, which is considered the natural law of mankind. That is what makes it possible to legalize war and, according to this age-old law, makes it perfectly moral to destroy someone else to protect ourselves. That has become ingrained as a human way of life. The idea, too, of influencing the public by any means, regardless of the nature of the harm it may do, seems to be an underlying principle of much advertising. "Let the buyer beware" is still the guideline for many businesses. This cannot change until that new Element

enters human consciousness. First, however, we must discover a way to bring that Element into our own consciousness, because until we become aware of the fact that there is a transcendental power and a way of introducing it into our consciousness, we cannot live by it and we cannot teach it to others.

Is there a God-power that can be brought into human existence to change the nature of man so that in the mind of man there will be no desire to use these powers whether they be the power of the atom, of hypnotism, or of propaganda to enslave the world? That is the question. Most people on earth have not even reached the stage of real conviction that there is God. They might say that they believe in God, but an absolute conviction that there is God? Very few on earth have this.

There is God. But how do we bring this God into our individual experience and thereby discover that if we can bring It into our experience we have the assurance that eventually It will function in the experience of all mankind? If I cannot prove God in a measure for myself, I have no way of proving It for you. If I cannot in a tiny measure demonstrate the presence and power of God in my individual experience, I cannot share the experience with you because I have nothing to share; I am barren.

So with you. You have a household; you have a family; you have friends. It would be ludicrous for you to talk to them about the God you believe in, the God you are convinced of, until you have

discovered the way to bring the activity of God into your individual experience. Then you would not have to tell them about it. They would see it. That is why, when you really experience God, you do not have to advertise or proselyte: you merely have to be, and you will soon discover that those who are seeking that level of life will find you. Otherwise you will have many heartaches by giving your "pearls" to the unprepared thought and having them thrown back at you.

As we go back to the revelations of the mystics, we discover not only that God is, but that the spiritual might of God is within you and within me. To understand that is to come to a place where we can set about opening our consciousness to the experience of the Presence.

### **THE DIVINE CONSCIOUSNESS REVEALS ITSELF AS THE TEACHER IN A MOMENT OF READINESS**

The Master revealed that the physical act of baptism is but a symbol of the real baptism, and so every time that any individual receives baptism the visitation or the ordination of the Spirit that individual immediately is an instrument through which It is imparted to others who seek It. That seeking must be real. It must not be for some personal motive or purpose: it must be for the experience of the grace of God. Then when we open our consciousness to receive that Grace, we make ourselves receptive to It, and somewhere in the world there is a spiritualized consciousness to impart It to us.

There is an old saying that when the student is ready the teacher will appear.

Too many believe that this means when the student is ready some human teacher is going to come along to instruct him. It really does not mean that at all. There are far too few real spiritual teachers in the world, and these few humanly could not possibly reach all those who are seeking.

The statement means that when we in our hearts and souls desire to know God aright, to receive God's grace, to be freed of our sins, false appetites, hates, enmities, jealousies, and other human traits, when we are really ready to be made spiritually whole, the teacher will appear. It may be a teacher ten thousand miles away sitting in meditation who knows nothing about us personally and of whom we know nothing personally, and yet we receive our grace and our freedom. There is nothing personal in the spiritual kingdom, so we may never know the teacher who reached us, and the teacher may never know us or know that we were reached by his meditation. It is entirely the activity of God-consciousness.

Whether or not there is a human teacher available is of no importance because when we are ready for God-consciousness, our teacher, the divine Consciousness, will appear and set us free. If a spiritual teacher were limited to helping those who come within range of his physical presence, there would be very few helped on earth, and strangely enough, many of those who do have the good fortune to come into the presence of a spiritual teacher may not be ready to receive their freedom or

enlightenment, and, therefore, do not receive it.

## **GRATITUDE - THE TANGIBLE SIGN OF READINESS**

The effort students put into acquiring truth determines what they will get out of it. In *The Infinite Way*, I have observed many persons who listen to lectures, read books, go to classes, and accomplish nothing. Why? Because they put nothing into it. The whole secret of life is in outpouring. When a person has been touched by the Spirit, we do not have to teach or even tell him this.

There are signs that indicate the measure of a student's readiness and, although most of these signs are not tangible, they are something a teacher feels. One sign of spiritual endowment, however, is always present: there is gratitude; there is love; there is sharing.

A teacher can always tell when a student is beginning to be inspired by the Spirit because the student's nature changes in that regard. Where formerly he may have "paid a bill," now he shows signs of a tenderness where gratitude is concerned. He could then no more be ungrateful than he could be immoral. A teacher cannot tell students to be grateful. All he can do is to bring out what the principle is and show them the basis from which he is working. A teacher cannot teach anyone to be moral. He does not tell students they must stop smoking, stop drinking, or stop anything else. This is none of his business. His business is to impart the Spirit and let It do the purifying.

Infinite Way teachers are not trying to improve anyone's humanhood. They are not concerning themselves with whether a student is moral or whether he is grateful. What they are concerned with is this: Is the student seeking spiritual light? Then they can proceed to the major theme of The Infinite Way, the impartation of the Spirit.

Final freedom will not come until the spiritual Influence has entered the consciousness of man so that he will not only be empowered with spiritual grace to do good, but will at the same time lose the capacity to think evil, much less do it.

### **THE REQUIREMENT FOR ILLUMINATION**

Is it not clear that the demonstration of spiritual harmony is an individual matter and that the only demonstration to be made is a change of consciousness? Therefore, attaining health or supply is an individual demonstration of consciousness, and even if a hundred of us attained it, the one hundred first might not. Our goal is that the material state of consciousness "die" and that the spiritual state of consciousness be born. If we can succeed with that, all the rest will be added. If we cannot succeed in the transformation of consciousness, the things will not be added.

The Infinite Way stands alone in that it cannot promise anything to anyone. But if a person is seeking a change of consciousness, with that, we can help him. What it does for him, we have no

way of knowing. Each of us has to be purged of whatever illusions he may have. Some of us look on health and certain means of income as natural, and we have to lose that reliance and attitude. In other words, we are in the process of losing our material sense of things and being reborn into the spiritual sense of things.

There is a requisite for illumination, and that is the desire to be made whole: not merely physically healthy, financially abundant, or happy in relationships. The Infinite Way is based entirely on attaining spiritual consciousness, letting it unfold, and the life lived be the testimony of the measure of its attainment.

Nothing can be accomplished without the attainment of spiritual consciousness, so the question is: "How do I attain it? How do I attain it more quickly?" The Master cautioned, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Jesus knew that the way is not easily attained, because the moment we think of attaining spiritual light, some way by which we hope to benefit from it enters our mind. Some want it for health, for supply, or for companionship, and some want it for peace on earth.

This brings us to self-surrender, which means surrendering those things we think we want, whatever it is we are looking for in life. Let us surrender all desire because that is the barrier to the major attainment. If we go to God wanting health, wealth, or something else, we are going to God as a beggar,

and we are unwittingly accusing Him of withholding.

The gifts of God are not material. There is no way for a human being to know the nature of God's gifts because the only way a human being has of knowing is to look around and judge by what others have, and that is not the nature of the kingdom of God.

"My kingdom is not of this world." <sup>2</sup>  
What would happen if we could eradicate from our thought the kingdom of man and go into meditation in the same way the early explorers went to the North and South Poles, not knowing what they would find, only knowing: "I do not know what to pray for, because I do not know what the kingdom of God is like, and I do not know what God has to give"?

Very often it shocks me when I am called upon for help in serious cases and think of all the people dying from accidents, cancer, or polio, and I remember that God is doing nothing about it, that God does not care "two hoots." Yes, it shocks me, but out of that shock comes the ability to say: "I do not know what I am going to You for, but here I am."

How useless it would be to go to God to save someone's life when others are dying! How horrible it would be to go to God for supply for someone when hundreds of people are starving! If we can eliminate from our thought the idea of saving people's lives, bringing them supply, or getting them out of prison, and can realize: "Thy grace is my sufficiency, and I do not know what Thy

grace is," miracles will take place in our experience.

It helps me to know that God is Spirit because that frees me from all attempts to draw forth anything of a material nature from God. God is Spirit, and I have to rest on that. Whatever God's grace is, whatever God's gift is, it must be spiritual. It appears to us in some material form, because we still have material concepts of the spiritual kingdom, but it is never material. When we experience a physical healing, in our ignorance we say, "My body has been made well." We think a sick body has been made well. No, the body of God has been revealed.

If we could only see supply as it really is, we would know it is not money. As a matter of fact, the kingdom of God is incorporeal, and therefore, God's gift is incorporeal. When we say, "This is more or better matter," we have not recognized, "This is still spiritual, in spite of appearances."

## **AWAKENING TO THE SPIRITUAL IMPULSE**

Each one of us who has come this far on the Path has an obligation to the world. That obligation is to open our consciousness continuously until we receive the Spirit of God, until It is let loose within us, until It takes over our life and frees us from the sense of self-preservation and lifts us, if possible, into the way revealed by Christ Jesus of laying down our life that someone else may live. It is not taking someone else's life that we may live or taking someone else's property that we may prosper. We

lay down our life that others may live. Neither you nor I in our human state of consciousness have the capacity to be so noble, so let us not live in a world of imagination and believe that that is what we would do, because of ourselves we would not and could not. If the time comes when we would or when we do, be assured that by that time we have received the ordination of the Spirit, and we are no longer doing it of ourselves but it is that we can do all things through Christ, even to the sacrifice of personal selfhood.

There is a Spirit in man, and this Spirit is just as much in the most evil man as in the most humanly good man. But this Spirit must be awakened. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."<sup>3</sup> "Awake! "Rise, take up thy bed, and walk."<sup>4</sup> This spiritual influence is a dormant influence that must be awakened, and despite all the help we may receive, the major responsibility rests with us to bring ourselves to the point of conviction that we wish to be made spiritually whole, that we wish to live our life by the grace of God and not by personal sense. In proportion as we reach that point, our teacher appears. The divine Consciousness, which is manifest in some individual somewhere on this side of the veil or the other, reaches us, and we are set free.

### 3

## Easter, a Rising Out of Material Sense

The major principle of revelation of the infinite way is consciousness, and that infinite divine Consciousness forms Itself as individual being, as my individual consciousness and yours, not a portion of It, but all of It.

Most persons have been taught that man begins from a seed, and they have been led to believe that there is something not quite spiritual about the whole idea of conception and birth. They have thought of creation as an act of man and woman, about which there has always lurked some feeling of wrongness, and in their sense of creation there is something wrong because it means that they are accepting man as a creator. But man is not a creator, and the belief that he is has given rise to the idea that man is brought forth in sin and in iniquity.

The truth is that the activity of creation begins with the Spirit of God pouring into individual consciousness as love. That divine love pours from your consciousness into your mind and tangibly it brings unto you your own with whom you are one, and then the idea of love, union, and oneness comes forth as the creation of the next generation. There is nothing sinful, nothing evil, nothing finite, nothing mortal about it at all. It all has its beginning in conscious union with God.

While there cannot be a material creation because God is the only creator and God is Spirit, a material sense of creation has been entertained, and that is where this whole feeling of sin or wrongness comes from. All human experience has its foundation in a material sense of a spiritual universe. What is called the immorality and delinquency of this age has its basis in that same material sense, because since our young people have not been taught to understand that their first duty every day is to establish their conscious oneness with the Source so that they are animated throughout the day and the night by the Spirit, they have sought satisfaction on the level of mind and body. Thus they are led into all kinds of pleasures and pastimes which eventuate in what the world calls sin. None of this could happen if an individual realized on waking in the morning:

*God is Spirit, and that Spirit is the animating consciousness of my being. It is the Spirit of God that permeates my soul, mind, and body, and supplies me with Its creations.*

With such a realization each morning, the whole mind and body would be devoted during the day to letting spiritual unfoldment take place, and both mind and body would be led in the right direction.

### **MATERIAL SENSE RESULTS IN LIMITATION**

A material sense of spiritual creation has led to a material sense of supply, and because of that, prayers are uttered

to God asking for food, clothing, housing, and supply, whereas the principle is that the earth is full of God's glory, whether it appears as vegetables, fruits, fish, birds, or whatnot.

If, instead of thinking that this abundance has to be divided, we realized, "Son, thou art ever with me, and all that I have is thine,"<sup>1</sup> then, rather than looking at the possessions of others and desiring them, we would be living in the awareness that through our consciousness we have access to Infinity. This Infinity will pour into our consciousness spiritually, take form in our mind mentally, and then appear externally in what is called material form.

A human being is living in a purely material sense of world, but he is not living in a material world because there is none. All that exists is Spirit and Spirit's creation, about which the human race entertains a materialistic concept. This is the experience of the Prodigal who wandered away from the Father's house where everything was his by divine right. He wandered out into a world of limitation where he believed he could create an empire of his own.

For a time such empires flourish -- national empires and family empires but none of them has ever been permanent. If any of them had been permanent, by now the descendants of powerful and ruthless rulers of the past would probably own all the world. In modern times, the families of some of our financial and industrial giants who have built commercial empires would eventually own and control whole

nations. But all accumulations of material resources and power always break because there is something inherent in the situation which brings that about. Emerson explained it in this way, "The dice of God are always loaded," and when the overbearing get too overbearing, the empire cracks beneath them.

What we must realize is that God is appearing as spiritual man, but that we are now entertaining a materialistic concept of God and man. Let us begin with creation and birth so that we can see that man does not evolve from a seed. Man, that is, individual being, has his beginning in God-consciousness expressing Itself as love, joy, beauty, and truth. All these enter the mind as what we call love, drawing man to woman, and in that union enabling the spiritual activity of God to form Itself through the mind as love and through the body as a seed, even though we must acknowledge that there was a time when there was no seed, and therefore, when there was only the consciousness of God.

Through the medium of individual consciousness, expressing as the mind and body, the next generation is brought forth in the image and likeness of God with the characteristics and the nature of God. The child inherits even the name of God and eventually knows itself as I and calls itself I, which is the name of the Father.

As children learn that God is really their Father and that God has given unto them his name of I, so that all that I, the Father, has, I, the son, has, they grow

up without a materialistic sense. They develop and mature, showing forth the glory that they had in the beginning with God, knowing only God as their Father, teacher, supporter, supplier, knowing only the infinite nature of spiritual good and learning to let this take form. Then there will not be persons born to be artists doing bookkeeping for a living or bookkeepers trying to be artists, or persons born to be creative geniuses working in a factory. Because of conscious union with God, each person's destiny will unfold, and each will be fulfilled as was intended in the beginning in the mind of God.

Once you understand that God is the author of all creation, you will know that God has a part for every character in His book and for every actor in His play. God has given to each his own destiny. But unless a person is taught to turn within each day for direction and guidance, he will not know what his destiny is, and he will be living in a materialistic sense of life where he has to provide for himself.

It is the materialistic sense of life that has brought forth the law of heredity. The only law of heredity there really is, however, is the law of divine inheritance. We are heirs of God, joint-heirs to all the heavenly riches.

Materialistically there is quantity and there is quality, but spiritually there is allness, spiritually there is oneness. Spiritually there is God, or Consciousness, and that cannot be divided or separated from Itself. Allness is given to the son, not a measure of it. If you look at life materialistically, you

cannot understand this because from that point of view you see only division and separation. That the Infinite can be infinite and at the same time individual is incomprehensible to most persons.

Close your eyes and realize that you are not alone inside your own being. In the silence that reigns within, you have access to Infinity. I, Infinity, stand at the door of your consciousness and knock. You must open the door of your consciousness and bid It enter. Then you have access to Allness and are in direct union with It. The mind of God is now your mind. The whole being of God is pouring Itself into and through your individual consciousness. But since there are hundreds of other persons reading this book who are opening the door of their consciousness to Infinity, you can see that they also have access to the same Infinity, that Infinity to which Jesus had access when he said, "I and my Father are one." <sup>2</sup>

### **CREATION AS CONSCIOUSNESS REVEALING ITSELF**

God is Spirit, and that Spirit is pouring Itself forth as your consciousness, taking form in the mind as your activity. You may be gripped with some great idea of beauty, and then within moments your hands begin to work with a pencil, a pen, or a brush, and this spiritual beauty that has entered your soul and is now expressing itself in your mind comes forth through your hands in tangible form. But it is the Spirit of God, which is now the Spirit of you, that has entered the mind as tangible form and comes forth as a concrete thing.

Every word that flows from the mind of God into your mind is what you live by because it takes form in the mind and then externalizes itself as what we call material form. Man must learn to listen for the still, small Voice until he actually receives inner divine guidance. Then he is led in one way or another through an idea in the mind and the work of his

hands to the externalization of everything needful in his existence.

The Master tried very hard to teach his disciples and his listeners the spiritual nature of God and creation. He tried to make them understand that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." <sup>3</sup> Why did the Master try to turn man away from depending on meat and bread? Why did he show him that he must not try to turn stones into food, even if he had the ability? Because that would make of man a creator, a supplier, and man is meant to live wholly in the consciousness of Spirit and let It perform Its miracle of Grace.

If you go beyond the material sense that urges you to be practical because you must have money, food, and clothing, you will begin to experience something wonderful. Free yourself from this material sense into which you were born: "No, no, no! Spiritually, I can grasp the fact that God is Spirit; and, therefore, my need is God or Spirit. Having God or Spirit, all these things will be added unto me. I will be practical with the end product of my labors: the money or the property that comes into my hands, the business or the

profession that unfolds. I will be practical with it and not wasteful.

"But I will not be practical in believing that I myself am living in a material world and must do something of a material nature to bring about my own unfoldment of supply, of ideas, and of home. Of course, I will work, and perhaps harder than ever before, but it will be the impetus of the Spirit driving me.

"Morning, noon, and night there must be a turning within to the realization that I have access to the infinity of God, that God is Spirit and His Spirit floods me, His love, His grace, His peace. 'My peace I give unto you,'<sup>4</sup> and in this moment of contemplation I receive it. Having been fed by the word of God, I now go about whatever human tasks are given me to do today, not being concerned with what I may do next year but rather following out all instructions given me today."

As you begin to perceive this, the nature of your human life changes. Something begins to unfold in your consciousness that also broadens your experience and takes it out into new directions. Since God is infinite, unfoldment continues to take place increasingly. Even though the Spirit of the Lord God is upon you and you are ordained and are showing forth His grace in one way or another, it is never static. There are always progressive and advancing stages.

Eventually you will be lifted so high in consciousness that you are functioning virtually without the body. Everything is taking place in the Soul, in Consciousness, and the body is playing

a lesser and lesser part. It will not surprise you one day when you step right out and discover that you are no longer walking the earth, but are now living in and out from Consciousness. Your friends and relatives will say, "He fell asleep." But that is not what has happened. Just as you outgrew your infant body, your body of youth, and your body of maturity, so eventually you will outgrow the entire human form, have no need for it, and then go on into the higher forms of life, where you operate behind the scenes.

### **AVAILABILITY OF ATTAINED SPIRITUAL CONSCIOUSNESS**

Human beings left to themselves would just go on being human beings. There would be no such thing as progression. What they are today they would wake up and be tomorrow, and what they are tomorrow they would wake up and be the day after tomorrow. Year in and year out, they would go on living that materialistic sense of life. Fortunately, each one in some life-experience finds that his thought turns away from the pains and the pleasures of material sense, and he begins to seek something of a higher nature.

To each of us individually, there comes a time when this reaching out takes place, and I want you to know that behind this visible scene those who have attained the consciousness of a Moses, an Elijah, an Isaiah, a Jesus, a John, a Paul, or a Buddha still live. They have never died, nor have they ever let us die out of their consciousness. The same Spirit that prompted them to teach and to heal while on earth still animates

them to heal and teach from their present elevation of consciousness, and they can reach us just as readily as they did when they were walking the earth. When they were here on earth, it would have been almost necessary for us to go to the land where they functioned to receive their grace. This is not necessary now because they have transcended the belief of time and

space, which is another aspect of material sense.

As long as you live in material sense, you are limited. The wiser you become in how to live, how to eat, and how to keep the mind active, the longer you will live even humanly. But once you begin to open your consciousness to the Spirit of God, you will add still more years, and yet years should not be the criterion of life. The mere fact of living to eighty or ninety should not be considered of too great significance. First of all, unless those years are reached in health and harmony and with the full use of all faculties, not the way too many persons reach them, it is no achievement.

It is not necessarily years that determine the spiritual nature of life. Jesus was probably only thirty-three years of age when he made the transition, and most of his disciples did not reach any great age. So years cannot be the determining factor in how spiritual a person is. The determining factor is how rapidly he develops, how rapidly he matures spiritually, so that he can be done with this particular phase of experience and go on to whatever must be beyond.

## **FOR MOST PERSONS, DYING DOES NOT CHANGE CONSCIOUSNESS**

Easter reminds you to turn your attention to the time beyond this earthly experience, not with a fear of it, not with a dread of it, and not even with grief and sorrow over those who leave this plane. Face this experience from the standpoint of resurrection and ascension. The truth is that you do not die; you are merely resurrected out of the tomb of mind and body and ascend into the realm of Soul-living, God-living, Consciousness-living.

By the act of dying, you do not become any better than you are now, or any worse. You remain the state of consciousness that you are now. Some evidence of the truth of this may be gleaned from experiments in the practice of spiritualism, that is, the ability to make contact with those who have gone on. The contacts that have been made of which we have any knowledge have been made with the same state of consciousness that those who have left this plane had before the transition. Whatever their interests were on earth so their interests remained. Therefore, if someone were to contact you after you had made the transition, you would probably respond in the same way as you would if you were visible as form. You would not have risen higher in consciousness or gone lower, except that those who are quite far along on the spiritual path would be advanced even further by the act of passing.

Those who have attained a measure of the fourth-dimensional consciousness,

some measure of their masterhood here, like the masters of the world, go immediately into what is their original or native fourth-dimensional consciousness. No one could make contact with those on that spiritual level unless he himself had attained some measure of that level. Then he would be in contact with that consciousness.

What the world calls death is only setting the stage for ascending out of the materialistic sense of mind and body I can conceive that a person could so rise in consciousness above the materialistic sense of time and material limitation as to live even in the flesh indefinitely, if there were any occasion for that experience. Why not? It is only a matter of understanding the nature of the body. However, if you believe that the seed is the beginning of man, then it is conceivable that you must believe that there is an end to that which has come forth from the material seed But as you begin to perceive that Something preceded the seed, that the seed itself is an emanation of Something not material, the infinity of life is revealed.

Begin to see that God functioning as individual consciousness, fills you with life, truth, love, grace, with a spirit of sharing, with even the spirit of communing. Then you will know why there is an attraction from man to woman and woman to man each to find his own, and that all that follows is just the love that God has planted in their souls, taking form in mind and body and then bringing forth man in the image and likeness of God.

The parent should not only know this truth silently before conception, during pregnancy, and after birth, but then, as rapidly as the child can grasp it, lead the child to periods throughout the day of turning within to receive God's grace and protection.

As this experience is multiplied, gradually a whole new people will be brought forth on the face of the earth, a people no longer under the law, but under Grace. Then it will be revealed that man is on earth that God may be glorified, that His kingdom may be the earthly kingdom, and the earthly kingdom, His kingdom, for these must be one.

## 4

# **The Operation of the "Arm of Flesh" and the Operation of Truth**

The religious literature and folklore of the world have a theme running through them which is not often understood and is sometimes taken lightly, a theme exemplified in statements such as these: "The Father that dwelleth in me, he doeth the works." . . . I can do all things through Christ which strengtheneth me." <sup>2</sup> There is Something beyond human understanding which at some time or other plays a very great part in our experience and in the lives of the spiritually illumined. Accounts of something of a miraculous nature,

always present in time of need, can be found in every mystical teaching.

Eventually religious teachings were built up that gave not only the promise of something Divine, but also of another presence, the devil, Satan, evil, the angel of death, so that there were good influences in the lives of those who were entitled to the good and evil influences

in the experience of those who were deserving of some evil.

The idea of the supernatural is a dominant theme in mythological literature. In the mythology of Hawaii, there are the menahunes who are always out doing some good thing that the people humanly could not do for themselves. The Irish, too, have their leprechauns. In folk literature, always this something or other that is a protective influence in the experience of the people is present.

In the opera *Parsifal* the entire cast of characters created by Richard Wagner exemplifies the awakening of the Soul. The story centers around the Soul-unfoldment of three men. One of these is Titurel, an old man who had lived a very good pure life as the keeper of the Holy Grail. He did his work nobly, protecting the Grail from theft and harm, and when he retired, his son, Amfortas, succeeded him. But the son was not as conscientious as his father, nor was he as pure, and the Holy Grail no longer served its noble purpose. Amfortas became involved with Kundry, a woman of questionable morals, and was drawn to evil companions, going from one unfortunate situation to another until the

power given him as keeper of the Grail was taken over by his adversary, the wicked Klingsor, and Amfortas then suffered from a wound that would not heal. Into this situation came the pure Parsifal who withstood every temptation and was able to reveal the mystical Holy Grail once again to the knights. This is a brief and inadequate summary of the main theme.

It would seem that Parsifal, Titurel, and Amfortas were all important and different characters in this music drama. But what Wagner is telling us is that there is only one character in his entire opera, just one man. That man, Titurel, in his original state of purity, is the embodiment of the qualities of goodness, purity, and wholeness, but he also embodied within himself the potentiality of dropping from his pure estate to the ordinary human state of a mixture of good and evil. His falling from Grace shows forth as his own son, Amfortas, who, with his qualities of evil, is but another facet of Titurel's own nature. Parsifal, on the other hand, represents the return to man's pure state of divine sonship.

In the Bible, this same metamorphosis is represented as the first Adam in the Garden of Eden and then the Adam who was cast out of the Garden of Eden because he did not maintain his purity. Moreover, in this allegory, Adam had two sons, Cain and Abel, who personified the qualities of good and evil inherent in man. Their struggle is typical of the age-old struggle every human being experiences on his way back to the Father's house. But there is only one character: Adam. The first Adam and the

last Adam are the same Adam in different states of consciousness.

That is also the significance of the story of the Prodigal, the son of a king who wandered out on his own, sank to the lowest depths, and then in a moment of awakening returned to his father's house.

## **OUR CONSCIOUSNESS EXTERNALIZES AS OUR WORLD**

In many different ways and different forms, there is brought home to us the lesson that we, in our own consciousness, embody the entire world, all its good and all its evil; and it outpictures as if it were a "you" and an "I," a "he" and a "she." Our experiences are all the externalization of the state of consciousness to which we have lent ourselves. A person may have begun life as the most promising of children, and yet in maturity become the most wicked person conceivable, but then he may be transformed from that state into the most upright of men.

The truth is that we are not in the world: the world is in us, and we are externalizing in our lives our own states of consciousness. We embody within ourselves the angel, the menahune, the Christ, the Spirit of God, but we also embody within ourselves the angel of death, forms of superstition, ignorance, and fear.

Jesus was by himself, alone, when suddenly the devil appeared before him. That was the appearance, but there was no devil there.

The devil was what was being projected out of his state of consciousness. He was not being tempted from outside: he was being tempted from within.

Witness an example of this today. Of the possibly one hundred thousand bank tellers in this country, probably only five of them are tempted by the money in front of them, whereas to none of the rest of them is this money even the suggestion of a temptation. That would indicate that it is not the money that tempts a person: the temptation is from within.

We always project the temptation so that it appears outside of us, and we say, "He tempted me"; "She tempted me"; "It tempted me." When you attain spiritual maturity, you realize how nonsensical that is. No thing and no one have the power to tempt any one of us except insofar as they are facets of whatever our own weakness may be. No one really has dominion in his life until he comes to an understanding of the truth that he embraces within his own consciousness all that he is to externalize in his experience.

No one can find anything any place that he does not bring there. If he is to find love, he must bring love. If he is to find friendship, he must bring friendship. If he is to find honesty, he must bring honesty. These qualities are not to be found in any place; they are not out in the air. Whatever qualities there are, they are to be found in consciousness your consciousness and mine.

How true this is of success! There are

some persons who get up at six o'clock in the morning and begin early so as to be on the job in order to achieve success. Others wait until eight or nine. But whether a person gets up at six or whether he gets up at nine, there is nothing outside of him n to make him get up at either time. He is being prompted from within.

## **THE SUBLIMINAL ACTIVITY OF THE UNIVERSAL MIND**

Each one of us embodies infinity in his consciousness. Unless we know this, we lay ourselves open to being the victims of thoughts or ideas that we pick up out of the atmosphere actually not out of the atmosphere, but out of consciousness. This is plain when it is understood that there is only one universal mind of man. For example, the qualities that prompt Americans in their daily activities are the same qualities that prompt Englishmen, Germans, or Frenchmen. Humanly, we are all basically alike, not that every individual in this human experience is like every other individual, but every race or nationality is like every other race or nationality in that its people are prompted by the same basic motives because there is only one universal mind of man.

You and I can pick up anything that is in that universal mind and be influenced by it without knowing it. Subliminal advertising has given positive proof that there is one universal mind and that we can be influenced by it without even knowing that we are being influenced or that it is being projected at us.

This is exactly what I mean by the influences that govern our human experience. A man is tempted to steal, and in his ignorance thinks that he is a thief, whereas the temptation is actually a projection of the universal mind. Another man is tempted sexually, and another one is tempted in some other way. But it is never the man himself. It is the subliminal activity of that universal mind projecting itself, to which a person responds without even knowing that he is being hypnotized.

In the case of subliminal advertising, the hypnotizing is being done by those individuals who are responsible for projecting it, but this of which I am speaking is not being projected from any personal standpoint or by any individual or group of individuals. It is an activity of the universal mind projecting itself, and you and I respond at whatever level our temptation may be.

The moment we perceive that there is a universal mind that is projecting traits or qualities such as envy, jealousy, malice, greed, lust, or false ambition, we can protect ourselves by turning it off in the same way that we would switch off our radio. We can disconnect ourselves from it in the recognition that it is the carnal mind.

Anyone who comes to the realization that the operation of this carnal mind of man is not a law and does not function as law begins to set himself free from its operation, and bit by bit the effects of its acceptance begin to disappear because an externalized condition is maintained by the belief that supports it. Remove the belief and there is no externalized

condition. It is like a picture on a screen. Remove the film and there is no picture on the screen. Remove the picture from mind, that is, the picture of material law, and immediately the externalized picture begins to disappear. The moment we realize that from a human standpoint we are antennas for the universal human mind and then assume dominion by understanding that all these so-called laws that operate as law are not law, we begin to nullify them in our experience. Much healing work is accomplished just by nullifying the action of the carnal mind, by knowing its nothingness, not fighting it.

To fight the carnal mind is to acknowledge it as having the power of law, but in our recognition of the fact that the only power that has law is that which comes from the Infinite, we are functioning from quite a different base. Nobody has ever been able to nullify the law of love; nobody has ever been able to nullify the law of truth; nobody has ever been able to nullify the law of life. These continue because they have their basis in the Infinite, in Omnipresence, Omnipotence, and Omniscience.

Anything that has the law of Infinity behind it cannot be destroyed. We cannot alter or destroy truth no matter what kind of mental manipulation we engage in, and so, in proportion as we consciously nullify the effects of the universal carnal mind, we make ourselves subject to Infinity, to the divine Consciousness. Then we are the antenna, the outlet and the inlet, for good.

## **HYPNOTISM IN AND OF ITSELF**

## **IS NOT POWER**

When the Master spoke to Pilate, he was not speaking to a man: he was speaking to temporal power. Whether he was speaking in one moment to the temporal power appearing as Pilate or in the next moment to temporal power appearing as disease, sin, or lack, always it was, "Thou hast no power. What hinders you? Pick up thy bed and walk. Thou hast no power."

Temporal power does not have a law of God to sustain it. As long as we do not fight the evil, but are consciously aware of the truth that all evil is but subliminal hypnotism and that these subliminal perceptions are not and cannot be power, we can witness them dissolve before our very eyes.

We have all seen the power of hypnotism in a person who permits himself to be hypnotized, and we have also seen the powerlessness of it to operate on those who refuse to permit themselves to be hypnotized, which indicates that it is not hypnotism that is the power. It is the acceptance of it that gives it its power. But as long as we are abiding in the truth that that which is not of God is not power and that we ourselves are one with the Infinite, we lift ourselves above the hypnotism of the senses.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."<sup>3</sup> The world has been repeating this statement and succumbing to evil at the same time, not knowing that the statement was addressed to a "thee," to the "thee" that

"dwelleth in the secret place of the most High." <sup>4</sup> He is the one who discovers that no evil comes nigh his dwelling place. He is the one against whom no weapon is formed the one who dwells in this conscious realization:

*"I and my Father are one." <sup>5</sup> I am an inlet to, and an outlet for, the Infinite, the Divine, and none of these universal so-called laws is law. Therefore they are not operative in me, on me, or through me.*

*I am neither an inlet to, nor an outlet for, the carnal mind. It has no law to maintain or sustain itself. It cannot operate in consciousness as law because I have perceived what the Master meant when he said, "Thou couldst have no power at all against me, except it were given thee from above." <sup>6</sup>*

*I am the inlet to, and the outlet for, the Divine, the Infinite.*

It is just as much a responsibility, and far more important, for a person to make himself free of the universal carnal mind and to make himself consciously one with the Infinite as it is for a person to decide to be a success in life in whatever field he may choose.

Every one of us has a Something within him that enables him to rise above the limitations of his humanhood. It does take recognition of It. It takes stick-to-itiveness. And oftentimes after we have learned that It exists, we do not work hard enough to maintain It. But the fact of the matter is that we all have that Spirit in us. The major factor lies in the

word "recognition." Sometime or other we must recognize that there is this Something within us, Something not only greater than our human limitations, but Something great enough to lift us out of and above them. Then we must rely on It, learn to listen to It, learn to give It room in our consciousness to operate and to function.

## **THE CREATIVE INTELLIGENCE ORDAINED US FOR ITS PURPOSE**

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." <sup>7</sup> There must be the ability to keep the mind stayed on It: first, recognizing It, acknowledging It, and then holding fast to the truth that there is Something operating in our consciousness to bring us to our destiny. We should not try to outline what that destiny is or set a specific goal in the sense of wanting a certain job or a certain business. But we set the goal of attaining our destiny, whatever that may be.

An infinite Intelligence could not have created this marvelous universe without having created us greater than the universe and for some purpose greater than the fish in the sea, the birds in the air, the cattle on a thousand hills, or the crops in the ground. We are given dominion over all of these, and therefore, there must be locked up in us a destiny. The creative Intelligence must have ordained us for some specific purpose of Its own.

For the last six or seven thousand years of recorded history, however, man has lived, not under the law of God, not under the protective instinct of God, but

more or less an animal life, a "creaturely" life. Life has been a matter of "dog eat dog," man eat animal, one animal eat another animal and so on. Somewhere, somehow, the pure man became the impure, as illustrated in the story of Parsifal. The son of God became the Prodigal. The immortal became the mortal. The Adam of the

Garden of Eden became the Adam outside the Garden of Eden.

When it happened, where it happened, or even how it happened cannot be pinpointed. The fact is it did, and as a human race we have strayed from our Father's house. We have left the Garden of Eden, the one world of spiritual consciousness, and we have lived for all these centuries by our wits and our own power, misusing them more than using them rightly. Only now are we coming to the understanding that we can return to the Father's house by a specific way.

here must be a recognition that our humanhood has been a direct result of the subliminal action of the universal human mind, that which in The Infinite Way we call hypnotism, mesmerism, suggestion, or malpractice, not as from one individual to another, but out of the universal carnal mind. We thought we were the man of earth, somehow separate and apart from God, somehow lost and not knowing how to get back. But now we know our oneness with the Father and that we have merely lost our way because we have forgotten our identity. We have not consciously known who we are, what we are, and even where we are.

So throughout the day and night we go about our business performing what is given us to do, always recognizing that in addition to our own efforts, there is this Presence working in us, with us, and through us: / in the midst of thee am mighty.

## Scriptural References

1. *Opening the Door to Infinity*

1. Isaiah 2:22.
2. Revelation 3:20.
3. John 14:27.
4. Luke 16:31.
5. Luke 4:18.
6. Matthew 13:46.
7. John 10:30.
8. Philippians 2:5.
9. Galatians 2:20.
10. II Corinthians 5:4.
11. Matthew 23:9.
12. Genesis 18:28-32.
13. Matthew 26:52.
14. John 18:36.

2. *The Nature of Spiritual Attainment*

1. Matthew 7:14.
2. John 18:36.
3. Ephesians 5:14.
4. John 5:8.

3. *Easter, a Rising Out of Material Sense*

1. Luke 15:31.
2. John 10:30.
3. Matthew 4:4.
4. John 14:27.

4. *The Operation of the "Arm of Flesh"  
and the Operation of Truth*

1. John 14:10.
2. Philippians 4:13.
3. Psalm 91:10.
4. Psalm 91:1.
5. John 10:30.
6. John 19:11.
7. Isaiah 26:3.

5. *The World of Material Sense and  
the World of Spiritual Discernment*

1. John 18:36.
2. Luke 15:31.
3. Isaiah 45:2.
4. Matthew 3:17.

6. *Making the Transition from  
Personal Sense to Spiritual Being*

1. I Corinthians 2:14.
2. Matthew 4:4.
3. John 8:58.
4. John 15:13.
5. Psalm 24:1.
6. Luke 15:31.

7. Isaiah 2:22.
8. Psalm 46:10.
9. Luke 23:34.

7. *The Consciousness of Omnipresence*

1. Psalm 23:4.
2. Genesis 18:32.
3. Luke 22:42.
4. Hebrews 13:5.
5. Matthew 28:20.
6. John 10:10.
7. John 14:6.

8. *The Way to Fulfillment: Right Identification*

1. Ezekiel 21:27.
2. Matthew 19:17.
3. Matthew 21:12.
4. Luke 3:7.
5. Joel 25:5.
6. Psalm 16:11

9. *Becoming Instruments of  
Grace Through Reconciliation*

1. I John 4:20.
2. Matthew 25:40
3. John 18:36.
4. Romans 8:17.
5. Matthew 4:19

10. *"Choose You"*

1. Joshua 24:15.
2. Matthew 6:24.
3. John 18:36.
4. John 17:15-16.
5. Matthew 26:42.
6. John 14:27.
7. Matthew 19:17.
8. Romans 7:15,17.
9. Romans 8:7.
10. I Corinthians 2:14.
11. I Kings 19:18.

11. *Spiritual Subtly*

1. John 10:30.
2. Psalm 24:1.
3. Luke 15:31.

12. *The Power and Dominion*

1. John 10:10.
2. John 11:25.
3. Philippians 4:13.
4. John 14:27.
5. John 14:1.
6. Revelation 3:20.
7. John 18:36.
8. Matthew 16:16.
9. John 8:11.
10. John 8:58.
11. Psalm 46:10.