

LIVING BETWEEN TWO WORLDS

by Joel Goldsmith

Part 2 of 3

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The World of Material Sense and the World of Spiritual Discernment

When the Master said, "My kingdom is not of this world,"¹ he implied that there are two worlds. And yet the truth is that there is only one world. God made all that was made, and anything that God did not make was not made. Since God is Spirit, the only world is a spiritual world, and the only man is spiritual man.

Then what did the Master mean when he said that his kingdom was not of this world? And what do we mean when we speak of the two worlds as taught in The Infinite Way? First of all, we mean that there is only one world, and it is spiritual. The other world is the materialistic concept that we entertain of the spiritual world; it is not really a world any more than the world of the insane is a real world. The world of the insane is a world lived within the mind, an imaginary world they have conceived. It has no external existence, any more than does the materialistic concept of world that we all accept have an existence separate and apart from mind. The proof of that is that through the development of spiritual discernment we are able to see the world as it is, to see the materialistic concept evaporate and in its place behold a world of harmony.

The human being lives in a world of

material sense, and this means that he measures life in terms of amounts, weights, and degrees. He ascribes power to germs: good power to some germs and evil power to others. He ascribes powers of good to some individuals and powers of evil to other individuals. He is always conferring power upon someone or something. His entire human experience is made up of a combination of good and evil; he gives power to all kinds of things external to himself. Practically everything good comes from someone else or something else, and practically everything evil comes from some other person or some other thing. He is either the beneficiary or the victim. Rarely does he acknowledge that he has dominion and live out from it.

As men and women turn from an orthodox teaching to a mystical one, they begin to reverse this, although they cling to many of their former concepts for a long time. Not only do they begin to give more power to God and less power to the external world, but they now give power to God over the external world. They turn to God as a power over disease, and practically all their prayers are for healing or for some form of well-being. Through this turning, gradually they begin to acknowledge that although evil has power, there is Something called God or Truth which under certain circumstances has power over the evils of this world.

So begins the search for God. During that search, these persons are living between the two worlds: the world of material sense in which they give power to persons, things, and conditions, and

the world of spiritual awareness where they begin to believe there is Something greater than the external powers of evil. It is a volleying back and forth, living part of the time in the world of acknowledging the power of mind and matter and part of the time living in the world of accepting God as the greater power of the two.

MEDITATION IS THE WAY TO FREEDOM

Very few persons have been able to lift themselves above the two worlds because no one can do this unless he has a revelation within himself. Moses proved the nonpower of Pharaoh; Elijah proved the nonpower of his persecutors and the nonpower of lack and limitation; Jesus proved the nonpower of sin, disease, and death; but the realization of these saints, seers, prophets, and teachers does not free us.

The ultimate truth is that we can become free only by the word of God. To me, the word of God is the truth revealed within and coming forth from my lips; but to you, it is only a setting forth of the way in which you can be free. It cannot guarantee you your freedom. You may experience temporary health and temporary freedom, but this is not real freedom. Freedom can come only from God, and that can take place only as an activity within your own consciousness.

Some of our students have attained their realization of God, and through that their freedom, and they may have had the feeling that I did it for them, but I did not. It was the responsiveness in their

consciousness. Surely, had I done it for one, I would have done it equally for everyone. It would be my greatest joy to see everyone free this minute, but I do not have that power. The grace of God operates in my consciousness, and then each student receives It in proportion to his own readiness. For this reason some students have tremendous experiences with their first meditation, and some not until five or ten years later. It is usually a gradual experience, because, without inner preparation, it is very difficult to receive truth in one glimpse. Moreover, the shock is so great that a gradual transition in consciousness must take place.

It was given to me that the way lay in those moments of meditation when I could be quiet and receptive to the still, small Voice. Then I knew that this was the way in which ultimately everyone who had sufficient patience to attain meditation could be set free.

I would like you to see what sometimes happens with sudden revelations. I had been giving a class in Victoria, B.C., Canada, and was on my way to California for another class. I took the plane to Seattle, and, while waiting in the Seattle airport to catch another plane, an idea struck me "out of the blue." It was so powerful that I immediately began to write a page and a half which I called "Between Two Worlds." That was twelve years ago. Each year I took out those pages and read them, but nothing further would come until yesterday morning on Maui when the whole secret flooded me. Remember, this was after twelve years of waiting!

Meditation opens consciousness and prepares the way to receive truth in consciousness. The truth is that there is but one spiritual universe, the kingdom of God, which is the same on earth as it is in heaven. As human beings, however, we cannot behold heaven on earth until we have developed our spiritual faculties. If we are to behold heaven on earth, we must develop the spiritual faculty of discernment, which is something entirely different from any of the human faculties or physical senses, none of which can bear witness to truth.

Spiritual healing has to do with the faculty of spiritual discernment whereby an individual who has attained some measure of that capacity is enabled to see and to declare, "Thou art my beloved child in whom I am well pleased. No iniquity has touched thy household, thy soul, mind, or body." Remember, the eyes contradict this, the ears, the nose, the taste, the touch all these contradict spiritual sense. How foolish it would seem to one deep in material sense to be told, "You and the Father are one, and all that the Father has is yours. No weapon that is formed against you shall prosper." How absurd this is to a person who is witnessing all the weapons that have been formed against man and seeing how effectively they are operating!

The person who has risen to the place of dwelling in the higher consciousness is living in an entirely different world. There the weapons that are formed against him cannot prosper, and the evils that float around in the air cannot come nigh his dwelling place. But this

applies only to those who abide in the Word.

THE GREAT TEMPTATION: ACCEPTING A MATERIAL UNIVERSE

In the human world, there is just one universal mind, and since everyone is attuned to that one mind, everyone receives impressions and impulses of both good and evil. Whatever is common to the one universal human mind is common to all of us. We are not only tempted by what the world calls sin: we are tempted by disease, by fear, and by lack, because this universal human mind is made up of the pairs of opposites: abundance and lack, health and disease, life and death, wealth and poverty and all the gradations between.

Until we learn better, there are temptations that come to us, just as they came to the Master. We hear about the "three temptations," but actually every experience Jesus went through during his ministry, whether it was an insane man, people who were hungry, or a withered tree, was a temptation. What manner of temptation? The temptation to judge by material sense.

What about Peter's mother-in-law who was old enough to die? Why not let her die peacefully? Yes, judging by material sense, but in his ascended consciousness, having seen God as the Father, Jesus knew there could not be a material person. In other words, the temptation to see an old woman had to be reinterpreted.

Material sense would convince us that

we are individuals who are born at a certain time, begin to age at a certain time, and also begin to deteriorate in capacity at a certain time. But as we outgrow a material sense of life and think in terms of God as our Selfhood, we can stop taking anxious thought, turn our attention to whatever work has to be done today, and then behold all these other things in the external, appearing in due order.

In this period of living between two worlds, we are going to be called upon to face temptations, as on occasion we have been called upon to face tidal waves in Hawaii. In the material universe, a tidal wave is a destructive power. But is there a material universe, or does that tidal wave represent merely a material sense of universe? Is it not the truth that Consciousness is the only cause, the only law, and the only effect? Therefore, Consciousness must be the substance of the waves. And is there anything destructive in God's consciousness? Could the creative Principle of life have created anything destructive to Itself? We are living between two worlds, however, and there is enough material sense left in us to be tempted by the appearance of a tidal wave, but there must also be enough elevation of consciousness for us to be able to sit down and realize:

Am I accepting external powers? Am I accepting power in things? Or am I accepting the truth that all dominion is given unto me, and this means individual consciousness? If all power is in individual consciousness, then all power is good, and there is no power external to it.

We may be faced with an epidemic or with an election, and that is a temptation to believe there is a destructive or evil power in the infection, the contagion, or the election. But we must realize that no weapon that is formed against us can prosper, and it cannot, if we have learned not to take up the sword which is double-edged. And by that we mean that the sword we are pointing at our neighbor's throat has a reverse side which is pointed at our own.

"This world" is a mental world. The body cannot be sick without our accepting sickness in the mind. The body of itself certainly cannot sin; it cannot of itself steal or defraud. In fact, we cannot carry out anything physically without first accepting it in the mind. The world of mind is the material sense of world.

Then there is "My kingdom," the divine Consciousness, which is revealed by that mind that was in Christ Jesus. The attainment of that divine Consciousness is our goal, and once we have access to the divine Consciousness, we are experiencing less of the effects of the universal carnal mind of man and more of the fruitage of the mind of God. The ultimate in attainment is when we achieve full conscious union with the divine Consciousness.

There is a material sense of existence which is responsible for the ills or discords that come our way. We cannot look for a devil to blame. There isn't any. We cannot look for neighbors, enemies, or relatives to blame because even though the evil may appear in the form of one or more individuals, we never will

be free of the discords and inharmonies of life while we are accepting appearances and believing that it is a person, group, or nation, that it is the ideology, weather, climate, infection, or contagion that is responsible for our ills. The ills are due only to one thing: to a material sense of existence.

To the extent that you and I are still troubled with problems, be assured that it is because some measure of material sense persists. We still entertain a material sense of body; we still entertain a material sense of volcanoes and earthquakes. None of these is material, for God created all that was made, and God is Spirit.

When we see structural or physical man, we are really seeing material sense. But there is no such thing as structural man. Man is that selfhood that is completely invisible to the eyesight. No one has ever seen man with his eyes. The moment we think in terms of sinful, diseased, or deformed man, we are merely permitting material sense to govern our thought and obscure our vision.

SPIRITUAL DISCERNMENT REVEALS INFINITY

While we are living between two worlds, material sense says there is power in the body: power to be healthy, to be diseased, or to be sinful. But then we must draw ourselves up into a higher state of consciousness and realize that it is only material sense that is telling us this because in the Garden of Eden

there is just pure being.

Material sense has hypnotized us into accepting the belief of threescore years and ten, a few more or a few less. But if we look out at this world with spiritual vision, do we see anything destructive to us or to our body? It is only our acceptance of an aging process, a deteriorating power, that makes us subject to it. Through our higher consciousness, we know that there is no influence out here affecting us, so we are not affected by the thoughts, opinions, and concepts that are floating around in the air. We will not prove this, however, except in proportion as we open our consciousness several times a day to the realization that our consciousness has access to Infinity, and Infinity is flowing in us and through us and as us now. We are then building a consciousness in which we discover that man really does live by every word of truth that flows through his consciousness.

Material sense has to do with quantities and qualities, but spiritual discernment has no awareness of quantities or qualities not even large quantities, not even good qualities. Spiritual discernment knows only the allness of invisible Spirit. It sees God as the consciousness of individual being. It does not see persons as persons with qualities and limitations of their own. Spiritual discernment sees God appearing as individual being and realizes that every individual has the grace of God. Judging by appearances, this may not seem to be true, but let us always remember that what we see, hear, taste, touch, and smell represents

the material and limited sense of things. What we discern inwardly will always be closer to the truth.

If we would benefit the world, we must forget praying about peace on earth, about victory over the enemy, victory for our way of life over another mode of life, or victory for our favorite political party. If we would be helpful to the world, we must look through appearances with the power of spiritual discernment and behold God's creation and God's government of man and of the earth, including the weather and the climate.

Living with the truth that has been revealed to us of the nature of what the world calls the material world which revelation has shown us is not a material world at all helps us along the way. The mystery is not how a material world came about, but rather the discovery that it never did. There never has been a second creation. What is called the second creation is really the illusory creation of the five physical senses that sees the horizon where there is no horizon, that sees car tracks coming together where they do not come together, that sees weather as sometimes destructive, that sees germs as sometimes harmful, that sees persons as sometimes dangerous. This material sense constitutes the unreal or illusory world. But there is no unreal or illusory world; there is a sense of evil, but there is no evil.

The world of material sense builds the human identity and then begins to take anxious thought for its life, health, supply, home, and companionship. The world of spiritual discernment realizes,

"Son, thou art ever with me, and all that I have is thine,"² and then with no anxious thought fulfills whatever work is given to be done each hour of the day and beholds the invisible Presence that goes before to "make the crooked places straight."³

The two worlds are the real world of God's creating with God expressing as individual being, your being and mine, friend and foe; and the other world, which is not a world, is material sense forming its own illusory concepts about the world and then making us act like squirrels in a cage. Material sense imprisons us in our mind, whereas spiritual perception enables us to open consciousness to see with God's wisdom.

Material sense builds a structural universe where there is no structural universe. The concept of good and bad weather and harmful and healthy climates is a product of material sense, just as the germ theory and the idea of wealth and poverty are concepts of material sense. As we think in those terms, we are in "this world." The moment we begin to recognize that God is Spirit, we are then perceiving with spiritual discernment, with our spiritual faculties.

SPIRITUAL DISCERNMENT REVEALS THAT WHICH IS

Just as intelligence enables us to ride without fear on a train because we know that the tracks do not come together in the distance, just as it is now possible to take a ship beyond the horizon because

we have learned that there is no horizon in spite of appearances; so as our spiritual faculties are enlarged, enriched, and deepened, we will discover that every aspect of limitation begins to disappear. There is a greater and greater awareness of the fact that the five physical senses do not testify truthfully. Gradually, as we learn not to judge by appearances, but are still for a moment and let the Spirit of God bear witness, we will discern spiritually and we will see as God sees.

Any time that we are confronted with appearances that we do not understand, we must stop for a moment, pause, close our eyes, if possible, and be receptive as if we were listening. Then, in place of the sick or the sinning person, we will hear the Voice say, "This is my beloved Son, in whom I am well pleased." ⁴ Neither do I condemn him," and neither will we.

The ability to move from the world of material sense into the world of spiritual discernment is proportionate to our ability to close our eyes to the appearance and wait for that inner intuition, the voice of God, to reveal to us the truth of what we are beholding.

It is as simple as that, and it is as difficult as that: difficult because we have been born and brought up with the idea of looking right at the appearance and then with our so-called human cleverness calling it good or evil and congratulating ourselves on what expert psychologists we are.

In facing the temptation that there is an external power, let us go back instantly

and realize that Consciousness is the basic substance, cause, and law of all creation. All creation manifests the qualities, character, and nature of Consciousness. Spiritual discernment demands that instead of judging and arriving at an opinion, we close our eyes to the appearance, open our ears, and let God bear witness with our spirit. Then the spiritual truth behind the appearance will be made evident to us.

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Making the Transition From Personal Sense to Spiritual Being

In the world of "The Natural Man,"¹ the human being who is not under the law of God, there is the personal sense of "I" which constitutes humanhood. You call me Joel, but I call myself "I." The "I" that I call Joel claims to have a mind of his own that forms opinions and concepts based on background, family, race, religion, politics, and education. Because of this human "I," Joel does not see or hear correctly. As a result the human sense of "I" looks out at you and, instead of knowing you as you are, immediately forms concepts, opinions, and judgments of you.

If I were to tell you what my concept of you is, you would say, "Oh, that's not I. You don't know me. I am not like that at all." If I could talk to the politicians I do not like and tell them how I see them, they would also say, "I'm not like that at

all. My own mother would disown me if I were like that." Yet that is how I see them. You do exactly the same thing in your humanhood as you look out at your friends, your relatives, or your enemies. You are forming concepts and opinions of them, believing that they are like that. And they are not that way at all.

To each of you, a time must come when you set aside your views, opinions, and concepts, and turn within to let the Spirit bear witness with your spirit. As long as you judge by appearances, as long as you see and believe in good and evil, you are not under the law of God. Surprising as that may sound, you may as well accept it.

SPIRITUAL BEING FORMS NO JUDGMENTS

When you make the transition to the man who lives "by every word that proceedeth out of the mouth of God,"² you form no judgments, but rather create a vacuum within yourself, resulting in an attitude of listening so that divine judgment can be rendered. Then you will discover that you never hear or see good or evil, but rather that the man and the universe of God's creating are revealed to you, and you see the people about whom you had entertained judgments of one kind or another in an entirely different light.

It is not that you have been seeing many things and many people as evil and are now beginning to declare that they are all good. That is nonsense. You are not to call the human scene good any more than you are to call it evil. That is the mistake made by

metaphysicians who say, "I am spiritual"; "You are spiritual"; or "He is spiritual"; when all the time they should know better because, even though they may not be able to read the thoughts of others, at least they can read their own. You do not change in an instant from seeing everything evil to seeing everything good. No, you stop declaring persons or things as either good or evil and allow the judgment to be rendered within you. Then it will be neither good nor evil, but spiritual.

The word "I" is the devil, the I that I call Joel and the I that you call "I," the I that is formed by prenatal, family, and environmental influences. But at a certain period of your spiritual unfoldment something happens, and you are lifted out of or above the sense of "I." You find that that "I," which has been forming judgments, opinions, and concepts, is no longer there and is no longer operating. Of course, it does operate to a certain extent. Perhaps you still like the same food that you did before or have the same taste in homes or automobiles, but aside from that there is a great absence of that little "I." You are beginning to see without having formed a concept, opinion, or theory.

When this transition in consciousness takes place and the personal "I" is absent, you can hear about germs, infection, and contagion, or you can hear about your enemies without reacting to them, because now there is no "I" entertaining a belief about them, a concept or opinion. The words "germs," "infection," "tidal wave," "war," and "bombs" no longer fill you with terror, and the reason they no longer have that

power over you is because there is no "I" there.

Fear is always brought about by the consciousness of a personal "I": I do not want to be sick; I do not want to die; I do not want to be enslaved; I do not want to be limited. Because of this personal "I"—consciousness, the moment anything is mentioned that is in any sense destructive to "I," this little "I" begins to protect itself; "I" begins to fear; "I" begins to seek for remedies.

When you make the transition to spiritual consciousness, however, you discover that there is no "I" that needs protecting, healing, redeeming, or saving. In short, there is no more "I"; there is no more personal sense of self because now the vision of I AM as God is revealed. There is but one infinite Selfhood, one divine I, one infinite Being, and I am That. Whether I call myself Joel or whether I call myself by any other name, I am still I, and in that awareness, there is no need of a God to fear, a God to sacrifice to, or a God to worship. The only God there is, is that infinite Consciousness which is the intelligence, the substance, and the law of all creation: human, animal, vegetable, and mineral. There is one infinite divine Being which manifests Itself as your individual being and mine.

THE INDESTRUCTIBLE RELATIONSHIP OF FATHER AND SON

In the world of Consciousness, we no longer have opinions and concepts: we have vision, a vision that announces itself. I do not declare it, but I declares

it. I do not think it: It declares itself, and It says, "Knowest thou not that I, God, am ever with thee. I, God, will never leave thee or forsake thee. I am come that thou might liave life and life more abundant."

As this impartation flows in us and through us, we realize that this is not being said to us alone. This is God speaking to his beloved son, which I am, which you are, which he is, which she is, which it is. The Voice is not speaking to Jew or Gentile; It is not speaking to Americans or citizens of other countries; It is not speaking to white or black. It is speaking universally to the beloved son, which I am and which you are. A relationship is thus revealed between God, the Father, and God, the son, a universal divine relationship which never began and will never end.

As human beings there are no errors and no sins we can commit that can separate us from the love and the life of God. There is no degree of youth or age, of life or death, that can separate us from that Love and Life. For now, I—Joel, James, Robert, Mary, Mildred and my Father are in the relationship of oneness, indivisible, indestructible, timeless, since "before Abraham was" ³ unto the end of the world.

In the world of "the natural man," in order to save my own life, I might want to destroy the life of whomever at the moment I considered to be an enemy. But in this other world where we recognize that I, the Father, and I, the son, are one, we also recognize that /, the Father, is the I of every individual.

The / which I am is as indestructible as God; and, therefore, there would not even be the desire to save one's self, for the / of me and the / of God are one, not two just one. Knowing this principle, the Master could say, "Greater love hath no man than this, that a man lay down his life for his friends." ⁴ Let us not forget, however, that the friend is also the brother and sister, and the friend is also the enemy.

Enmity can exist only when there is a personal sense of "I," and that personal sense of "I" can exist only while we are that sense of "I" that beholds good powers and evil powers. In the world of the higher consciousness, /, God, is the substance of all form; and therefore, there is no destructive form. There is but one world, one universe, one Consciousness appearing and manifesting as individual you and me. In the world of "the natural man," there is abundance and lack. Both are based on the belief of a personal selfhood, "I": I have or I have not. The moment we have transcended that personal - sense of "I," we discover that "the earth is the Lord's, and the fullness thereof." ⁵ That statement completely eliminates "my" abundance or "my" lack because I of myself neither have nor have not. When we have yielded up both our abundance and our lack, then the Father says to the son: "Son . . . all that I" the Father "have is thine." ⁶ There is no more abundance or lack: there is only allness, infinity, completeness.

It is the same with our loves and hates, our likes and dislikes. When the personal sense of selfhood has been overcome, we neither love nor hate, like

nor dislike, but the wisdom and the love of the Father that are expressed as the son flow freely back and forth between us. Just as it is the love of the Father that flows freely between the Father and the son, so it is the love of God that flows as the love between the men and women of the world not my love, not your love, but the love of the Father manifested as the love of the son. Therefore, it is God's love flowing between us.

The infinite nature of God's love eliminates hate, envy, jealousy, prejudice, malice, and fear. We overcome hate, dislike, distrust, fear, animosity, and jealousy as we "die" to a personal sense of ourselves or of others. By rising into the higher consciousness, we recognize that the Selfhood of me is the Selfhood of thee, the Selfhood of thee is the Selfhood of me, and we are one in our divine sonship with God. This wipes out that man who eventually must be overcome by dying daily to personal sense in order to be reborn of the Spirit.

We are dying to the personal sense of self and we are being reborn each time we can acknowledge that "the earth is the Lord's, and the fullness thereof." Each time we acknowledge that I, the Father, and I, the son, are one, and are able to look out upon all mankind in the same way, we are dying to "man, whose breath is in his nostrils," ⁷ and we are being reborn of the Spirit. As we abide consciously in communion with our divine Selfhood, all that the Father has clothes, feeds, and houses us, governs, maintains, and sustains us.

I have no problems to overcome, no animosity, no jealousy. No weapon formed against God can prosper, and, as I and the Father are one, I, too, can know that no weapon that is formed against me can prosper. "The earth is the Lord's, and the fullness thereof," and the Lord is this I in the midst of me, this I that is the health of my countenance, my fortress, my high tower. I need no external reliance and I need have no fear of anything external while I am abiding in the I in the midst of me, and while I am consciously letting the I in the midst of me abide in me.

This is the prayer of the recognition of the relationship between /, the Father, and I, the son. We have no personal opinions because now the I that we are sees truly, sees no presence or power apart from God, hears no evil, knows no evil, and recognizes God, the divine Consciousness, as the Selfhood of all being. The recognition, the realization, and the acknowledgment of our spiritual identity bring the spiritual grace of God to individual experience, as we surrender the personal sense of man rather than trying to bring God's grace to the personal sense of man.

THE DEATH OF PERSONAL SENSE MUST PRECEDE THE RESURRECTION

All attempts to benefit "the natural man" by spiritual means must fail. Spiritual healing does not mean trying to bring the power of God to a human being; it does not mean trying to bring the infinite riches of God to a poor mortal; it does not mean making of God an employment agency or a marriage

counselor. It means giving up the personal sense of self and letting it "die" rather than trying to bring God's grace to it; it means that the son of man must "die," so that the son of God can be raised up in place of that son of man, and out of that "death" a resurrection can take place. Then we no longer have material health or material wealth: we have spiritual grace, and we discover that it is literally true that God's grace is our sufficiency.

We hasten the day of our death to personal sense and our resurrection to our divine sonship as we consciously remember not to judge by appearances, by what we see, hear, taste, touch, and smell, but that we are to be still and let this inner wisdom reveal to us what is before us. Then in that moment of silence when all judgment ceases, the inner wisdom says, "This is My beloved child in whom I am well pleased. This is thy brother, this is thy sister. This is thy Selfhood in another form."

The moment judgment enters thought, remember that word I, and smile to yourself. You have momentarily allowed the personal sense of "I" to come in, but then, as you pause for a moment, the real / that you are takes over and reveals truth. If you have been fearing germs, infection, contagion, storms, waves, or bombs, then wisdom reveals that "the earth is the Lord's, and the fulness thereof." So what have you to fear? Is there any evil on the earth?

When we see and hear with spiritual discernment, we find beauty and harmony in our family, community, national, and international life. "This is

my beloved son": white or black, stupid or wise. Such distinctions are only differences created out of the ignorance of believing that there is a selfhood, an I, apart from God. To the personal sense of "I," we will say, "Be still. 'Be still, and know that I am God,'⁸ " and then listen to the judgment of God that is uttered within and thereby behold the universe as it is in the image of God.

Through spiritual discernment, we can see as we would like to be seen; we can know as we would like to be known. We will then be able to understand why the Master could say: "Father, forgive them; for they know not what they do,"⁹ and we can see that they were being handled by the personal sense of "I": self-preservation and the desire for self-glory.

Our experience is determined by whether we are living through personal sense or whether we are developing spiritual discernment. The world of "the natural man" is the world of human judgments based on appearances and the conditioned mind. The other world is the world that is revealed to us when we no longer form any judgments.

We are constantly living between two worlds: the world of appearances and the world of spiritual recognition and awareness. By dedication and devotion, more and more of spiritual Grace and more and more of the spiritual Robe descend upon us and wholly envelop us.

7

The Consciousness of Omnipresence

When we come to a certain place in our spiritual development, we wonder how there could be such a God as has been worshiped in the last four thousand years, whether the Hebrew God, the Christian God, or the Buddhist God. Through prayers to that God, wars have not been wiped out, nor has peace been brought to earth. Furthermore, whatever of longevity has been demonstrated in this last half century has come by way of the increased knowledge materia medica has attained through research, resulting in a better understanding of nutrition and sanitation.

Today many ministers are willing to admit that a new concept of God must be presented to the people, because what has heretofore been presented has not been God but merely an image, and a false one at that. It is not easy to come to a place in consciousness where we are willing to acknowledge this and then ask ourselves, "What is God?" The question is: What is God, not who, because to think of God as who would be to substitute one false image for another.

Think for a moment of Omnipresence, a Presence filling all space, a Presence right where we are, whether we make our bed in heaven, in hell, or whether we "walk through the valley of the shadow of death."¹ What is that

Presence that is Omnipresence and at the same time All-power and All-wisdom? What is It? What is this Presence that is always with us, whose pleasure it is to give us the kingdom, this Presence that knows our needs even before we do, that which goes before us to make our way straight, that which prepares mansions for us? What is It?

As we turn these questions over and over in our mind without fear that there is any God that is going to punish us for such questioning, as we divest ourselves of faith in that which has never warranted our faith, we find that that Presence has not done all those things for us because we have not understood what It is and how It functions.

We must empty out the vessel filled with all these false beliefs and faiths and images in order that we may be filled with truth. It is true that in all ages there have been some few who have attained the wisdom, the understanding, and the actual demonstration of Omnipresence. But has the world shown forth any evidence of a divine Presence, an infinite power of good?

The inevitable negative answer to that question could be quite shattering to one's faith. Nevertheless, just because the false gods of this world have failed the world or because the people of the world have failed the one God, let us not make the mistake of the atheists and believe there is no God. Let us rather acknowledge that we have not sufficiently searched, but have accepted without questioning the beliefs,

opinions, and theories that have been handed down to us.

If freedom has any meaning at all, its most vital meaning must be the freedom to think, the freedom to seek, to question, and to discover that which is beyond the horizon of accepted knowledge until we arrive at the goal we are seeking, a goal which is life harmonious, life abundant, life eternal.

Why should we deny that individually that is our goal? Why not be truthful and acknowledge that we are at this point in our study of spiritual wisdom but for one purpose, and that is to seek life eternal, to seek that which will bring peace on earth to all men throughout all time and ensure freedom so that freedom never again can be at the mercy of man? Why not acknowledge that our great hope is that that which is setting us free individually will prove to be what ultimately will embrace the entire world and set it free?

When one person attains spiritual freedom, he attains it for the entire world, even though it may take a century for the demonstration on earth of the fullness and fulfillment of this freedom. It should be the goal of every individual who has been turned by the grace of God to the spiritual path, therefore, to seek and to search until he arrives, because if only one of us accomplishes this, it will set in motion that which will free the entire world.

**FREEDOM COMES THROUGH
CONSCIOUS ONENESS
WITH OUR SOURCE**

When a person is bound by some sense of limitation and turns to a spiritual practitioner for help, the help he gets is the realization on the part of the practitioner that God constitutes individual consciousness and that even the body is the temple of the living God. This sets the person free from the universal belief that he is mortal man with a mortal body. Since this is demonstrably true for one person, can we not see that one individual, or two or more gathered together, or "ten" ² righteous men—only ten knowing that God constitutes the consciousness of individual man, could set this entire world free? The only bondage there is, is the belief that we are insignificant mortal man.

Freedom will come with the understanding of God as Consciousness, of Consciousness as Omnipresence, and the realization that this Consciousness is the consciousness of individual man. Let us never think that freedom will come while we believe that God is anywhere except omnipresent as the consciousness of individual man. Freedom comes when we realize our true identity.

One individual discovering the secret of Omnipresence can release the world from its bondage to the limitations of material sense. But what is this Omnipresence that is present where we are, whether we are comfortably situated or whether we may at the moment be in some hell of sin, false appetite, disease, age, or even death? What is It that can set us free and, in setting us free, release all mankind from

the slavery of bondage to the five physical senses and the limitations of the human mind? Consciousness is the creative source, presence, power, law, and cause, and only when we understand the meaning of Consciousness do we have the entire secret of life.

CONSCIOUSNESS IS THE SOURCE AND SUBSTANCE OF LIFE

Spiritually there is no way to demonstrate permanent or lasting supply for anyone, because regardless of how much money a person may get, it is not supply. Even the largest amount of money may dwindle. But if we can bring a consciousness of supply to an individual, then he will never lack. We cannot even have health without first having a consciousness of health. That is why our work in *The Infinite Way* is not demonstrating health for a person, but rather demonstrating the consciousness of health for him.

I once asked a medical man what makes it possible for us to stand erect on our feet. His answer was, "Our muscles."

"What becomes of our muscles when we faint, when we become unconscious, or when we die? Does the body lose its muscles?"

"No, it still has muscles."

"Then why can we not stand erect? We have the same muscles when we fall asleep, the same muscles when we are unconscious."

The theory that muscles give us the capacity to stand erect is a satisfactory answer to those accepting a purely materialistic concept of the universe. It is true that from a material point of view, we do stand because of our muscles. The firmer and the harder our muscles, the longer we are able to stand, but once we have touched that higher realm of consciousness, we discover that it is not the muscles that keep us erect: it is consciousness. Consciousness enables us to stand erect, using the muscles as instruments.

So it is that there is nothing in the throat or mouth that can speak. A person may have all that is therein and yet not have speech because the muscles of the mouth, throat, and lips cannot move. It is consciousness using these instruments that makes them function.

Learning how to drive an automobile does not make one a good driver, as is proved by the fact that more people are killed each year by automobiles than by wars. Not everyone who can shift gears, put his foot on the gas pedal, start, stop, and park a car is a good driver. A good driver is one who has the consciousness which governs the mind, the thought, and the reflexes of the body that are important in driving. Without that consciousness, there is within every would be driver the potentiality of what happens on our highways.

If we could count the number of bankruptcies that occur in every year, we would know how easy it is to go into business and also how difficult it is to remain in business. It takes more than a

sum of money to be a businessman: it takes consciousness.

The highest form of Consciousness, pure Consciousness, is Spirit. To understand Consciousness will enable us to understand the nature of Omnipresence because it is Consciousness that is Omnipresence. With the first glimpse of the meaning of Omnipresence, there dawns in thought the truth that whatever Omnipresence is, It formed the universe. There is a certain relative relationship between water and land, and probably there is some reason for this. The stars and planets move in fixed orbits, and there must be a reason for that, too. The Omnipresence that formed the universe must be a divine and infinite Intelligence.

As we look at the human body, we see evidence of that Intelligence at work. No person planned the body with its organs heart, liver, lungs, brain with its blood and nervous systems. No human being thought that up; no human being laid that out on a planning board. There must be an Intelligence that formed the human body, a creative power, law, substance, and activity, operating with the precision of an inexorable plan. Prayer, which to material sense would seek to have God help us on our way and perform our will, now becomes a communion:

"Not my will, but thine, be done." ³ Thou performest that which Thou hast appointed for me to do. I cannot, therefore, seek Thy help for my way, but I can seek Thy help to establish Thy way in and through me. Let me be the

instrument for Thy will, for Thy purpose. Thou dost not perform my will: Thou performest that which Thou givest me to do.

We cannot pray to become at-one with God because always and forever we are one with the Father. That was the divine plan in the beginning, and that oneness is already established, but until we are consciously one, the relationship of oneness is not functioning for us. To become consciously one means to surrender personal will.

MATERIAL SENSE IS A SENSE OF SEPARATION FROM CONSCIOUSNESS

To our knowledge, the sun, moon, and stars cannot think, and that may be why they are always under the government of God. We, on the other hand, think our way into a sense of separation. Notice that word "sense." We never really become separated from God in life or in death, but, through taking thought, we have built up a sense of separation from God which acts the same as if it were an actual separation.

Life began before conception, before birth, and life will continue after the grave unto eternity. "I will never leave thee, nor forsake thee."⁴ . . . Lo, I am with you always, even unto the end of the world."⁵ There is no such thing as the end of the spiritual world because as long as there is Consciousness, Consciousness will be expressed. There can be no such thing as unexpressed Consciousness, for that would mean unconsciousness. Therefore, as long as there is Consciousness, Consciousness

will be expressing Itself as the world and as men and women, but It will always be that infinite divine Consciousness expressing Itself individually.

Here again we are confronted with the two worlds: the world of pure Consciousness and the world of material sense. All who live in material sense know fear. There are no heroes in the sense of persons who do not know fear, but there are heroes who perform great deeds in spite of their fears. Fear is undoubtedly the major factor in governing the life that is lived in the five senses. We fear death; we fear accidents; we fear war; we fear poverty; we fear sickness; we fear the results of sin; and we certainly fear the calendar that is marking off the years. Fear! Fear! Fear! And freedom from that all-consuming fear can come only through the prayer of the recognition of oneness.

As long as we are consciously one with the Father, living in a receptivity to the spiritual impulse, we have nothing to fear. Regardless of what human situation or condition may arise as a temporary experience, we will have no fear because we are living in Omnipresence, knowing that since we have no will of our own, we have no doubt that Infinity can perform Its plan through us.

There seem to be two worlds, but actually there is only one: the world of Consciousness or Spirit. But there is a false sense of that one world which we entertain, and that false sense constitutes the other world, the world of material sense.

It is material sense that foists upon us the belief that we are body, made up of flesh and bone. Through spiritual awareness, however, the conviction comes, "This body is not I. This body is a handful of water and salt and minerals. I am not in the body; there is an I separate and apart from my body which is the owner of this body, and, therefore, the body in and of itself is nothing. I am the law unto it." If we believe there is life and intelligence in the body, in the water, salt, and minerals, we will reap what we have sown, which is the belief in material sense.

Scientists have said that the substance of matter is mind. However, the mind is still the world of the five physical senses, and it is only when we go beyond the mind that we are in the real world. While we are in the realm of mind, we can have a well body or a sick body, since mind and matter are one. We can have good or bad thoughts, material or spiritual thoughts, intelligent or ignorant thoughts.

Because Spirit is invisible Consciousness and has no qualities, we do not bring forth perfection unless we rise above the mind of good and evil into the realm of Consciousness where we find oneness. Spirit is Spirit. It just is. H₂O is neither good nor bad: it just is. Negative and positive electricity is neither good nor evil: it just is. Only our use of it can make it good or evil.

The world of material sense with its good and evil must be put off, but remember that no amount of studying and no amount of instruction will put it

off. The only thing that will put it off is realization. When you take a truth into your consciousness and abide with it and let it abide in you until a moment of realization, you will have put off some measure of mortality.

In your meditations, close your eyes and take the word /, and then realize the invisible nature of your Self, of the / that you are. Realize that your body is visible, but / am not visible. Then remember these passages of Scripture: "I am come that they might have life, and that they might have it more abundantly."⁶

. . . I am the way, the truth, and the life."⁷

Look at your body, your business, your marriage, or your home, and realize: "Of myself, I am nothing. This / that I am is the law and the substance; It is the food that feeds the body; It is the cement of the business, the marriage, the human relationship."

Sooner or later temptations in the form of lack may come, as they came to the Master. Suddenly the mind begins thinking of dollars, as the mind of Jesus turned to the thought of bread. But he quickly recognized the nature of the material sense which claimed that power was "out there" in bread. You, too, must jump up into that higher realm and say: "Man does not live by bread alone. Man lives by every word of God, by every spiritual impulse, received in consciousness."

Certainly the Word appears outwardly as bread, money, muscles, or the

functioning of the body. The realization of I appears to bring forth fruitage on what we call the material plane, but it is not the material plane. Even body and money are the instruments of God. If you think of money, property, good will, or trade as the outer manifestation of Consciousness, then these things will have the quality and the quantity of Consciousness, which is infinite. If you see them as something separate and apart from Consciousness, they become worthless.

Train yourself to weigh what comes into your mind in the light of the two worlds: "Am I placing power in something or someone external to the I that I am? Am I placing confidence in good or bad powers or in fear? Am I relying on external power and believing in infection or in the calendar? Am I living in the world of material sense and material values?"

When such thoughts come to you, reinterpret them: "No, I do not live by bread or by property, but by the will of God. Life under God is not at the mercy of accidents, germs, or heredity. As I withdraw power from the external realm, as I 'die' to my humanness, I am reborn into my spiritual sonship." As you draw power back into the I that you are, fear of the outer world disappears.

Why outline what God's will or destiny should be for you? Instead let the inner ear be open as you listen with the invisible ear, waiting to hear the inaudible word of God. You are not asking for anything: you are realizing your oneness with your Source, communing with It, and making room for

the Spirit of God to awaken in your consciousness. Then It will do Its work in you and for you and through you. Always It will do it.

8 The Way to Fulfillment: Right Identification

On the spiritual path, the revelation and realization of right identity is of the greatest significance because it is through a realization of this principle that the entire world will eventually enter a new era of living.

Very few during their human span ever come to know their true identity or the identity of their friends and relatives. They are always living in a world of illusion like characters on a stage. Long ago Shakespeare wrote, "All the world's a stage, and all the men and women merely players." Our humanhood is a masquerade, and we are hiding behind our mask. Not only are we hiding from ourselves, but when we look at others, the mask they are wearing called personality is what we are seeing. We are judging them by what we see instead of realizing that behind the mask of personality and stage costumes is the real Self, or real identity, of the individual.

As we persist in judging one another by what we appear to be, we are all taking part in a great masquerade, looking on one as Romeo and another as Juliet,

one as Hamlet and one as Satan, never noticing that behind the masquerade, there is an immortal being who was never born and will never die and who is an individual manifestation of the Divine. As long as life is lived through the mind and the body, it will be impossible to live the life of our real identity and share the joyous experience of communion with one another that comes once we have gone beyond the body and the mind of a person and reached the realm of his Soul.

Man is made up of three parts: Soul, mind, and body. The mind as a factor in healing has always been recognized by metaphysicians who have discovered that if they can bring the mind into some measure of wholeness, completeness, and peace, the health of the body automatically follows. But a higher factor, the Soul, must be taken into consideration because it is in the Soul that harmony is revealed and then established in the mind and the body.

If we wish to know ourselves, we will have to discover our Soul. If you wish to know me, do not believe you can ever know me by knowing how my mind functions or my body. You will have to commune with me in my Soul. There, I can reveal myself to you. When I want to know you, be assured that I do not enter into your mind or your body, but as I commune with your Soul, I realize we are both children of God, members of the one family of the household of God.

RIGHT IDENTIFICATION

The understanding of our spiritual identity will solve all the problems of the

world, because with right identification the principles of spiritual living will be revealed. These principles cannot be revealed, however, until we discover right identity and learn to commune with the Soul: your Soul and my Soul. It is within the Soul that the mysteries of life are hidden, and it is through the Soul that they are revealed. We are living between two worlds, between the world of mind and body and the world of the Soul, and until we discover the realm of the Soul, we will not discover the secret of life.

When Pope Paul VI visited a prison on April 9, 1964, he said mass and gave communion to several hundred prisoners, telling them that he did not visit them out of any romantic or humanitarian reason, but because he saw in them the incarnation of the Christ. He made it clear to the prisoners there that man is not a sinner condemned to an eternal hell, but that even in the deepest degradation they could at any moment awaken to the realization of the full dignity of their manhood. To the newspapers this idea was not news. What was news to the reporters was that the Pope went to a prison, but that he told the prisoners that he witnessed the incarnation of Christ in man, even in a sinning man, they were unable to recognize as news of unprecedented significance.

Can you imagine what effect the Pope's words must have had on those prisoners? Do you know how impossible it is, once you know your true identity, once you have witnessed the incarnation of the Christ in man, to violate your mind or your body or the

mind or body of your neighbor?

It is not given to any one of us to behold first the Christ of our own identity. That would be too intense an ego. So we behold It in someone other than ourselves, and then the light begins to dawn: God does not have just one Son. With that realization, the vision broadens, and suddenly we realize: "All those in whom I have perceived the Christ -- Jesus, John, Paul, or Gautama the Buddha -- were all men as I am until realization came, and then the Christ was made evident." That brings the Christ alive in us, and we can say, "Ah! I, too."

The Christ is incarnated in all men, not only in good mankind but evil mankind. What counts is: Does something within guide us to a person who can awaken It in us, lead us to a book or to a teaching? Then, although our sins are scarlet, we are restored. The real purpose of teachers, books, and teachings is to lead us back to the kingdom of God within ourselves so that we may be taught of God and our spiritual identity be revealed.

To be instructed by a teacher is right, and as it should be, but no one should spend his life sitting at his teacher's feet. A major problem in my work has been trying to avoid any kind of a dependent relationship between me and students who have come to me, or who have come to some of our teachers. Some of these students, believing that teachers are God-inspired, take the attitude of wanting to sit and partake of their light. That is good up to a certain point, but in The Infinite Way we are not

trying to develop a following, nor are we trying to acquire fame or accumulate a fortune. I, at least, and some of the teachers who have been taught by me are trying sometimes even against the pressure of students to bring to them the awareness that students have just as much access to the kingdom of God as teachers have. If a person wants to do healing work, he can do as much as any one of us has done.

In The Infinite Way, the teacher acts as the instrument for the awakening of the student to the Christ-mind within him. Such work naturally appeals only to those students who wish to study, meditate, and receive ordination in their souls by the Spirit. Our teachers work with one student, with two, six, twelve, or a hundred but not with masses. The masses are not yet ready to devote themselves to the hours necessary to attain "that mind" or to suffer the pain.

THE LAND OF MILK AND HONEY OR THE CROSS?

On the part of many, there is still the belief that in turning to the spiritual path they have discovered the land of milk and honey. There is such a land, yes, and they may be on the way to it, but it is going to be a long, long time before they are in it. True, some are a little ahead of others, but in their humanhood, they never can become good enough to enter the Promised Land. It is only when they "die" to their mortality that they can enter into their full Christhood.

It is one thing for me to acknowledge that the Christ is incarnated in you and

for you to acknowledge that the Christ is incarnated in me. It is quite another thing to reach the place of realizing that there is no "you" and there is no "me": there is only Christhood. You are going to discover, as everyone has on this path, that there are some painful steps before you reach the Promised Land. The way to the crown is the cross, and there is no avoiding it. Problem after problem we overcome in ourselves and for our patients and students, until eventually we rise to where problems no longer enter consciousness because we have attained Christhood. But until that point, it is overcoming, overcoming, and overcoming, and overturning and overturning, "until he come whose right it is." And that "He" is the Christ which is incarnated in us whether we be saints or sinners.

Until one overcomes good humanhood, he cannot enter Christhood because Christhood is a recognition of the truth: "There is none good but one, that is, God."² No one has entirely overcome humanhood during his earth span not even the Master. In the Garden of Gethsemane, the Master still wanted to have the cup pass from him; he still wanted his disciples to pray for him. That is humanhood. In Christhood, we do not need anyone to stay awake with us or pray for us because we do not have any cups to pass from us. As long as there is a trace of humanhood about us, we are going to find occasion for someone to pray for us, and we are going to be praying for certain cups to pass from our experience.

THE TRANSITION FROM THIS WORLD TO THE REALM OF SOUL IS

A GRADUAL ONE

Whoever attains the Spirit of God -- saints and sinners alike -- once the realization of his true identity, his Christhood is attained, even the first glimpse of It, begins to emerge from the world of material sense to the world of spiritual consciousness, from the world of mind and matter to the realm of the Soul. Those of us who have caught a glimpse of our Soul or the Soul of another, so that we realize that there is a realm of Soul in each one of us, can see what a different world we are living in than merely a world that is made up of climate and scenery, of health and sickness, or of wealth and poverty.

The higher we go in the realization of our Christ-identity, the greater the degree of inner unrest. Things and thoughts that were entirely natural to us when we lived wholly in the realm of mind and body are very distasteful when we touch the realm of Soul. Profanity and obscene stories grate on the ear and, although there is no sin in smoking and drinking except when there is an excessive indulgence in them, these things become offensive to us after we have been abiding for a while in the realm of the Soul. All the little trickeries and deceits of human life set up an inner conflict.

Entering the Soul-realm is not really a kind of hop, skip, and jump onto Cloud Nine and, from then on, having no awareness of the rest of the world about us. It is a gradual evolution out of this world into the world of Soul. Eventually, when we are far enough along in the realm of the Soul, these once distasteful

things do not irritate us so much and sometimes do not even register in our consciousness.

Another difficult aspect of living in the two worlds is when we begin to witness man's inhumanity to man on a major scale. When some of the deep problems of our students and patients are forced upon our attention, we find ourselves reacting, but as we are able to rise and lift them above their problems, there come the moments of peace and happiness. Always the other moments have to be experienced, which probably will not take place when we attain full Christhood.

I doubt very much that Jesus Christ in his present consciousness would upset the table of the money-changers³ or call anyone a "viper."⁴ I doubt very much if he would even see or hear anything to bring forth such sentiments. Instead, as it hit upon his consciousness, it would be healed, dissolved, or removed. I am sure that when he came into the presence of the woman taken in adultery and the thief on the cross he felt no horror or disgust. He was not even aware of the presence of iniquity. It just touched his consciousness and was dissolved without bringing forth from him any resentment.

This must be true because I, too, feel the same lack of reaction to individual sin or sinners, and to poverty or disease. But I am affected by wickedness in high places. I am still moved by man's inhumanity to man on a national and international scale and to leaders who are betraying their trust and thereby harming whole populations. I

still react to some of these things as the Master must have reacted to the evils he saw in high places. But I do know that he ascended beyond that and the day will come when I can and will.

Some day when we can behold the Christ in our Presidents, in our Congressmen, and in the dictators of the world, instead of seeing them as they appear to be, we will heal the world nationally and internationally. Probably you think that that is easy. But it isn't! And that is the cause of discord and inharmony within ourselves; that is why this path is not an easy one. It demands that we persist until the day comes when we can look right into the Soul of even those we consider the most wicked and there behold the incarnation of God. We can be assured that when there are those capable of this, there will be permanent peace on earth. Furthermore, the children of the coming generations will be born as the incarnation of the Christ because parents will conceive, not in moments of lust, but in moments of love.

SPIRITUAL FULFILLMENT IS THE GOAL OF THE WAY

We have to leave this world for that higher world. The space between the two worlds has been called the path or the way from material sense to Soul. We cannot enter the realm of Soul except through an activity of truth in our consciousness.

As right identification is the beginning of spiritual work, so the goal is spiritual fulfillment, that we may come into conscious union with God and a

conscious awareness of our true identity. Even while we are working out specific problems, we remember that the solving of problems is not really our purpose in spiritual study and meditation. The goal is fulfillment: to be filled full of God, to be filled full of the Spirit, to have God-realization.

When we go to God, we must go for the gift of God not for a perfect heart, liver, or lungs. And the gift of God is a spiritual impulse which takes form in the mind and then comes forth as a harmonious body. But if we do not receive that impulse, we will never have the form. The gift of God is not money; the gift of God is not an automobile or a house or property; the gift of God is nothing that partakes of a material nature: the gift of God is something of an incorporeal spiritual nature, and when we receive that gift, it translates itself into our experience as tangible form which may well be automobiles or houses or property.

A composer receives an impulse in the mind that takes the form of a melody, and then the melody comes out of the voice or the piano or the violin. Likewise the inventor receives an impulse which takes form as an idea, and he can then take the idea and mold it into a telephone or a wireless or anything else, but God cannot give the inventor a telephone or anything of a material nature. If we pray for the gift of God, the awareness of the presence of God, the mind interprets that awareness in the form of something tangible that can be shared.

Spiritual principles are the treasures we

lay up in heaven. Human health or human wealth can disappear, but if we have the Spirit of God in us, It will restore "the years that the locust hath eaten." ⁵ Therefore, what difference does it make if we lose or give away all we have, as long as we have the Spirit of God which is the substance of it?

There is only one real reason why anyone has ever entered the spiritual path, and that is that he may be fulfilled, filled full of the Spirit of God. "In thy presence is fullness of joy." ⁶ Fullness! Could we have fullness of joy without health, abundance, good relationships, home? How otherwise could we be fulfilled? How could we be full of joy?

But when we are fulfilled, we discover that we are not fulfilled so that we may be happy, healthy, or prosperous. The reason we have been fulfilled is that we may share it. Anyone who has felt the Spirit of God upon him or been ordained of the Spirit has found his own fulfillment. One would think such a person could be happy, but he is not happy until he goes out and tries to teach it and preach it even if he ends up on the cross No one who has received this can ever enjoy his fulfillment until he begins to share it.

What will happen when the world awakens to the fact that the Christ is incarnated in all men, rather than only in Jesus, and not only in all good men, but also in all sinners? What will happen when this world begins to understand why God's rain falls on the just and on the unjust? But it does fall on the just and on the unjust. Why? Because God is incarnated in man; God is manifest as

man. He breathed His life into us, and it is His life in us which bears fruit richly as the health of our body, mind, home, business, or profession.

God is omnipresence and God is the same for all, but no one has God until he experiences It. Attaining the experience of God is the attainment of all the added things, with no asking and no telling. Through prayer and meditation, we have the power of coming into the presence of God, and in this Presence we are in the presence of fulfillment with all things added unto us.

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 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.