

LIVING BETWEEN TWO WORLDS

by Joel Goldsmith
Part 3 of 3
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Our individual fulfillment comes about in proportion as we become consciously one with our Source, and that oneness is expressed in our relationship with one another. Since the one Consciousness is the life of all being, we are automatically one with all spiritual being, whether appearing as person, animal, vegetable, or mineral.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love .God whom he hath not seen?' . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." ² In our service or devotion to man, we are expressing our love for God and acknowledging the oneness of God and man, and not only praying for ourselves and our friends, but praying for our enemies and, thereby, making friends of the enemy.

Living in what the Master called "this world," ³ we are a state of total limitation and believe that our lives are being maintained and sustained by our own efforts or our own wisdom, not realizing that we are a part of one another. Just as every branch is a part of the trunk of the tree, so are we a part of the Vine, the Christ, and that Vine, or Christ, is

one with the Father.

Everyone on this earth is a contributing agency to the whole and, invisible to human sight, is the Vine that is the Christ, one with the Father, drawing unto himself individually all that the Father is and all that the Father has. We can relax and rest in the assurance of divine Grace because now we know that a Grace is operating universally, a Grace that begins with the Source and flows through our individual consciousness as through an invisible vine, maintaining and sustaining the Soul, mind, and body.

As human beings, we are like the Prodigal Son who separated himself from his father's house and began to use up his substance, none of which was being renewed. Only after it had all been used up did he realize what had happened and knew that once he was reconciled to his father and restored to his father's house, he would be heir to the entire kingdom.

So it is with us. The moment we become reconciled to, and at-one with, our Source, then, immediately we are heirs, "joint-heirs," ⁴ to all the heavenly riches. In my reconciliation, it is necessary to know not only that I am heir of God, but I must also know that I am joint-heir with you, so that I include you in that divine sonship. In my reconciliation with God and with you, I am fulfilled. In that state of reconciliation, we pass from the man of earth to that man who has his being in Christ. Now our ways on earth are prospered, not by virtue of ourselves but by virtue of our oneness with our Source and through that Source with all others.

ACCESS TO OMNISCIENCE AND DIVINE GRACE THROUGH THE TRANSCENDENTAL CONSCIOUSNESS

The man of earth, limited to his mind and to the strength of his body, lives at war with other persons, always seeking something that the other has, always wanting something that someone else has, always believing that the other person's grass is greener, and never realizing fulfillment within his own being. But as a transition in consciousness is made, he becomes aware of a transcendental Consciousness upon which he can draw.

Let us assume that we have lost some object—a ring, a pin, or any other possession and we begin to rack our brain to remember what we could possibly have done with it. It may be, and often is the case, that eventually we find it again. But now, as we think of that lost object, we instantly remember that we have access to Omniscience, the All-knowing, and that we are not limited to our memory or dependent upon laborious searching. Rather we turn within, relax our conscious thinking, listen, and then are guided instantly to where the lost object is, or watch how it is returned to us. By what process? By the conscious contact we have made with the infinite Intelligence which governs and guides the universe and is the law unto this entire universe, and which we have now accepted as our intelligence, as the Source to which we turn. If that object is anywhere within our reach, we will be led to it; and if not, by patiently waiting and because we have

Omniscience operating in and through our experience, it will in some way be restored to us. As long as we have Omnipotence and Omnipresence, we cannot miss.

In our business, professional, or family life, if we are aware of a lack, a discord, or an inharmony, instead of wondering what we can do about it, let us relax for a moment. Through our consciousness, we have access to the infinite All-knowing, which is ever-present and the only power, and we are immediately in touch with the necessary wisdom to bring about the solution. It makes no difference whether what claims to be present is physical illness, mental, moral, or financial illness, or an illness of human relationships, in the presence of God, it is dissolved and transmuted.

God has given us Its divine consciousness, and through our access to It, It becomes the bread, meat, wine, and water. Divine Grace can appear as our nets filled with fish even though a moment before the sea seemed to be empty of them. Divine Grace does not give us anything or manufacture anything for us: divine Grace appears as. It is never divine Grace sending something or giving something: it is divine Grace forming Itself as our daily need.

To move in consciousness from the man of earth who is entirely limited to himself mentally, physically, and financially to being that man who has his being in Christ, we must know this truth:

Divine Grace lives my life, and I live as a beholder of the glory of God on earth.

It is the glory of God that appears as my Soul, mind, and body. It is the glory of God that appears as fruitage, harmony, success, and abundance in my life. Of my own self, separate and apart from that divine Grace, I am nothing, nothing more than a withering branch that is cut off from the tree.

But having been consciously reconciled to God and to man, I am now full and complete, living by the grace of God with access to all that God is and all that God has. All the good that is flowing in me, through me, and as me is the glory of God manifesting Itself. As I abide in this Spirit of God and let the Spirit of God abide in me, I recognize always that, although invisible, there is this transcendental Being within me to which I have access forever.

I am one with the Source, and in that oneness, I am one with the human, animal, vegetable, and mineral worlds, and the worlds beyond. I am at-one with the consciousness of every child of God who has ever existed from the beginning of time and with every child of God who will come into expression until the end of time.

I am in union with the divine Intelligence of the past, the present, and the future. No spiritual secret is hidden from me not even those secrets that were known to the unknown Krishna of thousands of years ago and the secrets that will be known to the Buddhas and the Christs of ten thousand years from now, for we are united in the infinite divine Consciousness, which is the consciousness of all mankind on this planet and on every other planet where

divine Consciousness functions.

This means omnipresence: omnipresence now, omnipresence of what we call the past and omnipresence of what we call the future. I am living in that omnipresence now. I am now in the consciousness of all who have ever lived, are living now, and ever will live in the divine Consciousness, for we are one. That infinite divine consciousness of God, the Consciousness of the past, the present, and the future, is my consciousness at this moment.

ONENESS, A UNIVERSAL TRUTH

Regardless of our present state of sin, disease, poverty, or enslavement, we have access to Infinity through our own consciousness because the Transcendental is present with us, and the realization of this truth must immediately begin to set us free.

As spiritual wisdom begins to reveal itself to us, it very quickly becomes apparent that this truth which has been revealed to us of our identity and of our access to Omnipresence, Omniscience, and Omnipotence must be a universal truth because it is impossible to personalize Infinity or Eternality. Thereby we are reconciled to one another and to all mankind. But if we leave one brother out of this spiritual family, we are disowning part of God's universe.

No truth that is revealed within us is ever for ourselves. It is always that God's grace may flow through us to

those who may be led to us for light. Fruitage flows through us that we may share it with all who seek it. That is why every truth that is realized as a truth of our being must be shared with the entire world in silence and in secrecy, never breaking that silence or secrecy until we are called upon to do so. Silently and secretly, whenever a truth is revealed within us, we immediately open our consciousness and take in the world, and realize that this is the universal truth about all mankind, about the universe: the past universe, the present universe, and the universe still to come.

What a difference between the man of earth who has only his own mind and his own experience upon which to rely and that man who has access to the Christ-consciousness and the spiritual wisdom of the saints and sages of all time! Because we are reconciled to the divine Consciousness which is their individual consciousness, our consciousness, and the consciousness of those who will be uttering spiritual truth a thousand years from now, we have access to all their spiritual wisdom. The same Consciousness that will be expressing Itself through them is the Consciousness that is expressing Itself through us as we turn and live by Grace rather than by might and by power.

Back of every individual who has ever received a spiritual truth, an idea for an invention, or some kind of creative music or art, there is one infinite Consciousness which is its source. When a person taps that, he can tap all the wisdom proceeding from the one Source. The consciousness of individual

man is infinite, and to bring forth infinity, all he need do is to turn within.

"My oneness with God constitutes my oneness with all spiritual being and with every spiritual idea or thing." This oneness cannot be limited to time, space, or place. But it can come about only through introspection, cogitation, contemplation, and meditation—through anything that takes the attention away from the outside world and draws it back to that Center within. Grace leads us to the realm of Consciousness within, and then an activity of Grace starts the flow:

Enter the sanctuary; close the door of the five physical senses; and listen to Me. Seek Me, the infinite divine Being, and I will make you "fishers of men." No person can do it, but I will, that I that is the I of your inner being. I will show you the Way; I will go before you; I will prepare mansions for you. I will never leave you or forsake you.

LIGHT-BEARERS

If we keep the principle that the divine Consciousness is our individual consciousness secret and sacred and if we practice it conscientiously, such miracles will take place in our lives as we ourselves could not believe possible. The way in which this works is a mystery to us, but because it sometimes appears in such natural ways, we do not realize that it is prompted by divine Grace. If we think of it in terms of God's grace, however, we will see how infinite it can be, not limited to us, but limited only to God's grace and to our receptivity. By our example, by our light, the world will see and seek that Light.

And it will find It, because this is a universal truth.

The demonstration of Infinity in our experience is measured by the extent to which we practice a principle of this nature never revealing it, never speaking of it, and never trying to teach it until we are so consciously one with it that it is flowing. Then we are the instruments through which the message comes. It blesses us, but its major blessing is that others are led to us, and it becomes a universal truth which blesses the entire universe.

This may cause a disruption in our life: a businessman may find less time for his business and a housewife less time for her home. More and more we discover that we are being drawn into a universal scheme of things. The Master and I am not speaking of a man but of the Spirit of God within says: "Follow me, and I will make you fishers of men,"⁵ and It pulls us out of our little fishing job into an activity that enables the Grace we have discovered to bless the world. In the moment we prove that the infinite Consciousness of this universe is our individual consciousness and that we have access to the Consciousness which is, ever has been, and ever will be, we are called out as "fishers of men" to be a light unto the world. Light does not go out looking for places in which to shine Like the sun which stays fast in the heavens, light shines and lets the rest of the world come to it. So, as we in some measure become the light, we hold what we have received sacred and secret until the world comes to our doorway for it.

The whole principle of the spiritual life is that we have access to Infinity through our consciousness, and then that we go within sufficiently often to let It flow, being careful never to personalize It and think we have become "good" or that we have become "spiritual." No, we have become instruments or transparencies for the infinite, universal Grace. We choke It and shut It off if we personalize It, but we can increase the flow by realizing It as infinite Grace flowing universally. This does not glorify us, but lets us stand still like the tree and show forth God's glory. Anything else is catering to the ego, and the ego must "die" as completely as the branch of the tree that thinks it is something of itself. So it is that this reconciles us to God and fulfills us.

What a wonderful thing to be reconciled to God and thereby to the wisdom of the ages! What a wonderful thing to be reconciled to God, Omnipresence, Omniscience, and abiding Grace! That Grace is our manna and since God's grace is omnipresent, our manna is present always, appearing as the form necessary to the particular moment. By God's grace, manna reaches us to give us our spiritual, mental, moral, physical, and financial freedom: not a freedom from anything, but a freedom in and of Grace.

But if we forget for a moment that all this is here where we are now, we will be looking for it in the future and we will lose it. Let us never be tempted to believe for a moment that we will receive God's grace tomorrow. Let us never believe that our student or patient will receive God's grace after we give a

treatment, pray, or meditate. No, our wisdom consists in knowing that those who turn to us are already under God's grace not that our prayer is going to establish God's grace.

Our prayer is the acknowledgment of the omnipresence of God's grace, so that the Grace, surrounding our student or patient before the world began, now comes into visible manifestation because of our knowing this truth, because of our prayer, meditation, of treatment.

We of ourselves would be nothing but for the grace of God. It is by the grace of God that we have the awareness of Omnipresence, Omnipotence, and Omniscience, that we have access to the wisdom of the world, the wisdom of all time and space.

Dwell in Christ. Be that man who has his being in Christ, living by Grace. Walk this earth for one purpose only: to show forth God's glory.

10 "Choose You"

Only that functions in your life which functions as an activity of your consciousness. In your humanhood, before you come to know the truth, what is operating in your consciousness is a combination of things: beliefs, theories, inhibitions, ignorance, prenatal influences, and the superstitions of your parents, grandparents, and great-grandparents. They have been impressed upon your consciousness

from the time of your birth and operate in your consciousness to make your life whatever it is. If you were born or have come into a very good and harmonious life or if your experience is discordant, unpleasant, or evil, you are the beneficiary or the victim of these influences. You, yourself, have not been master of your life; you, yourself, have had no control over your life

There is nothing you can do about the past except forget it. There is a great deal, however, that you can do about the present and the future. You have the power of determining the rightness and harmony of your life or of putting up with its discords and inharmonies; you have the right to make a choice whether you will let prenatal influences, early environmental and personal experiences dominate your life or whether you will now change and begin to know the truth, and let the truth make you free. "Choose you this day whom ye will serve,"¹ God or mammon. This is not merely a quotation: this is a command, and it requires action.

"Ye cannot serve God and mammon."² You are commanded to make a choice. What choice? Whether you will serve God or mammon. But how can you choose unless you know the difference between serving God and serving mammon? Will you serve "this world" or "My kingdom which is not of this world"?³ Will you live in "this world" or "My kingdom"? It does not mean leaving one place for another place; it does not mean dying in order to go to heaven.

The Master prayed "not that thou shouldest take them out of the world,

but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." ⁴ To choose, then, does not mean to go to some ashrama, mountaintop, or waterfront resort and desert your family or the world. It does not mean that at all. It means to remain in this world but not to let yourself be touched by its temptations, its iniquities, or its limitations.

TO WHAT DEGREE WILL YOU DEVOTE YOURSELF TO ATTAINING CHRISTHOOD?

When you come to a message of this nature, you must understand that whatever you take into your consciousness is going to be the determining factor in your life. You alone determine to what degree you will attain Christhood. If you wish to devote an hour to truth on Sunday, it will certainly benefit you in some measure. If you decide to devote an hour to truth every day, it will benefit you that much more. If you decide that during some part of every hour of every day you will allow some truth to circulate in your consciousness, there will be that much more of fruitage in your life.

A consciousness imbued with truth becomes a law of harmony, not only to you but to those who come in contact with you. You cannot be the light of the world and keep that light hidden under a bushel basket. If you are the light of the world, the world beholds that light and benefits by it. But you cannot be the light except in proportion as truth is consciously embodied in your consciousness.

This world is a world of getting, achieving, accomplishing, struggling, striving. It is a world of two powers. To some extent, however, you have already left that world if you have come to realize that life need not be lived by power, by might, or by struggle, but that life can be lived by Grace and that you are on the path to experience that Grace in the greatest possible measure. If you have any other goal than to know God and to seek the realization of the kingdom of God and His righteousness, however, you are setting up a barrier between yourself and your ultimate harmony.

Nothing in the lives, the teachings, or the revelations of the mystics of the world would authorize anyone to use God as his servant to do something for him. But many mystical teachings indicate that we are servants of God, children of God, under the dominion and grace of God, that we are the instruments through which God appears.

CHOOSE WHETHER YOU WILL MAKE GOD A SERVANT OR WHETHER YOU WILL SURRENDER TO GOD'S WILL

Choose whether you want God to do your will and supply you with what you think you need, or whether you wish to enter a spiritual realm of life in which you surrender your will to God.

Not my will, but "thy will be done" ⁵ in me. Thy grace is my sufficiency -- not what I tell You I need or want. I surrender my needs and my wants and

accept Thy grace. Father, the All-knowing within me, feed me in accordance with Thy grace and Thy wishes.

Accept and realize the nature of God as Omniscience, the All-knowing. Ask for nothing; seek nothing; abide within yourself in an expectancy of God's grace, God's love, peace, abundance, and companionship. When you have that Companionship, It appears outwardly as the right human companionship. When you have the abundance of God, It appears outwardly in an infinite form that will bless you without cursing you. Your mind does not have to work because you are turning within only for the purpose of receptivity, of receiving the benediction of God's grace.

"Choose you this day" whether you are going to be in this world and think of yourself as a human being going to God for your daily needs or whether you are going to accept yourself as the child of God who is heir to all the heavenly riches. Choose, right now, and if you choose to be the child of God, never pray to God for anything except that His Spirit be upon you, that His grace be realized within you not that God do something for you, but that you awaken to His presence.

As you take this attitude, you will hear the Master within say to you, " 'My peace give I unto you: not as the world giveth,'⁶ not as you think you may need or want it, but My peace, divine peace, the peace that is wisdom and love, the peace that will not deceive you and will not be lacking in quantity or quality."

CHOOSE BETWEEN SERVING GOOD AND EVIL OR SERVING OMNIPOTENCE

You are called upon to choose whether you will accept two powers or rest in Omnipotence. Since God is omnipotent, there is no other power, and so evil is not a power in the presence of God. Sin, disease, depression, unemployment, and lack -- these are not powers in the presence of God. Because God is omnipotent, the all-power, you never seek the power of God for anything under any consideration. You do not need it. Having Omnipotence, there is no other power.

You do not make a blanket statement, however, that evil, sin, disease, and lack are not power. You recognize that in the presence of God realized, evil is not power; in the presence of God realized, error cannot exist, whether it is a condition of weather, a condition of food, a condition of poison, or a condition of bullets or bombs. In the presence of the Almighty, there are no other powers. There cannot be an Almighty and other powers, too, and this Almighty is everywhere present. Right where you are on the highway, in adultery, in disease, or on the cross, God is there in the midst of you God already is omnipresent, the all-presence; God already is omnipotent, the all-power;

God already is omniscient, the all-knowing. Therefore do not go to God for anything. Go within yourself and awaken -- awaken to the realization that God already is. All that the Father has is awaiting your awakening, your

acceptance, your realization.

CHOOSE TO ACCEPT OMNIPRESENCE AS THE ONLY PRESENCE

When you are untaught of the Spirit, you are likely to look at your empty pocketbook, your sick body or sinful mind, and declare your barrenness. But in that moment of barrenness, if you would realize that the law of love, of life, and of God is operating in you now as Omnipotence, Omnipresence, and Omniscience, you would take the attitude of being a beholder, and in days, weeks, or a few months, the sin and the disease would leave your body, and the barrenness would leave your mind.

The kingdom of God is within me, the allness of God. God is the creative principle of my being, the maintaining and sustaining principle. God is the very life of me; therefore, I am immortal; and neither life nor death can separate me from the care of God. I am under the jurisdiction of God. Whether on this plane of life, a future plane of life, or some previous plane of life, always I am inseparable and indivisible from God.

If you consciously embody that in your life, you manifest it in your daily experience. If you do not consciously embody it in your life, the truth cannot set you free. Are you in bondage to any form of lack or limitation? Are you in bondage to unhappiness? Are you in bondage to ill health, to old age? Then you are in bondage to it because you are not consciously knowing the truth. You are not consciously embodying

within yourself the acknowledgment of God's presence within you, God's power within you, the omnipotence of God functioning as you, the omniscience and the omnipresence of God where you are.

God does not move away from you in your sins or in your lack, but the acknowledgment of God within you will eliminate the sins because where the consciousness of God is, sin cannot dwell; where the consciousness of God is, lack cannot exist. Acknowledge the presence of God in your soul, in your mind, in your body. Acknowledge the presence of God in your business. Acknowledge the presence of God in whatever your work may be. Always acknowledge God as the Source.

CHOOSE TO CLAIM NO QUALITIES AS YOUR OWN

When the Master said, "Why callest thou me good? there is none good but one, that is, God,"⁷ he revealed clearly that if there is any good quality about any one of us, it is the God-quality shining through. Of yourself, you are not good, and whatever goodness there is, is but God's grace flowing through you. Whatever goodness, benevolence, or virtue is evident in your life, whatever intelligence or capacity for spiritual thought is the grace of God expressing through and as you.

But just as you should not claim to be good, so go a step further and do not claim any evil in yourself. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . Now then it is no more I that do it, but

sin that dwelleth in me." ⁸ Paul recognized the potentiality for evil in him as the carnal mind, not himself. Always it is the carnal mind that is the tempter, tempting you to believe that God is separate and apart from you.

So whether evil comes in the form of a sinful desire or in the form of sickness, learn to recognize it as a temptation, not as a part of you, but as something that is tempting you to believe in a selfhood or a power apart from God. Do not identify evil with yourself, but remember not to identify good with yourself either. Identify all good as of God; identify yourself as the transparency through which the qualities and the quantities of the Father are appearing. Nothing is outside of the possible as long as you are not claiming any qualities, virtues, or quantities as your own, but are acknowledging that you are the instrument through which the grace of God is acting.

This is choosing. Choose not to be an inlet or an outlet for the carnal mind which Paul tells us "is not subject to the law of God, neither indeed can be," ⁹ not to be "the natural man who receiveth not the things of the Spirit of God." ¹⁰ Choose not to be this man of earth but to be the son of God.

CHOOSE TO CARRY A BENEDICTION WHEREVER YOU GO

As you look out on those around you, walk in the remembrance of your sonship and let the grace of God which has made you the son bless whomever you meet. Carry in your consciousness a peace-be-still to the errors of this

world. As you sit in your home, realize the peace of God that is upon you and upon those who are a part of your consciousness. As you go into a hotel to register or into a restaurant or an airplane, remember that the peace of God that blesses you blesses the place whereon you stand. Wherever you go, carry the peace of God with you because the peace of God was not given to you for you. Instead, you begin to realize, "This is God's peace and God's grace that I am to bestow."

What did Jesus Christ do with the grace of God that was upon him? Did he go off to the seaside or to a mountain to live with it for himself or did he walk up and down the land bestowing that peace upon all the troubled souls who came to him? What did Gautama the Buddha do after he sat under the bodhi tree and received the Spirit of God? He immediately walked up and down the whole length of India establishing ashramas, places where people could go to be healed and blessed. What did Moses do after he had his mountaintop experience of having God speak to him and reveal the Name? He took the Hebrews out of slavery and at the risk of his life led them into their freedom. What did Elijah do with the grace of God that was given him? Even when he was being persecuted, he stood by waiting for the "seven thousand . . . all the knees which have not bowed unto Baal," ¹¹ - so that he could return to them and give out to them the grace of God which he had received. The grace of God fed, sustained, and supported him, just as It fed and supported Jesus Christ in his ministry.

Everyone who has ever received the Spirit of God has been ordained to pass It on in some way or other to all those receptive and responsive to It in their community and world. Forty-eight hours after I received my first spiritual experience, I was doing healing work. It was not meant that I should receive the grace of God and have the experience of ordination just so that I might be healthy, wealthy, and wise for the rest of my days, but that I might be an instrument for the Spirit.

The apple trees, the peach trees, and the pear trees do not use up their own fruit. They are fed and sustained by the divine Life, but the fruitage they bear is meant for the world. So it is that those who are a part of a spiritual ministry are fed and sustained, but it probably takes only a grain of the Spirit to maintain them, and the rest has to be poured out to all those who are receptive.

A spiritual ministry is not only a sacred one but it is a secret one. You do not voice the fact that you have come to the realization that you are a child of God and an heir to all the heavenly blessings. You maintain that awareness in your own consciousness sacredly and secretly, and you do not bless people by outwardly or openly speaking truth to them, but by silently letting the peace of God flow through you to them.

You really have nothing to give the world until the Spirit of God is upon you and you are ordained. Then you will not have to go out seeking to shed your light. The world that is in darkness will come to you for light, but only because you have chosen to serve the Spirit of

God within every person.

II Spiritual Supply

In the metaphysical world, it is common practice to try to demonstrate supply, companionship, home, or transportation. In a mystical message such as The Infinite Way, however, this is an incorrect basis from which to work because a person is then working from the premise of I-have-not. That is virtually sin; it is acknowledging a sense of separation from God, from good, from completeness and infinity. We do not go outside our consciousness to demonstrate anything because the infinite divine Consciousness is our individual consciousness and embodies infinity. Therefore, we have nothing to do with drawing supply to us, but rather with drawing the indwelling supply forth from us.

As long as we are living in a material sense of world, we will think of supply as purely material, which always consists of something external to us to be acquired: money, a home, automobiles. But in the real world of Spirit, supply is not external to us, nor is it ever to be acquired, attained, or sought after, because in the spiritual realm supply is what I am: I am the bread; I am the meat; I am the water. With no thought whatsoever of anyone or anything in the external realm, we turn within and commune with our inner being and abide in the realization of a completeness inherent in our Self.

When we understand that, we can look at everyone and see how wholly independent each one is of the other because of the principle of Self-completeness. The one Life is caring for us and drawing unto us all that is necessary for our fulfillment. This Self-completeness which we are and which supplies us so abundantly is not really for us: it is poured into and through us as fruitage to be shared.

Before we can begin to share, however, we must rise out of the material sense of life that thinks it must get. We do not have to acquire, strive, or struggle: we only have to stand still in the realization of Self-completeness and Self-containment.

THE UNIVERSAL NATURE OF SUPPLY

"I and my Father are one." ¹ In my realization of this relationship, I let the Infinite Invisible draw unto me from the skies, the clouds, the air, the earth, and from every part of the universe -- from all six continents and many islands -- all that is necessary for my particular unfoldment.

But this is not merely your supply or my supply, because that, too, is limitation. Just inserting the word "your" or "my" brings about a limitation. The word "my" is used in the beginning stages, but later, as consciousness unfolds, we realize that because of the universal nature of truth, Self-completeness is the truth about all men.

In speaking of the sun or the moon we would never say "my" sun or moon, or

"your" sun or moon. We speak of the sun as universal light and warmth to both the saint and the sinner, the white and the black, the Oriental and the Occidental, the Jew and the Gentile. Ultimately we begin to look at the subject of supply in the same light and never refer to my supply or yours, because when I think of supply as personal, I am so "finitizing" it that I am turning it into a material concept instead of truth. If I want to speak truthfully about supply, I must release any and all personal sense of ownership; I must lose all sense of limitation by not claiming anything as mine.

"The earth is the Lord's, and the fulness thereof." ² . . . Son, thou art ever with me, and all that I have is thine." ³ I must not be so egotistical as to think of that as being addressed to Joel alone. I must understand that it is being addressed to the sons of God. If I personalize it in any way and believe that God is speaking only to me, what have I done to you? And if I shut out one of you, even the greatest sinner, I have shut myself out, for there is only one infinite divine Self, and that one Self is Self-contained, Self-maintained, and Self-sustained. The material sense of supply personalizes supply. When you think of your supply or mine, it is always limited, but when you think of all supply as the Father's, it is infinite.

Why then are so many persons limited? There is only one answer. The world entertains a material sense of supply, and as long as it does, there will be limitation. In reality there is no such thing as lack or even abundance. There is only each person's individual

experience of abundance or lack.

OPENING THE DOORS OF SUPPLY

Supply is spiritual; therefore, supply is infinite. If you were to open yourself to accept God's grace, then all the necessary supply would be added to you. Even those who have not been taught spiritual living can experience abundance by opening their consciousness to some measure of human love and coming out of the shell of self in which they live: by giving, sharing, serving, and by a little more friendliness. Never doubt but that those who are not receiving supply are in some way barring it from themselves. What they are doing differs with each person.

There are some persons who talk about their pride, which is a lot of utter nonsense. There are others who have never known a real feeling of gratitude, love, giving, or of sharing. I do not mean giving to their children or to their families: I mean giving and sharing impersonally. They are shutting out supply because while it may be right outside the door, it cannot roll up to anyone's door except as he opens his consciousness. In one way or another, those who lack, lack because they themselves have shut the door to infinite abundance. It is not done in any premeditated fashion: it is always done ignorantly.

Many experiences have come to my attention of persons who came to the realization that they were shutting out supply by not giving or sharing, and who then decided to tithe, thereby changing

the whole nature of their demonstration, even when it was not on the highest level of spiritual realization but at the level of helping or sharing with the neighbor. There is not merely one way in which to experience abundance: there is provision at every level of consciousness. But the highest demonstration is the demonstration of the consciousness of the presence of God. It is this that fulfills all your needs.

At the mystical level of consciousness, thought must never be permitted to dwell on supply as if it were something to be attained or even earned or deserved. Supply is the realization of / in the midst of us that has come that we might have life and that we might have it more abundantly.

Do you begin to see the difference between these two worlds: the outer world by which we seem to be living on the things that are without and the inner world in which we realize that even those things that seem to come to us from without are really being drawn to us by the Spirit that is within us? We abide in the truth that the invisible Life of us is that which draws from the external world what is needed in our individual experience.

RELEASING IMPERSONAL LOVE

Regardless of what area of life we may be considering, we must never forget the great principle of impersonalization. Has not every bit of trouble in which we have been involved come either from personalizing God or personalizing error? Now we must take another step and impersonalize supply so there is no

such thing as my supply or yours: there is Self-containment, Self-completeness, Self-fulfillment.

In the awareness of our relationship of oneness are found completeness and allness. This oneness with the Father is my fullness and completeness, but not mine separate from yours. You have the same fullness, the same completeness, the same perfection. You need only awaken to it, and we awaken to that realization in the degree that we can impersonalize God, impersonalize error, impersonalize supply, and impersonalize love.

The only way in which we can impersonalize love and express divine love is by knowing that we do not have the power to give or to withhold. We can merely be the instruments through which it takes place. In spite of all we know, however, humanly we will be tempted to love or to withhold love on a personal basis, to give more here and less there. All this is a barrier to the demonstration of real harmony in our lives. Each one of us has to have a period during the day in which we let ourselves become the transparency for the Spirit to bless our home, business, or our nation, and with no personal sense of these.

Humanly we may have a greater affection for one than for others. That has to be because the others are responsible for it. Actually, I could not possibly give more human affection to those who are not giving it or sharing it because they are not calling it forth. Those who call forth affection in the greatest degree receive the greatest

measure of it. That, I admit, is true from the human standpoint.

But that does not prevent me at least once a day from going into my inner stillness and realizing that I am neither giving to nor withholding love from anyone. I am now the transparency through which the grace of God embraces all persons everywhere. Then their receptivity will make for them a full life, or their lack of receptivity will let it squander itself out here. I am responsible only for letting the light shine. I am not responsible for making somebody open his door to receive it. That is his function.

Our greatest gift to this world is not our personal service to our family. Our greatest value is the measure in which we can sit still and be such a clear transparency that God's love can flow into our household, business, and nation. This is impersonalizing love, and it is that impersonal love that meets the need individually and collectively.

On some levels of human life, a person should humanly be very loving, charitable, and benevolent, because that is his only access to peace and harmony. As he gives, so does he receive. As he sows, so does he reap but not at the spiritual level. At that level, the highest spiritual experience is divine love, and this is not a love that you or I can give or withhold. This is something that flows through us, and it works itself out on the human level.

Supply is infinite, but there must be receptivity. Everyone will say, "Oh, I'll receive all the supply you'll give me." It

does not work that way. We can have all the supply we will give. But that is where the barrier is the unwillingness to give. That is where the lack or limitation is.

Are the starving people of the world to blame for their lack of food? No, not any more than we were to blame when we were ignorant of this truth, or than we are to blame because we are not enjoying greater harmony. Those who are suffering from lack are shutting out supply through ignorance. Some of them have allowed their nature to become unloving, and where there is no love there is no abundance. They have allowed themselves to become ingrown, separate and apart from their fellow men. They have developed a consciousness of "get" instead of "give," even of getting something for nothing. This ignorance, however, is not their fault. They are just hypnotized, and this hypnotism will continue until there is an awakening within them that drives them to something higher than material sense and breaks through that universal hypnotism.

Make a practice once a day of sitting quietly and giving no human love to anyone, but, on the other hand, having no negative emotions: no hate, envy, jealousy, malice, revenge, or indifference. Do not have these, and do not have any desire to love anybody. Sit quietly for a moment and let the Spirit of God, divine love, flow through your consciousness to your household, to your family, to the neighbors, to the city, the state, the community, the nation, and finally the world.

Thy grace is the sufficiency of this

world. Let Thy grace be upon the world and be realized in all human consciousness Let Thy grace be established on earth as it is in heaven.

Then be silent for a few moments while the Spirit flows. You have given no love; you have withheld no love; you have not been unloving; you have merely been still, and you have let the still, small Voice be heard throughout all human consciousness.

12

The Power and Dominion

There are two worlds: there is the world of the man of earth, who is not under the law of God; and then there is the world of the son of God, the world of the spiritual universe in which life is lived not by taking thought, but by divine Grace. While we already know about this outer world, we do not yet know enough about the life by Grace.

God gave us dominion over everything there is between the skies and the bottom of the sea. But bit by bit, we have surrendered our dominion and become prodigal sons. We have turned our back on the kingdom of God and lived in a material sense of world made up of human beings, groveling at the feet of some unknown God, praying for crumbs, when all the time the true God in the midst of us made us heirs of the

entire kingdom.

In the recognition of our divine sonship, we must once again accept our dominion, and this means that we create our own world. The world does not create conditions for us; people do not create conditions for us. We are not the victims of politics, of war or dictators, of circumstances or conditions; we are not the victims of sin or disease: we are the victims of what we, ourselves, have created. Never again must we give dominion to man or circumstances, but henceforth, we must

live under the laws revealed to us by the Master Christian.

LIFE MORE ABUNDANT

"I am come that they might have life, and that they might have it more abundantly." ¹ The word "I" used in that statement does not mean Jesus. It does not mean your teacher or practitioner. This / is your very Self, the saviour and redeemer at the center of your being, and therefore, you dare not go to God even for supply because you already have I, the Spirit of God, in the midst of you.

"I am the resurrection." ² This truth would be of no avail to you if it applied only to Jesus. The truth is that the power of resurrection—the resurrection of your body, of your health, your wealth, your marriage, your home, or your family is within you. But you will never demonstrate this as long as you are expecting it to come from some source outside of you even if it is a holy person for / in the midst of you am come

that you might have life.

To yourself, this moment, say the word "I" softly, gently: *I, I*. That very / in the midst of you is the law of resurrection. That very Selfhood, that very spiritual presence of God is working in you to resurrect your body, your health, your family, your love, your career. If you accept the testimony of the world, by the time you are forty-five, you will not be able to find employment because the world will claim that you are too old, and by the time you are sixty or sixty-five, you will be retired to await the coming of death. Accepting that, you permit it to be a law unto you, and then you become the victim of the suggestions of this world.

If, however, you understand that / in the midst of you is God, then you will know that that I is the presence of God that has come that you might have the life more abundant, not life until forty, fifty, sixty, or seventy, but life eternal. I am come even to restore the years that have sped by in ignorance of the truth that God is in the midst of you. That I now becomes a law of resurrection unto your entire experience.

It takes spiritual discernment to recognize that I in the midst of you is God, that Its function there is to be your bread, meat, wine, and water, and that nobody has to go out to get anything for you because you already have meat the world knows not of. Every time you are faced with an appearance of barrenness—emptiness, lack, or limitation hug this truth to yourself sacredly and secretly:

Thank You, Father, I have a divine substance the world knows not of. Neither life nor death can separate me from the love of God —neither life nor death. The place whereon I stand is holy ground, whether on this side of the veil or the other side, in sickness or in health, in purity or in sin. "I can do all things through Christ which strengtheneth me." ³

The Christ is one name for the son of God. The other name is I. They both mean the same thing: the presence, the power, the wisdom, and the love of God. The Christ that is your saviour, resurrection, and mediator is the presence of God that was established in you in the beginning and which you have been seeking in the outer world.

People are seeking God, turning from one religion to another, from one teaching to another, one teacher to another, until finally they discover one who will say to them, "But you have It within you. That which you are seeking, you already embody within yourself. It constitutes your very being." Then they will understand why they can live a life of absolute freedom in Christ.

BE A BENEDICTION

As you go about your daily living, breathe silently, sacredly, secretly: " `My peace I give unto you: not as the world giveth.' ⁴ My peace, the Christ-peace, give I unto thee. Let not your heart be troubled,' ⁵ neither let it be afraid." Your function is to be a benediction so that wherever you travel you can bestow God's grace on those still in darkness.

Probably the most difficult part of this practice is that you have to begin inside your own home. Since you know everybody there so well, it is hard for you to see that the members of your own household are all saints -- but they are. And if you are seeing them as other than saints, you are the one who is in error, not they, because God never made any other than a saint.

I know as well as everybody else that family living is not the easiest thing in the world. It is such a close relationship, and we are so apt to show the worst side of ourselves to those closest to us, that from a human standpoint this is very difficult. But it is not difficult from a spiritual standpoint. Something will take place if you are willing to sit down for five minutes each day to realize the truth:

This is the household of God not my household. All those who dwell herein are offspring of God, joint-heirs of God, fellow-saints, not dependent upon each other, but sharing with each other God's grace. God's grace governs, maintains, and sustains all who are within this household.

The father in the home has qualities of thought to share with the mother and the children. The mother has qualities of love and companionship to share with the father and the children. The children have qualities of God to share with the parents. But none of them is dependent on the others. They mutually share those qualities that God has given them.

Hold no member of the family in bondage to his sins, to his errors, or to

his disposition. Realize that whatever is not of God must disappear because it has no law of God to sustain it. Recognize that / in the midst of each member of this household is God, and it will not take too long before you will find a greater degree of harmony in the household.

You can begin to practice the same truth for your neighbors, relatives, and friends, for your community, business, school, and profession, and before many years go by, you will be doing world work. You will be embracing all the trouble spots of the world in your consciousness, realizing that if you feel there is any evil in them, it is really in your perception of them. There can be no evil in them. God did not create one nation good and another bad, one person well and another sick. Therefore, you have dominion over your concepts.

If you accept sinning people into your consciousness, you will have sin. If you accept sick people into your consciousness, you will have sickness. If you accept evil people, you will have evil. But if you remember what the Master said, "I stand at the door, and knock,"⁶ do you know what would happen? Do you know what happens when you open your consciousness and say, "Enter"? You have made way for the Spirit of God to flow forth into your experience.

**SATISFY THE INNER LONGING To
HAVE SPIRITUAL IDENTITY
RECOGNIZED**

When you are thinking of a member of

your family or of some of the politicians—and I use that word in its worst sense—or when you think of the so-called dictators of the world, just remember that that / in the midst of them is knocking at the door of your consciousness for entrance.

Do not open your consciousness to their humanhood because you are opening your consciousness to an illusory picture. Rather open your consciousness to the I of every individual. Do not think of the members of your family in their human-hood. We all know what they are in their humanhood. We may not like all of them, but turn from that and remember that the / of them is standing at the door of your consciousness seeking admittance, and you will heal all who are receptive and responsive.

Your dominion in your home or any other place consists in the truth that what is called "this world"⁷ exists only in your thought. Out here, sin, disease, death, lack, and limitation do not exist. If you are experiencing them, you are experiencing them in your own thought and projecting the image outwardly. It is like a moving picture. The picture is actually on the film, but it is projected onto the screen, and, if you did not know better, you would think the picture is on the screen, when it really is on the film. In our ignorance we think that there are sick and sinning people out here. No, they are in our own thought. That is the only place they exist no other place. The proof of that is that when someone turns to an enlightened consciousness, one that does not accept sin or disease, the image or picture dissolves and

disappears.

You may say that you are sick, in sin, or in poverty. But I cannot accept that because I have already accepted the Bible which says that God made all that was made and all that God made is good and anything that God did not make was not made. Therefore, there can be no such thing as evil, sin, disease, or death. In my consciousness I accept you as the Christ. Who can convince me that you are sick, in sin, or dying? Nobody! As long as I can hold onto the truth, " 'Thou art the Christ, the Son of the living Gods . . . Neither do I condemn thee,'⁹ neither do I find any fault in thee," you must eventually respond. Since I have not accepted your mortality in my thought, it must die.

The / of me is knocking at the door of your consciousness wanting you to say, "I know thee who thou art. 'Thou art the Christ, the Son of the living God.' " The / of you is knocking at the door of my consciousness and begging me to see you as you are, not as you humanly appear to be. You want me to behold you as the image of God, the way you were created in the beginning before time began. None of you wants me to see you as you are humanly.

You come to be recognized in your spiritual identity so that whatever is mortal of you may be dissolved. You may have thought it was so that you might be healed, reformed, employed, or blessed. That is the decoy, but the truth is that you come to be recognized in your spiritual identity. That is why I am in this work. It is not to heal, reform, or enrich anybody. It is to behold and

reveal to you the Christ of your own identity. As I give recognition to It, in some measure I bring It forth into expression.

In the morning, there is usually time for five or ten minutes of quiet, and if you do not have the time, make the time. Let something else wait, and then take those who are nearest and closest to you in your household, and begin to look through the appearance and recognize that right there in the midst of them the son of God dwells. As you bear witness to that Christ of God in them, you will see how very soon they will begin to respond and show forth more of their Christhood and less of their mortality.

So it continues until eventually we are not as aware of human beings as we once were, not quite so aware of how they look or what they are wearing. There is an inner discernment of something that is shining through their eyes, sometimes even in those who themselves do not know that It is there.

BEARING WITNESS TO THE CHRIST-IDENTITY

Always remember that there is an I, standing at the door of your consciousness begging your acknowledgment and recognition. Many times a day, you must close your eyes for a second and say, "Yes, I recognize my Christhood, the / in the midst of me." But then as someone enters your household, or even your thought, remember that the I of him is also knocking at the door of your consciousness asking to be admitted.

Do you know why a person who is not living up to the full integrity of his humanhood does not like to be condemned? He knows truly that it is not he who is bad. It is something that temporarily has dominion over him. In the same way, very few persons really like to be praised for their goodness, their benevolence, or their virtue. They would rather say, "No, no, no." They know that that is not a quality of themselves. It is something that is shining through them. We do not want to be praised, but we do not object to having the Christ of us praised and acknowledged. We do not want to be condemned because the evil that we do, we do not want to do: it is something that is impinging upon us from the outside world.

The major factor in leaving the two worlds for the one world is acknowledging the I. The / of me wants me to acknowledge my Christhood. It wants me to settle down and be still and know that I within is God. Every person who ever comes to me is unknowingly begging and pleading that I recognize his true identity, the I of him.

You cannot possibly bear witness to the Christ-identity of your parents, your husband, your wife, or your children without its eventually softening and mellowing them. You may be assured that the / of every member of your family is begging you to see him as he is, not as he appears to be while he is under the influence of this world.

The sad part is that most persons keep right on seeing those around them as

they appear to be and pin the very errors on to them that they dislike; whereas if only they could see the word "I" over the heads of each one of them and realize that the I of them is knocking at the door of their consciousness for recognition, they would be lifting them out of these errors. But do not do this openly and outwardly. Enter into the silent sanctuary of your own being and there give recognition to the / of everyone you meet. Watch for that / over his head, and you will see It there. It is there; everyone has It; and, oh, how It is begging for recognition.

CONDUCTING A SUCCESSFUL SPIRITUAL HEALING MINISTRY

If we insist on seeing each other as the man of earth, as mortal man some good, some bad, some well, some sick then that is the world we are creating for ourselves. But if we have been granted any degree of spiritual discernment so that we can behold the / of every individual and receive It into our consciousness, acknowledge It, welcome It, and bless It, then we transform our world.

From then on, we will not have sick people coming into our consciousness. It will be like a well-known practitioner who was a close friend of mine and who was visited by another practitioner who had heard about the great healing work this man was doing. The practitioner found him in an office answering the telephone two lines going constantly and always he was saying, "Yes, I will take care of it." "Yes, just leave it with me." "Yes, I'll take care of it right away.

Yes." And that went on and on and on.

The man waited for about an hour and could not get in, and then finally came to me and complained, "This is terrible. All these people are calling for help, and he promises to give it, but he never once gave any one of them a treatment."

My response was, "You don't understand. This man has a different kind of practice from yours. You see, he doesn't have any sick people coming to him."

How could any one of us have a successful healing practice, if it were a spiritual practice, if we accepted sick people into our consciousness? Are we taught how to heal disease? Do we know anything about anatomy, physiology, biology, germs, or broken bones? Of course not! The only reason we can bring forth a healing is that the only ones who come to us are the sons of God. The healing consists in recognizing that.

Everyone who enters my consciousness has a sign over his head saying ⁷, "and that I is knocking at the door of my consciousness, begging me to recognize It, and when I do this, his mortality evaporates, and something takes place to bring harmony into his experience. But it does not come through having sick people coming to me for healing, or sinning people to be reformed. It comes through one principle: through spiritual discernment. I see the I. I recognize It, I accept It, I welcome It, bless It, and sooner or later the person who asked for help has

recognized the / of his own identity.

ONE WORLD

Do you see that there are two worlds: the world of "My kingdom" and the world in which you look out and see male and female, young and old, sick and well, the world in which you sit in judgment on the appearances of the world? But you must always bear in mind that there are not really two worlds: there is only one, the world that God created. There really is no such thing as an unreal world or counterfeit world. There is only one world, and this world is that world.

We entertain a false concept about this magnificent world, so that we become aware of hatred, bias, bigotry, envy, jealousy, malice, disease, sin, fear, and man's inhumanity to man. Because we are judging by appearances, because we are seeing through finite sense, we say, "What a terrible world!" And yet there is no such world because God created all that was created, and all that God created is good.

Every mystic who has attained the mystical consciousness has known and revealed that God is Spirit and that this is a spiritual universe. What the Master called "this world" is the world of material sense, but the world could not accept that interpretation. Today, however, the idea that there is no physical body and no physical universe but that what is called matter is mind is being more widely accepted.

We are in the golden age where science and religion must come together in the realization that the real world is a world

of Spirit, of Consciousness, and that Consciousness is really the principle of life. This universe is a projection of Consciousness, and your world and mine are of the nature of our state of consciousness. Our world is the product of the measure of the / that we are showing forth. If we were wholly unconditioned, then our world would be wholly and entirely spiritual, incorporeal, harmonious, eternal, and immortal. But we have been able to manifest only a certain degree or measure of that infinite divine Consciousness, and, therefore, our world is exactly the measure of divine Consciousness that we can realize. Whatever still remains of error in our life represents the degree of our darkness, our unilluminated or conditioned state.

Moreover, because of human birth and conditioning, we are fettered by the sense of physicality. From the moment of conception, a physical sense of body has been built up in us. But / is not physical. / has never entered a cell any more than I has entered a physical body. After thirty-five years of active healing work, I can tell you that the only barrier to better healing work is that very limitation or conditioning which still operates in our consciousness to make us believe that our patient has a physical body that has to have its fever reduced, its lump removed, or a condition changed. Consciously, we know better. We know that we are I; our patient is I, incorporeal, spiritual, harmonious, and whole. And yet there are times when we are asked for help that that old, old conditioning comes to the fore and says, "What can I do about it?" or, "I'd better sit up all night." Why?

Because we still find occasions for having to rise out of the belief that we are physical and have physical bodies.

Dominion comes through recognizing the spiritual nature and identity of every individual. This transforms our world and gives us dominion over sin, sickness, and ultimately over death. In the recognition of our spiritual identity we are now tabernacling with that which was never born and will never die. Jesus could say, "Before Abraham was, I am,"¹⁰ because he knew that I was never born, not even immaculately. / never was born, and / never will die. Even if you crucify and bury the body, / still will never die. I will be with you until the end of the world, and that / is always crying out for recognition.

Is there any power that can limit I? Is there any power in heaven or on earth greater than I AM? I am the only power there is, and besides Me, there is no power.

Ponder that; contemplate that; meditate upon that. Face the waves with that, the storms, the depressions, the epidemics, and the threats of war. Face all these with the realization that there are no evil men; there are no evil powers. All there is, is a physical finite sense of God, man, and the universe.

God has been reduced to statues, and God's power to medals. God and God's power have been reduced to men and names. But is not person: / is God, and besides that / there is no power in heaven or on earth, for / alone am.

In the presence of this spiritual

realization, the material sense of existence loses its claim to power, just as you have witnessed that with spiritual realization even physical symptoms have disappeared: growths have dissolved; fevers have been dissipated. In other words, physical sense dissolves in the presence of the realization of I as God.

"Be still, and know that I am God." ¹¹ Be still, and then you will see how this divine impulse comes through Be still and let the I, which is Omniscience, Omnipotence, and Omnipresence and needs no help from anyone, come through, and watch harmony established on earth as it is in heaven, and the one world of heaven and earth revealed.

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 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.