

THE CONTEMPLATIVE LIFE

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The Dice of God Are Loaded

During the past one hundred years, the world has learned a great deal about the laws underlying natural phenomena; and because of this increase in knowledge, power heretofore unknown is now being harnessed and utilized. There is another law, however, a far different kind of a law that has been known to the world for thousands of years, although never understood or practiced by any very large segment of the population. If this law could be known and practiced, it would not only set individuals free, but entire communities as well.

There is perhaps no better way to explain this law of life than to quote from Emerson's essay on "Compensation":

There is always some leveling circumstance that puts down the overbearing. . . . Though no checks to a new evil appear, the checks exist, and will appear. . The dice of God are always loaded.

Yes, "the dice of God are always loaded." What a statement! What

tremendous significance can be found in those few words!

Think back to Caesar who governed with an iron hand, to Genghis Khan, to Alexander the Great, and as we come to more modern days, think of the Czars of Russia, think of Mussolini, Hitler, and Stalin. Call to mind the all powerful ones who could not be conquered, who carried everything before them. Think! Go back in history and you will find dozens of other illustrations, and see if you do not agree that "the dice of God are always loaded." Even though at the moment there appears to be nothing to stop the onward march of tyranny, of evil in one form or another, inevitably these checks appear and become manifest.

As Ye Sow

"There is always some leveling circumstance that puts down the overbearing," but Emerson does not state what it is that creates this leveling circumstance. He might have done so, because he knew what it was. It is the law of as ye sow so shall ye reap: whatever you do to another, so it shall be done unto you; whatever you bind will bind you, but whatever you set free will set you free. All life flows out from the center of your being, and all outward circumstances are governed and controlled by this inner law.

The law is very clear: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Of course, the questions inevitably arise: What is meant by sowing to the flesh? What is meant by

sowing to the Spirit? And I might answer them by asking another question: Do you place power in flesh or in effect, or do you place power in an invisible Source?

For example, as you look at world conditions today, ask yourself if you are fearing the power of men. If you are fearing "man, whose breath is in his nostrils," you are sowing to the flesh and will reap corruption. On the other hand, if you are placing your faith or confidence in man, or if you have any belief that there is a man or a group of men who can save this world, you are likewise sowing to the flesh because putting faith in princes -- "man, whose breath is in his nostrils" -- has raised up in the world the greatest betrayers of mankind. Remember that every man who has ever betrayed anyone or anything was able to do so only because he was placed in a position of power by the people themselves, the people whose confidence he had first gained. A person must first be given power before he can betray that power.

Whether we are thinking in terms of national or international affairs or merely our own personal affairs, it all comes down to the fear of what mortal man can do to us, or what effect human circumstances or conditions can have upon us, or what faith we may have that there is a man or group of men who can save us individually or save the world collectively. The effect in either case would be the effect of sowing to the flesh and thereby reaping corruption.

To begin to understand that there is an invisible law operating—the karmic law

of as ye sow so shall ye reap and that that law is operating in consciousness would tend to stop one's fears because it immediately gives the assurance that evil, in and of itself, cannot be perpetuated. Evil, in and of itself, cannot stand. The very moment that we withdraw power from idols, the minute we withdraw power from men or organizations and place that power in the Invisible, we automatically and instantly release ourselves from any evil that men or conditions can do to us. This does not mean that we are able to release the world from evil immediately. No, first we release ourselves, and then, in proportion as we are released, do we bring release to those who come within range of our consciousness.

There Is No Power in the Visible

The Bible tells us that ten righteous men can save a city. So, too, a very small group of individuals who no longer place their confidence in a political party or in some political candidate can change the entire results of an election. That does not mean that they necessarily will elect the particular candidate of their chosen party, but it does mean that those candidates nearest to the level of spiritual integrity will be elected. This would come about only as those who are able to give up their faith and confidence in any man or party realize that there is no power in the visible.

Let me put it this way: In certain areas, votes are controlled by certain interests. For example, in some communities it is believed, and the results would seem to bear it out, that the labor vote controls the election; in some other community,

because the majority of the citizens belong to a certain church it is believed that that will be the decisive factor in the election; in some other area, the industrialists apparently control the votes. It is this very belief that perpetuates the evils of our political life; but actually, the power is not in a ruthless individual or in some pressure group: the power is in the Spirit, and when we withdraw our faith, hope, confidence, or fear and place our entire reliance on the Invisible, "the checks exist, and will appear" for "the dice of God are always loaded."

But these checks do not appear as long as man places his hope, confidence, and reliance on man, or as long as he fears man. They only begin to operate in the lives of those who have come to the realization that Jesus had when he stood before Pilate: "Thou couldst have no power at all against me, except it were given thee from above," for there is no power in the visible form: The power is in the invisible Essence, the substance and law of all form.

For ninety years, now, metaphysical healings have taken place by the very recognition of the truth that power is not in form or effect, that germs do not carry power, that weather and climate do not have power, but that all power is in the Invisible. Those who have been living in that consciousness have avoided, not necessarily all the evils or ills of this world, but perhaps eighty per cent of them, and that is a satisfactory beginning in this very first century of the understanding and application of spiritual laws.

Since everything that takes place in your life or mine has to take place first within our consciousness, it is within our own consciousness that we have to come into an agreement that the law of *as ye sow so shall ye reap* is operating, a law that eventually does put down the overbearing. There is a law you cannot name it, you cannot see it, hear it, taste it, touch it, or smell it, but it exists -- and it has in the end brought down every evil or tyrannical form of government that has ever been set up. It has torn down every person who has gotten out of hand, who has become too big for his breeches, whose head has grown too big for his own hat. Every such person has been brought down to earth, and as you have already seen, during this past generation, it does not take forever!

Somewhere in this world a beginning will have to be made to bring about God's government on earth. You have all witnessed that God's government on earth has not been brought about by praying for it, for of praying there has been no end. Moreover, it can never be brought about on earth by a continuation of the strife that has long existed among churches. God's government will only be brought about in the same way that you can bring about health, supply, and companionship in your own life; and that is not by going out and believing that you are going to get God to do something for you or that some new religion, some new teaching, or holding to some thought is going to bring God into your life; but in the realization that the only real law is a spiritual law and that material and mental laws are not law and operate as law only while there is a belief in them, a

conviction of them, or a hope or faith in them.

In proportion then as you come to see that the things, the conditions, and the persons whom you have feared have had power in your experience only as long as you have permitted them to be power, and that you could bring an end to that at any time that you recognized the Invisible, you will bear witness and be a beholder. If you can look out on this world scene and realize that you have no reason to fear "man, whose breath is in his nostrils," you will have no reason to fear even a thousand united men.

On this point of *unitedness*, do not forget that there have been combinations of men, combinations of states, combinations of countries, and none of them has survived. Every combination has ultimately fallen because strength is not in union: strength is only in oneness; strength is only in the realization of one Being, one Power, one Law.

That is why in this work one individual can become a light. He becomes a light unto his family, unto his community, and if he wishes to dedicate himself to the spiritual life, he can be a light to an entire universe, because it takes only the dedication to a principle not the dedication to man, but the dedication to a principle to live inwardly in the continuous realization:

I need not fear "man, whose breath is in his nostrils," and certainly I must have no faith in man, for I am convinced of an

invisible Life, an invisible Law, and an invisible Being.

The Conviction of God Removes Fear

All that it takes for us to attain freedom from fear is a conviction that there is a God. Whether you believe it or not, there are not many persons who believe that there is a God. When asked, they usually say, "I believe in God," but they really don't. Few persons do. Wherever there is a conviction that there is a God, there is no fear, because the very word itself must signify Omnipotence, Infinity, Eternality, and that would leave nothing to fear. It signifies Omnipresence, and that would instantly remove fear of anything whether appearing as a person, a political party, a group of any kind, or anything else—even an ideology. Who could fear an ideology in the presence of God? Who could fear bombs in the presence of God?

Nothing can ever be power in the presence of God. If this were not true, there would be no God, or God would be on a finite, human, or limited level. This would not be God because the word itself must give to us a feeling of omnipotence, omnipresence, and omniscience, and in that realization, all fear goes, and when the fear has gone, the object of the fear disappears.

Always when fear goes, the object of fear goes, because the object of fear is only fear itself externalized, and there cannot be fear in the presence of a realization of spiritual law. Spiritual law does not overcome other laws. Spiritual law, being infinite and omnipotent, is the only law. What has probably made this

difficult to understand throughout these years is that spiritual law is not evident to human sight, to hearing, taste, touch, or smell, and can be observed only by its effects. It becomes important, therefore, to look back and see how inevitable is the downfall and destruction of whatever is wrong.

"There is always some leveling circumstance that puts down the overbearing." Emerson does not define or explain it. He simply states, "There is always a leveling circumstance" and there is! The leveling circumstance is God, spiritual law, and he rightly concludes that "the dice of God are always loaded."

Effects of the Evolutionary Process at Work in Consciousness

If you have sufficient discernment to see how the world has improved in the last fifty, sixty, or seventy years and how much permanent good has come into this world in the area of man's relationship with man, and in nations' relationships with nations, you would realize how close we are to the end of all national and international disputes -- not to the differences existing among nations, because that can never be.

As long as we are human beings, in certain minor areas of human activity, there will always be differences of opinion and differences of interest, but look about you and observe the changes that have come into this world already in commercial and international relationships, and you will see that in the overall picture there has been a gradual elimination of many of the evils

that existed years ago and there has also been a gradual coming into focus of more harmonious relationships on a permanent basis. We are now probably witnessing an end to these overbearing peoples or nations as the adjustment is being made to eliminate some of the evils that have existed for the past two or three hundred years.

Undoubtedly, evolution is doing its work. Undoubtedly, this silent Infinite Invisible is operating in human consciousness, bringing about changes. We are now really going through a period of adjustment as gradually many evils are disappearing. But we can hasten the day, not only for ourselves individually -- which is not of too great importance except that what occurs in our consciousness affects the demonstration of the entire world but for the world by the overcoming of our fear through the realization of the Infinite Invisible, which is a Presence and a Power that is overturning and overturning "until he come whose right it is." There is an Invisible.

You would be surprised what a great contribution you could make to the world by not going out into the world to fight these so called evils, but by having additional periods of meditation for the realization of the impotency and impersonal nature of these evils. Instead of fighting men, fighting churches or political parties, sit home and realize the powerless nature of these. Let others do the fighting, and let them discover, as people did in ancient days, that the enemy fights and destroys itself. It does, if only we do not

enter the battle, but sit on the sidelines in the realization of the impotence of those who appear to be the overbearing.

Since this work began, the major premise has always been the realization that there is an Invisible an Infinite Invisible and through that realization I personally have been able to withdraw from the battles of the world. I have been able to withdraw from the battle of earning a living, of competing, and even the battle which might be involved in carrying this Message out to the world. But there is no battle connected with this Message: no proselyting, no fighting, no arguing. There is only an inner realization that the might of the world is invisible and not only invisible, but that it is good and then comes a relaxing from either physical or mental fighting to give It the opportunity to come forth into expression; whereas to engage in might or power, physical might or mental power, is to ignore the greatest Force there is in life: the greatest Power, the All power, the only Power, and that which is the real Power.

All this has been misunderstood because the same words have different meanings for different persons. When Gandhi spoke of nonresistance, the world thought that he meant doing nothing, but he did not mean anything of the sort, as we well know by the results of that nonresistance. It was not through doing nothing that the freedom of India was brought about. Gandhi was not doing nothing: he was doing something so constructive that it did what all the years of struggling and fighting never had been able to accomplish.

So it is. The United States had a Civil War that was supposed to have freed the Negro. It never really did. Only now are Negroes finding their freedom in this country. They were not freed through a war; they could be freed only through the evolution of consciousness. The freedom they gained from the Civil War was the freedom from being sold on a block; but aside from that, they were kept in somewhat the same state of slavery they had struggled against before the War between the States: work from sunup to sundown with little or no remuneration. The Civil War did not change that condition. Evolution, the operation of the Invisible, led the Negro step by step until now at last he is coming into a greater measure of freedom.

So it has been for years. Wars have never accomplished any good purpose, but there is a silent, invisible Force operating and performing Its function of freedom: freedom, abundance, literacy, and all those things that we know to be necessary and good.

Give Up Fear and Faith and Attain Grace

No one can define that in which he has faith: he can only feel that there is an Invisible. I feel and see It as I look out into the trees in Hawaii, seeing them one day without coconuts, and a few days or weeks later with coconuts, wondering why and how this is possible and then realizing that there is an invisible Power overcoming gravity, overcoming resistance, and bringing forth almost from a nothingness

something appearing outwardly as very solid form. You, too, can see it in your gardens as you watch your bushes without flowers one day and then in a short time laden with blossoms, and realize that there is an Invisible Operating, bringing forth after Its own image and likeness.

To fear man, circumstances, or conditions is to worship idols. So also to have faith in men is to make idols. But to understand that there is a spiritual Invisible, a divine Law in operation, a Love, a Life, a Presence, a Power, and then to rest back and let It function without the use of physical or mental force: this is the Grace that brings about the changes in our human experience; this is the power of Grace coming into expression.

What is this Grace of which we speak? It cannot be defined. It is not something earned or won; It has to be felt. The power of Grace is the power of the Invisible. It is something we bring into expression by the withdrawal of fear of, and faith in, "man, whose breath is in his nostrils," and then when there is no longer fear or faith, the power of Grace can come into expression and bring forth everything and everyone needed in our experience.

Except to students who have studied for a long while, it is not possible to explain Grace, because Grace actually is the operation of a law that can function only in the consciousness of those who have put up the sword, and who have also laid aside their faith in man, in documents, in unions, or in unitedness. For some this is too difficult because

they must know the how, the why, and the wherefore of everything, and it is hopeless to expect these persons to understand anything as intangible as Grace until they have come to a place of rising above that which can be explained through reason.

I know less about the workings of the Spirit than perhaps anybody else in the world because I know nothing about it. I only know this: It works! However It works, It works when there is no fear and even when there is no faith: when there is not even faith in right thinking, not even faith in holding a right thought, not even faith that God can do something, when there is just no fear and no faith, but only the realization of a divine Grace. Man has blocked Grace from operating because of his fears and his faith. He fears effect or he has faith in effect, and that is the one thing that blocks the operation of the Invisible in his experience.

You can watch how this functions because if you lose only a little of your faith in human reliances—men, churches, or political parties if you lose only a little fear of some alien ideology and if you lose only a little faith in the people and things in which you have heretofore had faith and rest in the Invisible, you will see right from the beginning how some measure of change begins to take place in your experience.

None of us has attained full and complete freedom for the simple reason that we cannot attain full and complete release from fear and faith. The reason is that neither this fear nor this faith is

personal. It is a universal miasma, a universal hypnotism, and as much as we might individually overcome it, there still will be enough of the universal operating so that, as I said before, even the most dedicated find that they are not one hundred per cent free from the sins and diseases of the world, although many of them attain a measure of freedom. The full and complete freedom can only come as the degree of universal fear and faith is lessened. You would be surprised if you could experience the simplicity of achieving meditation, once you have neither fear nor faith.

You would be surprised how easy it is to settle back into a meditation when you have nothing and nobody to fear, and when you are not looking even to a God with faith, when you can settle back in the complete realization of IS. "The Lord is my shepherd" —I shall not fear. "The Lord is my shepherd." The Infinite Invisible is, and It is operating. Because I know this, I find it easier to accept Emerson's statement that "the dice of God are always loaded," and to let God and his loaded dice take the responsibility for governing the world.

We owe a great debt to Emerson -- greater than we know, and this is one debt for which I will give him a little extra handshake when I meet him: "The dice of God are always loaded." Isn't it comforting to realize that the overbearing are brought down, individually and collectively?

The minute you can go into meditation realizing that you are not going there to get anything, nor to get any power, that

there is nothing you need, for whatever is in the Invisible already is, instantly you are free from human thought, and you can settle down into a tabernacling and an inner communion. Watch and see if it is not true that the only thing that interferes with your attainment of meditation is that either good or evil will come into your mind, either the desire to get rid of evil or to get good, and that can only be overcome through the realization of this Invisible.

You could throw every worry aside and never again know a sleepless night . . . in the conviction that there is nothing good or evil in and of itself. . . .

What creates and perpetuates humanhood is the pairs of opposites—the belief that flowers are good but that weeds are evil, the belief that robins are good but the bugs on the rosebushes are evil. If, however, we neither gloss over some evil appearance as good, which is merely an old metaphysical cliché, nor judge it bad, but recognize that all that exists is pure Soul, infinitely expressing Itself, eventually even the bugs on the rosebushes find their rightful place where they cannot perform any destructive function. Even the so-called evil people of the world begin to serve a good purpose -- they do, or they are removed from positions where they can work their purposes.

We are approaching a period in the world in which evil will find no room for expression in people, thoughts, and things. It will be crowded right off the earth, because the earth will be so full of the knowledge of this principle of one power that evil will have no channel

through which to function. It will be lopped off as fast as it shows its head by this invisible spiritual power that permeates consciousness.

Nothing shall by any manner or means harm you, and not a thing in the world is going to do good for you. Being still will not do it, being noisy will not prevent it: it is a matter of realization. Is there an Invisible, and is the karmic law inevitable? As ye sow, so shall ye reap! Then, let the evil doers do their sowing: they will do their reaping, and some day awaken.

ACROSS THE DESK

That The Infinite Way is reaching human consciousness through many streams you already know. It remains only for me to remind you that the healing consciousness is developed through the understanding and practice of specific principles which have been revealed to us and which are proving themselves over and over again.

For serious study, please take the chapter "Breaking the Fetters That Bind You," from *The Infinite Way Letters of 1958* and work diligently with this material every day for at least a month, and then watch as new experiences unfold.

E I G H T

Contemplation Develops the Beholder

Many times the young student is likely to believe that the spiritual or contemplative way of life is a life without discipline, but the very opposite of this is true, because there is no life that requires greater discipline than does the spiritual life.

Life, as it is lived by most persons, is more or less undisciplined because little or no attempt is made by the individual to control the nature of his thinking. He is prone to accept everything that he sees or hears, usually rejoicing over what he thinks is good and moaning over what he believes to be evil, so that seldom does anyone ask himself, "Is this as good as it appears to be?" or, "Is this as evil as it appears to be?" Rather are appearances accepted in accordance with human judgment. In the spiritual way of life, however, that cannot be done because the entire spiritual life is based on the rejection of appearances.

Judge Not After Appearances

Commonly accepted metaphysics today teaches the rejection and denial of the appearance of evil and the realization of its unreal nature. But in the truly spiritual life, we have to go beyond merely rejecting evil as error because we also have to deny reality to that which appears as good; we have to unsee the

humanly good appearances to the same degree that we unsee the humanly evil ones. Spiritually discerned, there is neither good nor evil, and it is on this premise that the entire spiritual universe is built. The discipline on this path lies in rejecting every appearance, whether it is good or evil, in the realization that whatever it is that is of God is invisible to the human senses.

"Why callest thou me good? there is none good but one, that is, God. . . Neither do I condemn thee." In other words, there is no sitting in judgment on what appears to be evil, but neither is there any acceptance of the appearance of good: there is a recognition that the only real is the Invisible—the spiritual and that is something that cannot be seen with the eyes, nor heard with the ears.

Under the old metaphysics, if we were confronted with an appearance and judged it to be evil, we immediately had to resist it: overcome, destroy, or remove it. If, on the other hand, we were confronted with an appearance of human good, we accepted it and rejoiced over it. The danger in this procedure, however, is that the very thing that appears to be good may, in and of itself, be evil, or may change to evil, or its effect upon one may be of an evil nature.

A very good illustration of this is that nearly everybody would agree that having a million dollars—earning or inheriting it -- is good, and yet the acquisition of a million dollars has proved to be the ruination of many persons. It has changed their nature

and made them grasping because, when some persons who have had little or nothing and who have always been free and joyous in sharing that little acquire more than they have been accustomed to having, many of them begin to hoard and grasp it and lay it up for a rainy day, fearing to spend it, so that what would appear to have been good has turned out to be evil for them.

In the human picture practically everyone, almost without exception, rejoices at a birth and sorrows at a death. Nevertheless, more trouble has been caused in the world by birth than ever has been caused by death. So, if we were to judge from human appearances, we would be struck by the tragedies that take place as a result of birth, despite all the rejoicing, and by the uselessness and futility of much of the sorrowing at death.

These are extreme illustrations of how unwise it is to judge of good or evil. Spiritually, however, judging as to good or evil goes far beyond being unwise. In a spiritual sense, it is absolutely wrong because there is a Power that is within each and every one of us, and this Power has as its function the creating, maintaining, and sustaining of harmony in our existence, and when for any reason harmony is apparently taken from our lives, its function is to restore it.

Living as a Witness to the Activity of God

This Power or Principle is illustrated fully in the experience of Jesus Christ as narrated in the four Gospels. Jesus

clearly revealed that his function was to heal the sick, raise the dead, feed the hungry, and forgive the sinner. Always he said, "I can of mine own self do nothing. . . . the Father that dwelleth in me, he doeth the works." He always bore witness to the presence of God. In every one of the miracles performed by the Master, there was the denial of self and the glorification of the Father. Always it was, "I of my own self am doing nothing, for I of my own self am nothing. If I speak of myself, I bear witness to a lie. Therefore, it is not I who am good, it is not I who do the healing: I am but bearing witness to the presence and power of God."

How can we bear witness to this Power except by being still? If we do otherwise, we can no longer say that we are doing nothing or that we are nothing. We have become something the moment we do something. Therefore, when we are confronted with appearances—whether the appearance is called good or evil -- we are being confronted with a human appearance, and if we would bear witness to the presence of God, we must do nothing, we must think nothing, and we must have no judgment. I am sure that you will not confuse this with an ignoring of our life's work, nor as a lazy do-nothing attitude, but you will understand this to be a disciplined withholding of judging as to good or evil and an attitude of expectancy -- as of listening within. Be sure that you understand the significance of this attitude.

In order to make ourselves nothing, we must immediately realize within ourselves, "There is neither good nor

evil: there is only God." Then, as we look out at the erroneous appearance with no judgment, there truly is neither good nor evil: there is only the presence of God, and now the Father within can perform Its function, and Its function is to dissolve the appearance and reveal God's glory -- reveal Its own being.

Even though to our sense a healing appears, it is not really a healing: it is the dissolving of the material picture, and the bringing to visibility of the spiritual one. There is only one way in which that can be done, and that is to withhold judgment as to good or evil, and then let the Father within do the work. Then, and then only, can we truthfully feel that we have had nothing to do with the demonstration except to bear witness to God in action.

This reminds me of a woman who was healed of a disease that had been pronounced incurable, and her husband, out of deep gratitude, went to the practitioner and offered him a check as a token of appreciation. When he began to express his gratitude, the practitioner said, "Oh, I didn't do it -- God did it," at which the man put the check back in his pocket and replied, "Oh, well, then I don't owe you anything. I'll give the check to God."

As a matter of fact, insofar as the healing was concerned, the practitioner was right, but the husband was also right. The practitioner had not brought about the healing: he had merely borne witness to God in action, so therefore there was no money due because of the healing. Where the husband was wrong was that he should have known that if

the practitioner had not been available and had not been able to bear witness to God's grace, there would have been no healing. If the practitioner had been dependent for his livelihood on hanging telephone wires, tending furnaces, or whatever else his job might have been, he perhaps might not have been able to live in the Spirit and to bear witness to God when called upon. Giving him money, therefore, was not for the healing. It was merely to enable him to be free of other obligations so that he could keep his consciousness clear and free of entanglements and could always be in the Spirit to bear witness to Its activity.

When you witness healing works, always remember what it is you are witnessing. You are not witnessing the power of an individual, for an individual has no such power: you are merely witnessing an individual who is keeping himself free of the appearance world and maintaining himself in a consciousness of no judgment, so that the grace of God can come through, because the grace of God cannot come through the human mind. And what is the human mind but anybody's mind that is still indoctrinated with the belief in two powers?

Discipline in the Contemplative Life

Regardless of how much knowledge of truth a person may have, no matter how many years he may have studied truth, he may still have no healing power. It is not how many statements of truth a person knows intellectually, or can declare. Healing power has to do with the degree of the actual awareness and

conviction attained of the nonpower of appearances. It is for this reason that the spiritual path is a path of discipline, and every disciple or student must begin at some moment in his career to withhold judgment.

In proportion as this consciousness of no judgment is attained, the appearances in this world automatically change as they touch your consciousness. This is because your consciousness is not reacting to good or to evil, and is, therefore, able to pierce the veil of illusion, even the veil of good illusion, and see that there is nothing to fear and nothing to gloat about because what you are seeing is not the spiritual creation, but a finite concept of it, sometimes good and sometimes bad, sometimes rich and sometimes poor, sometimes healthy and sometimes sick, sometimes alive and sometimes dead. But none of that is true of God's kingdom.

The Master's statement, "My kingdom is not of this world," helps us to discipline ourselves. Instantly we shut out everything that we see or hear, realizing that that is *this world*, but it is not My kingdom, the Christ kingdom, the spiritual kingdom; and therefore, we neither love, hate, nor fear it. Think of the discipline involved in refraining from all attempts to change the appearance when we are in the midst of what seems to be a problem for ourselves or another. Think, think of any discordant appearance that you have ever seen, heard, tasted, touched, or smelled; see the discipline that is necessary to refrain from attempting to alter, change, or do something about it; and then be

convinced and know, "My kingdom -- the place where I live, move, and have my being -- is not of this world. Therefore, have nothing to do about this world except to know that it is not of My kingdom."

As we withdraw judgment -- which means to withdraw our hate, fear, or love of the appearance -- it is then that this Invisible, the Spirit of God, which is in us, can immediately go to work to change the appearance.

Self Preservation Is the Dominant Note in Human Experience

When the disciples were afraid because of the storm at sea, they awakened the Master, but he did not attempt to stop the storm by praying to God because he knew that he was being faced with an illusory appearance. He merely "rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." What the disciples were seeing was something more than a storm: they were probably not aware of it, but they were seeing a selfhood apart from God, and above all they may have been afraid that they were going to lose their lives.

The disciples, seized as they were by fear, were responding as most people do to that first law of nature, the law of self-preservation. In the human picture, that law (if we can dignify it by the name of law) is responsible for most of the evil that is in the world. A person would not steal if it were not that he is trying to preserve his personal and human sense of life. He is hoping to keep himself from starving or from being a failure, and he

is staving off lack and limitation. In short, he is preserving his own human sense of identity.

What but self preservation lies behind every war? Men call it patriotism because they claim that wars are fought to preserve the nation, but a nation is only a group of individuals, so in the final analysis it is the preservation and perpetuation of themselves, of their human lives and human supply, that induces them to enter into a war. The horror of it is, however, that people are always willing to sacrifice and send their children off to get killed, as long as they can stay home and be saved. Children are not as important to most people as they themselves are. The children must go off and get killed or wounded or demented so that others can stay home and have abundance.

In the storm, then, the disciples were not really afraid of the storm. What difference would a storm have made to them, if they had not believed that their lives were in danger? Who cares whether the wind is forty or a hundred miles an hour, if there is no danger to one's life or limb? It is only while there is fear of the loss of life that anybody cares whether the storm rages or ceases.

Many of us would be able to attain our release from the world of cause and effect, that is, from the world of appearances, if only we could bring to bear upon the situation that great assurance of the Master, "It is I; be not afraid." To know this truth would immediately divest us of any judgment as to the nature of the appearance.

"It is I; be not afraid" —I, God, is the only life; I, God, is the life of individual being, and that Life cannot be lost and It cannot be destroyed. Let the storm do what it will. I cannot fear.

Similarly, who cares how many germs there are in the world, unless we can be made to believe that germs can destroy our life? Ah! That sets up an antagonism in us, and we are going out now to wipe all the germs off the face of the earth. Why? What have we against germs? Nothing! Except that they threaten destruction to our own lives, or our own health!

But suppose we came to the realization that our life is indestructible, that neither life nor death can separate us from God? Now what difference would germs make? And in that realization, the battle against error that particular form of error would cease, and none of these things would move us:

"None of these things move me." My life is God; my life is in God; my life is with God; and neither life nor death can separate me from God.

In that realization, death itself has no longer any fears or terrors. No one can possibly fear death once he realizes that neither death nor life can separate him from the Life that he is, the Life that is his being.

The Detachment of a Beholder

If we accept the Master's statement, "My kingdom is not of this world," we do

not have to fight, remove, or overcome anything in the external world:

"It is I; be not afraid." I am the life of you; I, God, the Spirit of God in you is your life, your being, and the substance of your body.

When we are no longer afraid of anything in the external world, then we automatically arrive at a state of consciousness that no longer concerns itself with the good appearances or fears the evil appearances, but looks out at them with a sense of detachment as an onlooker or a beholder, with no interest in changing, improving, or destroying them: with just the attitude of a beholder.

In this attitude of a beholder, our personal mental powers come to a stop, and it is as if we were watching a sunrise or a sunset. Nobody in his right mind believes that he can hasten the rising of the sun or its setting, or that he can increase its beauty. Therefore, in watching a sunrise or a sunset, we become completely the beholder, watching nature at work, watching God at work. We never enter into the picture, never seek to change, remove, destroy, or attempt to improve it in any way. As a beholder, we are always in the absolute center of our own being; and as a beholder, we can truthfully say, "What a beautiful sunset," or, "What a beautiful sunrise God is bringing about."

If we were in an art gallery, standing before the works of the great masters, we would be beholders because all that we would be trying to do would be to draw from the picture what the artist had

placed there. We do not try to improve the picture; we do not try to destroy it: all that we seek to do is to draw forth from the picture what the artist has created and placed there for our enjoyment. We do not enter the picture: we behold it if we enter anything, it would be the consciousness of the artist to behold exactly what he beheld because we are now of one consciousness—one mind.

When we hear a symphony, we do not enter the symphony: We stand off as a beholder, this time listening, listening to what the composer had in mind. We are not trying to improve his work, nor are we trying to destroy it: we are merely trying to understand it. Even if it sounds like bad music to us—unpleasant, discordant, or offbeat -- we still do not try to change it: We stand still, without judgment, trying to grasp what the composer had in mind, and it would not be surprising if eventually we found ourselves right inside the consciousness of that composer, hearing the music as he heard it when he put it on paper. Then we would have the same understanding of it that he had.

So it is that God created this universe and all that is therein, and it is good! To our finite sense, however, we see some of this universe as evil and some of it as good, and strangely enough, the man right beside us may be seeing what we call good as evil; what we see as evil he may be seeing as good; so therefore, we cannot be seeing this universe the way God made it. We are seeing it through our ignorance of God, our lack of God awareness, just as we might see a painting or hear music and because of

our ignorance be unable to discern what the artist or the composer had in mind.

As we look out at this world of appearances without judgment, it is as if we were realizing that God's Spirit made all that is, and made it spiritual, and in that realization we now behold a spiritual universe, even though at the moment we do not understand or see it the way the Grand Architect of the universe created it. We cannot see through the eyes of Him who designed and formed this universe while we are looking out of human eyes, but by looking at this world without judgment, it is as if we were trying to see what God created, as God sees it, in other words, entering into the consciousness of God.

The only way we can do that is to withhold judgment and be still, seeing neither good nor evil, being a beholder, and letting the Father present the picture to us. We just bear witness; we just behold but not with the idea of healing anyone, not with the idea of improving or enriching anyone merely with the idea of beholding the picture as God made it and as God sees it.

Withhold Judgment as to Good or Evil

The only way that the mind of God can be consciously expressed through us is when we are withholding human judgment as to good or evil and letting ourselves be beholders, and then the Spirit of God lives in and through us, changing the picture from what it seems to be, and revealing to us that which was always there, even though finite sense could not discern it.

Flowers, beautiful and colorful as they are, actually have no color. We are not seeing the flowers as they are, because color does not exist. There are light waves, and when they strike our eyes, we interpret the rate of their vibration as color. A certain vibration is interpreted as red, another as purple, and another as blue. It is color only when it touches our eyesight, and if our eyesight is not accurate, we may see one color as red, whereas another person may see it as quite a different color.

It is the same with sound. If, in a forest, the largest tree were to topple over, there would never be a sound heard in that forest because no sound is taking place. There are invisible sound waves set up by the falling tree, but the silence is absolute and complete until it touches an eardrum. Those sound waves must touch an eardrum before there can be any sound, and if they touched an impaired eardrum, there would still be no sound, no matter how loud the sound might seem to be to you.

We are always judging by the limitation of our finite senses. We are not seeing this world as it is: we are seeing this world as our mind interprets it. In some parts of the world, people go about naked, and in that kind of a civilization nobody thinks there is anything wrong about it. The fact is that being clothed or unclothed is a concept of life that has evolved, not life itself. The Father said, "Who told thee that thou wast naked?"

As we live the life of contemplation, therefore, we find ourselves gradually withdrawing judgment from

appearances, and when we see, or when we are told about erroneous appearances, we do not react to them, and they do not register in our consciousness, and, as far as they are concerned, our mind is a blank. We have no desire to change, alter, or improve the appearance presented to us: we are just beholders waiting for God to reveal it to us as it is.

"Awake Thou That Sleepest"

"I shall be satisfied, when I awake, with thy likeness." A spiritually awakened person is completely satisfied with the people of this world because he knows them as they really are, and even though he sees the discords and problems that they are experiencing, he also knows that these are no part of their real being, but only a part of that educated sense which is trying to preserve an already immortal life, or trying to get more supply for one who is, and always has been, joint heir with Christ in God. Therefore, he looks with compassion on those whom he knows are in ignorance of their true identity or those who do not understand the nature of God's world.

Suppose you come to the realization that "I and my Father are one," that the life of God is your individual life and therefore your life is indestructible, and that neither life nor death can ever separate you from God, which is life eternal and immortal. Now you begin to lose your fear of death, you begin to lose your fear of the burglar with a gun in his hand because you know that you have no life to lose. No longer do you fear for your life. Your life is now

recognized as God—indestructible, immortal, and eternal. Death? Even death cannot separate you from God.

"Awake thou that sleepest," and learn that God is your life. Neither life nor death can take your life from you. Life goes on whether you live in the East or the West; it goes on whether you live in this house or that house; it goes on whether you are young or old, or even whether you have gone into the realm beyond. Life is a continuous experience because life is God, and God is life.

The Contemplative Life Brings a Consciousness of Life as Indestructible

Through the contemplative life, you come to a whole new state of consciousness in which, while you are still aware that there are evils in the world, no longer do you sit in judgment on them or condemn them, no longer do you misunderstand them. Now you have compassion because you understand why they are taking place. Furthermore, you know that they must continue to take place in each person's experience until he is awakened.

When an individual is awakened to the fact that life is indestructible, immortal, and eternal, he cannot fear death; and once he no longer fears death, he cannot know death. No one can experience anything that is not a part of his consciousness, and when death is no longer a part of consciousness, he cannot die.

Leave this scene? Yes! Yes! That is like a bouquet of flowers. In a few days the form of the flowers will perish, but not their life. The life will go on and be manifested in other forms of the same kind of flowers, and it will be the same life. It will not be a different life. The life that is in a bouquet of roses today or the life that was in roses ten thousand years ago is the same life.

Your life and your identity and your consciousness will still be here ten thousand years from now, but in a different form. You will not be gone: only your form will change. That this is true is evidenced by the fact that when you came into this world, you weighed six, seven, eight, nine, or ten pounds, but that form has been changing ever since. Even the form of the organs of the body has changed. Organs not developed when we were born have developed and matured, and some of these at a certain age stop functioning, but we go on just the same: there is no change in us. We are the same person, the same life, the same consciousness, despite the changes that take place in our bodies. The child body is not that of the adult body, and the body of the aged is not the same as the body of the adult; but the individual is the same, the life is the same, the Soul is the same, the consciousness is the same. Only the outer form changes.

So it will be that, unless I am lifted out of this life, I will be here a thousand years from now, even though the form may be different. As a matter of fact, the sex could be different, and the reason is that I—and this applies to every one of us—has no sex. Once you become aware of

the / that you are, you will find It completely independent of body and completely independent of sex, manifesting as either sex, even though it will still be I. That is because / is spiritual; I is one with God; / is of the nature of God. Therefore, I is without finite form, yet I can manifest as, in, or through finite form. When you have realized that, the sting of death leaves you because you will know then that you are I, and I will always be your state of consciousness, except that you will progressively elevate until there is nothing finite left.

That / is the secret of the transcendental life. With the realization, "It is I; be not afraid," and that that I is God, all fear goes, all judgment, all condemnation, and then even as you look out upon the world and witness the discords that hold mankind in bondage, the feeling is there: "Just think, if the people of this world could awaken to their true identity!" and that is all there is to it. They are not evil; they are not bad: They are just fulfilling the law of self preservation, and so we do not sit in judgment on them because we have done the same thing.

"It Is I; Be Not Afraid"

When we throw a bomb at somebody else an atomic bomb or a bomb of hatred or gossip—or if we kill in self defense, we are doing just what the world is doing: we are operating from the standpoint of the law of self preservation, and the self we are trying to preserve is a finite sense of self that has no contact with God. That is why we are trying to save it. If we understood

our true identity as one with God, we would not have to try to save it. God can govern and care for His own universe.

In the face of danger, we withdraw judgment and realize, "Whatever is real is God maintained and God sustained. Whatever is real is of God, and it is permanent and eternal. I do not have to lift my finger to save it, to preserve it, or to do anything about it. I merely have to behold God in action." We must sit, not in judgment but completely without judgment, in the realization that this is God's universe.

"It is I; be not afraid. . . My kingdom is not of this world" --My kingdom is intact. All that God has joined together, no man can put asunder. My Father's life and my life are one; therefore my life cannot be put asunder by sin, by disease, by lack, by death, by war, or by any other means. Nothing can put asunder my life, because my life is joined to God's life: it is one with God: God maintains my life eternally, immortally, and neither life nor death can separate life from itself or change that relationship.

In the face of danger of any nature, we stand by without judgment and bear witness to God. Then afterward, when the harmony has been restored and safety and security realized, we can repeat with the Master, "I of my own self did nothing. The Father within me did the work." Now, of course, there was one thing we did that was very important and very difficult, and that was to come to the place of being a beholder. The discipline of the spiritual path consists of the ability to discipline one's self so as not to see a picture that has to be

changed, altered, improved, or removed, and the vision to look out at the pictures this world presents with this conviction, "It is I; be not afraid," and then stand still and bear witness while God brings about the transformation of the visible scene.

"It is I; be not afraid. . . My kingdom is not of this world. . . Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" These are the three scriptural passages that have been the foundation of my healing work ever since the early 1930's. Before that, I was doing healing work, but without knowing why or how, or what the principle was. It was, you might say, just a gift of God. But in the early 1930's, I was given the revelation of those three statements.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Do not try to change man, improve him, or heal him, and certainly do not judge or condemn him: take no account of him. In other words, be still!

Then came, "My kingdom is not of this world." Therefore, do not judge by the appearance of this world, because in My kingdom, harmony is. My kingdom is a spiritual kingdom, and heaven is established even on earth as it is in heaven. Again you cease from all attempts to change, improve, heal, or reform.

The secret of the success that I have had in my work in prisons is in going to the prison without any desire to reform anybody, not blinding myself to the fact

that humanly these men and women were not living up to a spiritual standard, but realizing that whatever they had done had been done because of the urgency of the law of self preservation, because of ignorance of their true identity. Therefore, there was no more condemnation for them than a schoolteacher has for a student who comes to learn. He knows in advance that his student does not know what he is going to learn from the teacher, but he does not condemn the student for that. He recognizes that the student is ignorant and he is going to change that ignorance by imparting knowledge.

So it is that when I have gone into prisons, I have not condemned or judged: I have realized, "Here are people in ignorance of the fact that God is their life, and that they do not have to sustain it. God is their supply, and they do not have to get supply. They are joint heirs with Christ in God." So my work has been to enlighten them as to their true identity because once they know that, their whole nature will be changed.

As human beings, there is not one of us without sin, whether in the act of commission or in the act of desiring. We are transformed in only one way: by coming into the awareness of our true identity, and then learning to be still and knowing that "I am God," and that because I is God, that I governs Its own universe; It maintains it and It sustains it. In fact, that I is the bread and the meat, and the wine, and the water unto Its creation; and therefore, each one of us has I, each one of us has in the midst of him, closer than breathing, that which the Master says is the mission of

the Father within, that which heals, saves, redeems, resurrects, and feeds. That I, each one of us has, and It is the Christ. In the awareness of that I, we become beholders of the Christ in action, and as beholders of the Christ in action, we are able to pierce the veil of illusion, and then instead of seeing the ugly picture that the human mind has drawn, we begin to see reality.

ACROSS THE DESK

Today, world news holds the spotlight wherever one travels, and wherever there is world news, there is fear and anxiety. The past centuries in which this world has lived without spiritual intercession have made men lose their hope that God can save, but the century that has brought forth great spiritual healing ministries will also reveal the nature and activity of spiritual power in the wider affairs of mankind.

In the minds of most persons concerned with the major problems of the world today, as always, the great desire is for victory. Capitalism seeks a victory over communism and vice versa; trade unions want more and greater victories over the very source of their incomes, while on the other hand there are still some unenlightened capitalists with dreams of victories over labor.

Neither the Republican Party nor the Democratic Party, Labour or Conservative, Socialist or Liberal wants the peace and prosperity of nations but rather victory over each other.

Who but the blind can believe that the United States, England, and France,

and their allies won the First and Second World Wars? Look over the list of all of them, and ask, "What price victory?" And yet the life blood and wealth of all nations continue to be spent in seeking still another victory. But to turn now to spiritual power for victory would be to revert to the pagan teachings of the pre Christian era.

Does your vision open to a greater scene than victorious armies marching into civilians' homes and hospitals? Can you envision something better than medals for mass slaughter? Will your vision carry you to greater heights than the alternatives of one kind of material force as against another?

Withdraw your gaze from the picture that materialism would paint for you; turn within and see what promise you find as your gaze travels from the scene without to the Kingdom within. What vision do you see when the word victory is dropped from thought?

When victory is no longer your goal, spiritual power will reveal itself to you.

N I N E

Daily Preparation for Spiritual Living

The young student the beginning student—should realize that there are specific principles that constitute the message of The Infinite Way. If these principles are not understood and practiced, The Infinite Way remains in the category of a philosophy, just an

interesting approach to life, something to read about and then put on the shelf. But that is in no sense what The Infinite Way is. The Infinite Way is a living experience, practical for use in everyday life.

It has been said many times, and claimed by many persons, that the teaching of Jesus Christ is so impractical that it could not possibly be adapted to our modern way of life. This seems strange when we remember that, according to biblical accounts, this so called impractical way of life healed the sick, raised the dead, provided supply for those who needed it, stilled the storm, and brought peace where there had been discord. This way of life has been called impractical, and yet nothing in the religious history of the world has ever been quite so practical as was Jesus' teaching. It was difficult, but it was practical. And so in these modern days, we, too, will find that living as, the Master taught is difficult, but also that it is practical.

The fact that a religious teaching can bring about the healing of physical and mental ills, that it can lead to an increased sense of supply and can provide safety and security, that it can bring an inner peace and a release from the world's major problems, and even some solution to these problems, warrants calling that teaching practical.

Students Must Never Advance Beyond the Principles

Although The Infinite Way is one of the most practical of teachings, it is difficult for the beginner because there must be

an understanding of the basic principles, and then there must be a practice of them until the student develops an actual consciousness which makes it possible to let go of any strenuous attempts to make these principles effective and demonstrable.

The Infinite Way is difficult for advanced students also, but for a different reason. They often forget that the only reason they can be considered advanced students is that they know and practice the basic principles making up the message of The Infinite Way. There is a temptation on the part of some of them, however, to be so far advanced that they attempt to advance beyond the principles, and that is when they experience trouble. In the practice and living of The Infinite Way, I have found that it is impossible to advance beyond the stage of the beginner; it is impossible to advance beyond the understanding and practice of the original, basic principles, and those who feel that they can outgrow these, or that they have gone beyond them, merely succeed in advancing themselves out of The Infinite Way and its practice.

The infinite Way consists of two basic principles that set it apart from other teachings. First of all, an actual consciousness Of the presence of God must be attained because otherwise the teaching remains only in the realm of mental discussion, theory, belief, or knowledge. As long as a student is merely in intellectual agreement with or has a liking for the principles, he has Made no substantial progress on the way. He is nowhere at all Until he has

actually attained some measure of realization of the Presence.

Let me explain it this way: There is an invisible, transcendental Presence, and that means that right where you are, closer to you than breathing, there is this spiritual, invisible, transcendental Presence, there is an actual Spirit, called the Spirit of God, or the Christ, which is only another term for the individualization of the Spirit of God in man.

When Is a Spiritual Experience a Real Experience?

There is this Presence, and it is within you, and you do not have to go to mountains or temples to find it. You can find it sitting in your own home, in a public library, or in any church Where there is quiet and peace. Wherever you are, it is literally true that "the place whereon thou standest is holy ground," and therefore, wherever you are, you can attain the actual experience of this Presence that is within you. Not only you can, but as an Infinite Way student, you must. You must attain the awareness, the actual feeling, the actual realization of a divine Presence within you. You will not be able to analyze or dissect It; you will not be able to explain It to your friends or relatives. It is folly even to try to explain It to your self: it is enough that you can experience It, and then, because of the fruitage of that experience, you will recognize its validity.

There are many, of course, who read about spiritual experiences in the religious literature of the world who

delude themselves into believing that they are experiencing the Presence, whereas they are having nothing more nor less than an emotional jag. The religious literature of the world is replete with accounts of persons who are victims of self hypnosis, who write the most graphic accounts of experiences that are but figments of their imagination, and we who read cannot but question the veracity of some of these stories, feeling within that this has not been a truly spiritual experience. Why do we have such a reaction? Why do we feel this way? Because we observe that there is no practical fruitage resulting from it: there is no peace attained, no harmony or health. None of the experiences of healing and regeneration that have come to the world through the revelation of Jesus Christ come to those who attempt to live permanently on "cloud nine," but fail to keep their feet on the ground.

Those who do attain the experience of the Christ find that it immediately results in setting them free -- free from concern. Problems may linger for quite a while, or they may come and then go, and this is the normal, natural experience in life until, through the continued realization of spiritual identity, spiritual life, and spiritual law, one comes to the place described by the Master as the overcoming of the world. But let us not believe that he uttered those words during the first month of his ministry, because even after he was functioning as a rabbi and actively engaged in the spiritual ministry, even after he was performing some of the miracles described in Scripture, Jesus still had to face the three temptations in the

wilderness; and they were serious temptations, as serious as any we will ever experience.

Evolving States of Consciousness

All life is a process of evolution. If we study history, we find that we have been slowly evolving from the state of consciousness of the cave man, from the "eye for an eye and a tooth for tooth" age, from the horrors of nineteenth- and early twentieth-century capitalism to the broader outlook of the present day. Religion has also evolved from the hell-and-damnation days to the more enlightened approach of today. All history is the account of the evolving of consciousness down through the centuries, a consciousness that is still evolving.

So it is that when the Christ, or Spirit of God, is first consciously realized and begins to operate in our experience, it nets in a somewhat similar evolutionary way. It may begin, first of all, merely to detach us from our fears and doubts, or from concern about our problems, so that gradually the problems of life are solved quietly and peacefully, without worry and without fear of being driven to the extremes of nervous exhaustion.

But soon this activity of the Christ begins to act as a leaven in our entire human experience. Our relationships with others begin to be more harmonious, more natural, and more joyous; our efforts, whether in business, art, or a profession, become less arduous and less tiresome -- actually more joyous as they also become more fruitful. Conditions of health begin to

change, but we do not really realize that there has been any change until one day something may cause us to look back, and suddenly we are aware that for the last three, four, or five years we have not used any medication or even been in need of any, or we may discover that some physical imperfection is no longer present. All this is a gradual process, an evolutionary process, but it leads always to higher and higher states of spiritual awareness, divine consciousness, resulting in peace and harmony on earth.

The attainment of one experience of the Christ is not sufficient to complete the demonstration of our particular life experience. It is true, as we all know, that there have been many in the history of the world who have attained some measure of this realization of the divine Presence, and yet have continued to suffer discords, diseases, injustices, and inequalities; and I am sure that they, themselves, must have wondered why, since this Presence was with them, those outer conditions continued. They must have wondered why, when they had such a sense of inner peace and joy, the outer experiences did not match the inner harmony they felt they had attained. This brings us to the major principle of The Infinite Way.

The Impersonal Source of All Discord

In the days of early metaphysics, it was discovered that the discords of this world are not as real as they appear to be and that they do not have the substance or law that they appear to have. This led later to the discovery that we are dealing, not with personal sin,

personal disease, or personal discord, but with a universal source of individual problems. And here is the second basic principle that sets The Infinite Way apart from other teachings: It is not the wrong thinking of an individual, his sins, or his mistakes that cause most of his problems, but a universal something that has been termed by such many and varied names as mortal mind, carnal mind, hypnotism, or mesmerism.

By whatever name it is called, the realization must come that all error -- evil, sin, disease, death, lack, limitation, or old age—is but the product of a universal carnal mind, or mortal mind, which can actually be better summed up as the belief in two powers. This belief in two powers, in the power of good and the power of evil, is the source and actually the substance of what is called the mortal or carnal mind. There is no such thing, really, as a mortal mind or a carnal mind; there is no Much entity, any more than there is an entity called darkness. There is, however, a universal belief in two powers, and it is this universal belief in two powers that constitutes the carnal mind and is the source of every discord, every disease, every sin, every form of unemployment, and every lack, of whatever name or nature.

Never believe for a moment that the solution to all these problems can be found in the outer world. The forms of these problems will change, but the basic problem remains. For example, we have progressed from the horse-and-buggy days to the automobile day, and are now making rapid strides forward in the air age; but just as there

was unemployment in the horse-and-
buggy days, so was there
unemployment in the automobile age,
and now in the airplane age. The point
is that the problem of unemployment is
not met by means of economic theory or
the speculations of sociology, or by any
means known to the human mind. The
problem of unemployment will be met
only when it is understood to be an
activity of a belief in two powers, that is,
the activity of the carnal mind.
Contrariwise, employment will be
universal when it is understood to be the
activity of God: God fulfilling Itself as
individual being.

Capital and labor problems are being
solved to some extent by the changing
economic system, but the last and final
overcoming of these problems will only
be through the realization that the
problems never existed separate and
apart from a belief in two powers. Trace
any form of sin that you like, and you
will find that it has its source in a belief
in either good or evil. Some conditions
we think of as evil and some as good,
and so the belief of good and evil
continues to operate, and as long as it
operates in consciousness, it will
operate either as good or as evil, as
purity or as sin. All disease, too, no
matter what form it takes, has its
foundation in the belief in two powers. If
there were not a belief in an evil power,
disease would not be evil, it would not
be deadly, and therefore it would not
exist.

Is there any way of proving this? The
answer is that no form of sin or disease
or any unhappy situation could ever be
resolved metaphysically or spiritually if

there were a law perpetuating these
erroneous conditions. If there were laws
of discord, inharmony, or disease, these
laws could not be overcome merely
through the realization that their
foundation rested upon a universal
belief in two powers.

In the practice of The Infinite Way,
whatever measure of success we may
have in bringing harmony into the lives
of our students is brought about, not by
treating each problem differently, as if
rheumatism were different from
consumption, or a headache different
from a muscle ache, or unemployment
different from disease, or false appetite
different from lack; but by treating any
and all of these as impersonal products
of the universal belief in two powers, the
mesmeric belief in two powers. So,
every single claim of human discord, in
whatever category, is treated always
from this one basis.

Daily Practice Is Essential

Do not be fooled by the form your outer
activity may take: we are all students,
regardless of whether we are
functioning as practitioners, teachers, or
lecturers. We are all students, merely
functioning at different levels, and if we
ever reach the place where we believe
that we have advanced beyond the
stage of students, we have advanced
too far for our own good. I say to you,
with all my years of practice behind me,
that I would not be prepared when calls
come for help if I should fail on any
single day of the week to re establish
myself in the consciousness of the
Presence and then go further to the
realization that whatever problems I

meet this day are appearing to me only as mesmeric suggestions based on the universal belief in two powers, and that at the moment they appear I recognize them as the "arm of flesh," and dismiss them as such.

The reason must be clear to you. The Master gave it to us in these words, "I can of mine own self do nothing." Therefore, if I of mine own self can do nothing, there must be Something that does the work; there must be Something functioning in my experience that is responsible for my life and its demonstration. What is it? First of all, it is the realized Presence of the Spirit within; and secondly, it is abiding constantly and consciously in the realization that whatever I am being presented with is a picture —a picture sometimes good and sometimes evil — and I must not be attached to any picture. I must not gloat over the good, and I must not fear the evil: I must realize the unreal and impersonal nature of both.

The function of the Christ is to break our attachment to "this world," to the pictures of "this world." It acts to overcome our love of the good things of "this world" and our fears and hates of the evil things of "this world" in the realization that both the good and the evil appearances are but appearances, the human dream, if you like. "Awake thou that sleepest." Why are we told that we must awaken? Because as human beings we are asleep, and in that sleep we are in a dream state, dreaming of both good and of evil.

At no stage of our unfoldment, from the very first day that we undertake the study of The Infinite Way until the last day of our stay on this earth plane, must we ever permit ourselves to forget these two major principles: (1) the attainment of the consciousness of the presence of God; and (2) all error has its origin in the universal belief in two powers.

When we meditate and do our preparatory work for the day, our protective work, our world work, or our work for our families, we should at least know the goal of that work. We must know what we are going to do when we begin to meditate: we are going to remember consciously that the Spirit of God is closer than breathing, that within our consciousness is the fullness of the Godhead bodily, and that God is fulfilling Himself as our individual experience. God is fulfilling Himself in an individual way, in one as an artist, in another as a merchant, a lawyer, or as a statesman. In any and every form is God fulfilling Himself; God is fulfilling Himself at our particular level of consciousness, at our particular state of receptivity. This must be consciously remembered and then, as we think individually of the members of our families or of our patients or students, again we are remembering: God is fulfilling Himself as the individual experience of this one or of that one, and therefore, he is at the point of fulfillment, at the point of transparency in which, through which, and as which God is appearing on earth.

Then, too, as we deal with the appearances of everyday human living national conflicts, international conflicts, family conflicts, or individual conflicts —

we realize that we are beholding only the activity of a universal belief in two powers. We never will know harmony until we recognize that whatever we are dealing with is but a belief in two powers, and then establish ourselves in the realization:

"I and my Father are one." In this oneness, the infinite All power, which is spiritual, is the only Presence and the only Power functioning in my experience.

It is not that we choose the good over the evil. Rather do we relinquish the good and the evil and exchange these for the spiritual. We do not prefer the good to the bad, but we renounce both good and bad, and consciously realize:

Since God constitutes the law of my being, I am governed by spiritual Being, spiritual Law, spiritual Light, and spiritual Truth.

If we engage in this daily practice and we must we shall soon find that we have received in our inner being the secret of the universe, the secret of harmony, the secret of the Holy Grail. We shall find that we have the secret of life, once we know that the consciousness of the presence of God is the only reality unto us and that there is no two law universe. There is only the spiritual law universe of God. When we have that, the discords and inharmonies will melt gradually, but certainly and completely.

Never Believe That You Know What To Pray For

When we have mastered these two major principles of The Infinite Way, the occasion often arises for us to deal specifically with the problems of the world, and here is another principle. Although these principles should not be divided into major and minor principles, because they are equally important, I still cannot put this additional principle in quite the same category as the first two.

Our attention has been centered so much on the things of this world that even when we are in prayer, we have prayed for specific things. It is certainly abundantly clear that the world has not advanced much in the thousands of years it has engaged in this kind of prayer; it has not overcome the discords of the world in that way, and therefore, in our work, we have found it more efficacious not to pray for anything, but to pray for the attainment of the realization of God, and stop there. When the realization of God is attained or felt, those things necessary to our experience have a way of being added unto us.

I can illustrate that for you by pointing out that when I am meditating or praying about this work and am faced with giving a lecture or a class, I never pray to be given a message to deliver. I never ask for a message for today; I never seek a subject for a class. When I meditate, it is only for the realization of God's presence, and then I find that whether seated or standing on the platform, the message comes, and

usually a message of such a nature that it meets some specific need.

Think for a moment. Would it make any difference at all what message you found in this chapter, if the presence of God were not in it? Would any message be of any importance to you or could it do anything for you, if the presence of God were not with the message? On the other hand, would it make any difference at all if there were no message, or what form the message took, if the presence of God were consciously with you? The point is that if you had to choose between having the presence of God with you or having an inspiring message, you would undoubtedly choose the presence of God, even if you had to read a dull message, or listen to a message that at the moment meant nothing to you, or one that you did not understand. What difference would that make to you if, in the message, you felt an actual experience of God's presence, something touching your consciousness, giving you a moment of inner freedom or peace?

Can you see that it is not too important what I actually say on the platform? It is really not too important what form the message takes; but it is important, and vitally so, that the presence of God be realized before I go on the platform and that that realization continue during those moments I am there. The message will then do its work, regardless of its nature or form, or regardless of what particular words come forth.

Whether you have an article of merchandise or a service to sell, or whether you have some work of a physical or mental nature to perform, sooner or later, you are going to discover that the work will be perfectly accomplished only if you have attained the conscious awareness of the presence of God. The attainment of that awareness, of that Presence, goes before you to establish the relationships with those whom you need to contact, whether in buying or selling or in any relationship; but if you depend on your human personality, your human sale ability, or on your human talents, somewhere, sometime, you will fail. If you give less concern to what you are going to say, however, and more concern to the attaining of the realization of the Presence, you will find that the right words for the right occasion will come forth from your mouth.

Never be tempted to believe that you know what you should pray for. Never be tempted to believe that you know what is for your good, because, regardless of what you may believe to be your good at the moment, it is a belief stemming only from the limited state of your present awareness. If you could have the divine Grace to see your life in its wholeness and completeness, it would then be revealed to you that what you, at this moment, think is for your ultimate good may not be so. Many have believed that a college education was an absolute necessity, and others have proved that they could be successful without it. Many have thought that their work lay in some particular field of activity, but had they

trusted divine Wisdom to guide them, instead of their limited, finite, human wisdom, something entirely different might have unfolded for them. You have no way of knowing what experience is best for you unless you permit yourself to be guided by a Wisdom higher than your own.

When you enter prayer, do not believe that your wisdom is sufficient to tell you what to pray for, or how to pray. Sad is the lot of the person who believes that he knows how to pray, because every prayer is unique. Every prayer or meditation is different from all other prayers and meditations, and heaven help the person who goes into prayer and meditation with a memory of how he prayed or meditated yesterday for he blots out for himself the possibility of receiving fresh manna today. The safest course for an Infinite Way student to follow is to admit freely that he does not know how to pray, how to go out or come in, or what to pray for, and then open himself in receptivity to that still small Voice which is within, closer than breathing, and let It pray through him, let It utter Its voice, let It have Its way. If you are praying for someone else, let It inform you, let It inform your patient or your student.

Do not try to be Omniscience yourself in your praying, because you can be Omniscience only when you are completely absent from the personal sense of self, when you are absent from any knowledge, when you have attained that place of unknowing in which you definitely know that you do not know, and do not even want to know, but are willing and open to receive spiritual

wisdom, spiritual guidance, spiritual strength.

When you are praying or meditating for someone else, do not try to transfer thoughts to him, do not try to know what is right for him or best for him, but sit in a state of complete receptivity, and then let the Father function as your consciousness. You may not receive any message for your patient or student, but you do not need any. He will receive it, and he will receive it not from you, but from the Source of you. Your consciousness acts only as the instrument of contact, and you yourself may never know what the message is, or even whether any message has been received. In my practice, it is never given to me to know what message my students or patients receive, and furthermore, I never concern myself with this phase of the work. Many times when they ask if I have received anything for them, my answer is, "No, I have received nothing for you. I have merely meditated, and whatever is to be known or experienced must come to you from the Father. I do not enter the picture of your life except as a transparency, nothing more, nothing less."

Whatever it is that you may feel as the result of Infinite Way prayer or treatment work, or in our meetings, or in any work that is done for you whatever you feel, you are feeling from the Source Itself for nothing is being directed to you. I do not concern myself with your problems, nor with the solution to your problem because the only solution that I know is the actual realization of God's presence, and the understanding that this problem,

whatever its name or nature, is a state of universal hypnotism, without a person through, as, or upon whom it can act, and without a law or a power to create, maintain, or sustain it.

I would emphatically caution every Infinite Way student never to lose these basic points and never to try to advance beyond them, because whatever measure of harmony is to come into our experience through the message of The Infinite Way must come through the understanding and practice of these major principles. As we go further into the mystical side of the message of The Infinite Way, we come into an ultimate awareness and the actual experience of our true identity, but this never, never eliminates the necessity for practicing these basic points.

The Practice of the Principles Is an Aid to Meditation

Those who experience difficulty in meditation are undoubtedly neglecting one or more of three basic principles: (1) the attainment of the consciousness of the presence of God, (2) all error originates in the belief in two powers, (3) never pray for any thing or they may be attempting to meditate without first having some minutes of contemplative meditation to prepare consciousness for the final moments of listening. In contemplative meditation, we contemplate the presence of God, the unreal nature of the appearance, and the truth that we are not seeking anything in this world, any condition, or any person, but only the realization of divine Presence and Power, the Spirit Itself.

After this contemplative meditation, we can settle down into the experience of meditation: into an inner stillness, an inner peace, an inner calm, which comes as the result of this contemplative meditation and really prepares our consciousness to be still. Through our contemplative meditation, we deal with the problems that may be disturbing us, and therefore in our meditation we are no longer faced with problems, but with the remembrance of what we have been realizing and are then able to take the attitude:

"Speak, Lord; for thy servant heareth." I am prepared to be still and hear Thy voice. I am inwardly prepared, in quietness and in confidence, to receive Thy grace.

Those who have difficulty with meditation should give more time to the contemplative form of meditation and practice these three basic principles until they actually experience a release, and then they can settle down into an inner listening attitude and receive God's grace. God's grace is not something we need to earn or deserve; God's grace is not going to be withheld because of some sin of omission or commission; God's grace is not going to be withheld for any reason, for God is not a withholding God. Regardless of your past sins or present sins of omission or commission, God's grace will be experienced if you can open yourself wholeheartedly to receive the Presence and the Grace.

Grace will be given to you. It was given to the woman taken in adultery when

she asked for it; it was given to the thief on the Cross: not after years of torture, penalty, and punishment, but in a moment of Christhood. Even if there exists in you the potentiality of sin and disease, remember that these, too, will be taken from you by this grace of God that you receive.

ACROSS THE DESK

For those of us on the spiritual path, it is necessary to know beyond all question of doubt the nature of spiritual power. Never forget that there are no human answers to the problems of the world today. No one in Washington, London, Paris, Bonn, or Moscow is going to come up with a solution to the world's troubles. The situation is beyond human power.

The hope of the world must be in spiritual power and those who have gained some measure of understanding of the nature of spiritual power must remain awake in this hour to give the world the benefit of that understanding. It will change your concept of God and pave the way for God realization to ponder this from the chapter "God Is One" in Living the Infinite Way.

According to the Master's teaching and the teaching of all spiritual wisdom throughout the ages, there is only one power, one law, and one being. Think, now, because this is the point to which we are leading: There is nothing in all this world to use God power for or against. . . . There is not good or strong power, not good or evil power: There is only power God is. There is no power to oppose anything, so there is no use

praying to it to overcome our enemies . . . since there is only one power and the power that is, is God.

Do you now begin to perceive the nature of spiritual power? Do you understand how to face the threats emanating from temporal power, the "arm of flesh"? Do you perceive the nature of your responsibility to the world since you are of the few who understand the nature of spiritual power? Rise, Students, in the full stature of your understanding to "rest in His word," to "put up thy sword," and know why!

T E N

Meditation on Life by Grace

The greatest spiritual blessings that come into your experience are not brought about so much by what you know of truth as by the degree of silence you can maintain. What you know of truth, that is, of the letter of truth, acts only as a foundation for the real demonstration of spiritual living.

Beyond a few simple statements of truth which every truth student must understand and realize, there is little of an intricate or difficult nature that one has to know so far as knowing truth is concerned. The difficult part comes in developing a state of consciousness which enables him to be inwardly still.

Except for the realization of the true nature of prayer, which carries with it the

understanding that God does not have to be appealed to or used, and the understanding that all the presence, substance, power, and law of God are where you are, silence is far more valuable than all the speech and all the teaching that can be given. That is why a person can usually do far greater work as a practitioner than as a teacher because a teacher is constantly being called upon to speak, and what he says sometimes deflects from the inward realization that God is. To be able to abide in the isness of God is far better than all the teaching or talking in the world. It is not what a person says that does the greater works: it is the quiet, peaceful realization.

The first and very simple rule is not to reach out to God for something, to be sure that you do not believe you need a God power, and to realize constantly that your only need is for the realization of God's grace. Aside from that, the less talking you do about what you know the better for you and for those you are helping.

This is especially true for those who are teachers because it is when they are not teaching that they are living closest to their spiritual center. Then, they are not thinking and speaking through the mind, saying things that oftentimes sound foolish. Words always sound foolish to the real teacher because anyone who has advanced to the point of being a teacher knows that God is not reached through speech or through thought: God is reached only through silence. The one legitimate excuse there is for voicing truth is to teach it, and the only reason for remembering even a little bit

of truth is so that you can settle down in conscious union with God and thereby in union with your good.

God's Omnipresence

Most persons believe that there is a power of good and a power of evil, and they are always trying to get some power of good to do something to a power of evil. As you enter the spiritual life, however, you soon become aware of the fact that all mystical teachings, and especially the revelations of Christ Jesus, are based on the concept or idea of "resist not evil," and "take no thought."

The major point that everyone on the spiritual path must constantly remember is that he is not seeking a power not even a God power—to do anything for him or for anyone else. It is not that he does not need God power, because God power is forever present; but no one can bring the power of God into his experience by praying for it, by asking for it, by sacrificing, by being good, or by observing rites, rituals, fast or feast days.

God is omnipresence. "The place whereon thou standest is holy ground" because the presence of God is there. So you do not have to spend time wondering how to reach God, how to bring Him into your experience, or how to make yourself worthy of Him, but you live and move and have your being in the realization that wherever you are, God is. It makes no difference whether you are sick, momentarily sinning, temporarily in lack or limitation, or even if you are dying. Right where you are,

God is, and your function is merely to keep remembering that, but not to try to make it happen because it is already true.

Never forget that you do not have to ask God for anything: God is already closer to you than breathing; God is already omnipresent where you are; and more than this, God is the all knowing intelligence that already knows your need. Therefore, do not waste any time telling God what you need or when you need it or how much you need because it is His good pleasure to give you the Kingdom.

Why We Do Not Experience the Kingdom

The question may arise in your mind: If God is present, if God already knows my need, if it is God's good pleasure to give me the Kingdom, then why am I not experiencing it? The only answer to that question is that instead of recognizing that God is, that God is present where you are, that God already knows your need, and that it is His good pleasure to give you the Kingdom, you have perhaps gone way off somewhere trying to find God, trying to get God power, trying to discover what you can do to bring God into your experience. You have been looking in the wrong direction: You have been looking where God is not, that is, where God is not as far as your immediate demonstration of harmony is concerned.

Moreover, you are perhaps expecting God to give you health, supply, companionship, or home; and if you are, you are praying amiss. The Master is

very clear on that point: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Abide in what words? The word that God is and that God is where you are, that God does know your need and gives it to you freely, and that your function is to relax and to be a beholder, letting God's grace unfold.

Being infinite, God cannot give you anything but Himself, and when you pray for something other than God, you are praying amiss. When you pray to God for health, for peace on earth, for supply, for home, or for companionship, you are praying like the pagans who began this whole practice of that kind of petitionary prayer thousands of years ago.

There is only one legitimate thing for which to pray to God and that is for the realization of God's presence and God's power. It is legitimate to ask God to give you Himself, but nothing else. As a matter of fact, there is nothing else anyone could need or want. When you have attained the realization of God's Self, you will recognize how wise and true was the Master's statement, "All these things shall be added unto you"; only be sure that you are not taking thought for these things, and that your whole desire is for the understanding of God:

Where I am, God is; and God knows all about me. He knows my need before I do, and it is His good pleasure to give me the Kingdom. I will relax and rest in

His word; I will not seek to use a God power, nor will I seek to influence God.

As you go through the day, discords will most likely present themselves to you, and oftentimes they will be in the form of erroneous persons. If so, you will be called upon to realize that in the presence of God there is only the person of God's creating. At other times, evil may present itself to you as some kind of a negative law: a law of matter, weather, or climate, and it will be necessary for you to know that inasmuch as God is Spirit and infinite, the only law must be spiritual law.

When your prayer is a complete relaxing in the Word, you are fulfilling the requirements of prayer, the prayer which is a realization of God's presence and power.

God Is Your Dwelling Place

Many persons have been taught that if they wanted something, they should pray for it. If they needed a new home, they prayed specifically for a new home or did "mental work" about it. But in The Infinite Way, or for that matter in any other mystical teaching, no one would do "mental work," take thought, or pray about attaining or acquiring a home. What he would do would be to settle down into a meditation, and if he found it difficult to become still, he might begin by realizing:

There can be only one home because I live and dwell in God; I live and move and have my being in God. Who would want to live in any other place?

Who would want any other home? Heaven forbid that I should want any home other than the "secret place of the most High," or that I should ever desire to be any place other than "hid with Christ in God," established in my spiritual home in the bosom of the Father.

"He that dwelleth in the secret place of the most High" will always have a beautiful home. And so, as you ponder this idea of your real abiding place for just a few minutes, you become very still. Now you have no desires; now you are not struggling to get something; and when you have released your desire for anything in this world, you automatically find yourself at peace. Then, in quietness and in stillness, there comes this conviction:

Where God is, I am. I am ever in His presence because I and the Father are one, and all that the Father has is mine.

That will constitute your prayer or meditation, and then having attained the realization of your oneness with God, what you call your physical dwelling place, your house or human home, will appear. You will not have to chase after it. It will chase you. You will not have to hunt for it: It will run around hunting for you until it finds you.

Dealing with Daily Problems

If your problem were one of finding employment for yourself or a member of your family, the one thing you would never do is to pray or do "mental work" for employment. Again you would turn to the Father within:

God is infinite, and therefore God must be the only employer; but since God is infinite, God must also be the only employee. Employer and employee are not two beings separate and apart from one another. God is both employer and employee, one and not two, inseparable and indivisible.

The Father says, "Son . . . all that I have is thine," so whatever employment the Father has, the son has. And this is not in the future tense: This is in the present tense now. All that the Father has is mine all the activity, all the employment, all the recognition, all the reward.

All that the Father has is mine, for "I and my Father are one." We are not two; we are not separate from one another; we are not divisible: we are indivisible; we are one: and so employer and employee are one.

Here where I am, I and the Father are one, and in this oneness is my completeness.

Just as you do not have to chase after a house, so you will not have to chase after employment. Employment will chase after you because it is already a part of your oneness with God. Since in your oneness with God you are inseparable from God, you are also inseparable from your good from your dwelling place, from your employment, from your supply.

God is my supply: God is my meat, my wine, my bread, and my water. God is all these things. When God gives me Himself, He is giving me bread, meat,

wine, and water. God's selfhood is my food, my clothing, my habitation, and my transportation.

In other words, when you have the conscious realization of your oneness with God, you have supply. To pray for supply, do "mental work" for supply, or seek God's power to get supply would actually act as a barrier to the demonstration of your supply. The only demonstration of supply you can make is the demonstration of conscious oneness with God.

How can you pray for health when God is the health of your countenance? God has no health to give: God is Himself health, and when you have God you have health. Any prayer for health or any "mental work" for health is a waste of time because the only real demonstration of permanent health is the attainment or achievement of God.

Only One Legitimate Desire

Inasmuch as God already is and is closer than breathing, you cannot really achieve God: you can only achieve the realization of God's presence, which is already always with you. When you stop trying to get health and understand that there is but one thing to get and that is a realization of God, you become quiet, and something marvelous happens inwardly and outwardly when you stop desiring something external to yourself.

I seek nothing outside of me: nothing and nobody. I have no desire for anything in this world, except to know Thee "whom to know aright is life eternal."

I can give up all other desires because in knowing Thee aright, I am at one with my entire demonstration of life, harmony, wholeness, completeness, and perfection.

Let me say to you now, to you, my students, that after all the work that has been going on with you these many months and years, you have been brought to this place of realization where you should now have the capacity to drop all worldly desires. All that has taken place these past months and years has lifted you into a consciousness where you should now have the capacity inwardly to close your eyes in this conviction:

The whole kingdom of God is within me. I do not have to look outside to "man, whose breath is in his nostrils": I do not have to look outside to "princes": to person, place, thing, circumstance, or condition. I do not have to go to holy mountains or holy temples or even to holy books.

All that I need now and all that I shall ever need is already within me. All that I could ever hope to achieve by prayer, by study, and by meditation all this is now within me, and I need not look outside. I need not attempt to demonstrate anything; I need not attempt to pray. Now I can commune with God within, releasing myself from all desire for any earthly thing.

You can always know whether or not you are praying aright. Do you have in mind the attainment or accomplishment of any earthly thing? If so, you are not

praying aright. Each one may use this as a yardstick: "What am I desiring? What is the object of my prayer?" If it is any earthly thing, if it is anything in the external realm, you are praying amiss. But when you are praying and knowing that your desire is to know Him aright, to realize His grace, when your desire is to abide forever in the "secret place of the most High" that you may know His will, then you are praying aright.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight." Let the meditation of my heart be a continuous song of praise and joy. The kingdom of God is within me. How I love Thy laws -- Thy spiritual laws! How love I Thy grace! How I love to tabernacle with Thee -- to live and move and have my being in an inner realization that Thou art ever with me.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Thou leadest me beside the still waters; Thou makest me to lie down in green pastures. Oh, that my life might be lived in Thee, for Thee, and with Thee, and that I may always be satisfied with Thy great gift of Grace.

"The earth is the Lord's, and the fulness thereof," and "Son, thou art ever with me, and all that I have is thine." How can I then desire anything from anyone? How can I desire any condition or any circumstance? I can only abide in the center of my being and realize with gratitude that in quietness and in confidence is my peace: not in taking thought, not in seeking a God power, but in quietness and in confidence do I find my peace, my rest, my abundance,

my companionship, and my home.

Only when I have God does my human companionship appear and appear harmoniously; only when I have God do I have abundant supply; only when I have God do I have health.

God is within you now, and you are in God now; you already have God's presence where you are; but it is your conscious remembrance of that Presence which brings it into manifestation.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" —only be sure that you are not seeking things. Train yourself to have no desires, but the one great desire to know God:

I have no desire but the desire to walk with God, to serve God, and to love God. I have no desire but that God's grace may be revealed to me, that God's law may be made known to me, and that God's will may be expressed in inc. All my desires, all my longings all these have to do with God, not with anything or anybody external to me. I already have the kingdom of God within me. What more can I have? As I abide in that Kingdom and am still, the feeling of God's presence comes alive in me; there is an awareness that I am one with God and that God is on the field. There is nothing more to do: just to be quiet and let my heart overflow with gratitude.

Your Own Will Come to You

The enlightened consciousness that is attained is itself the health and the

bread and the meat and the wine. It is not that you gain enlightenment and then do something with it, but when you receive enlightenment you have nothing further to do, for it is doing and being. You are but the beholder of what this light is doing.

The light is attained in that moment when you have no external desires, when you have the knowledge that it is only God's grace, God's will, and God's law that you are desiring to know. It works like a charm. The moment you stop chasing something, it begins chasing you; the moment you stop desiring something, it comes into your experience; the very moment you stop running after something, it begins running after you. As your desire for anything, anybody, or any condition in the external world comes to an end, you begin to live this inner life of conscious oneness with God, and then your external life begins to take care of itself. There is an invisible Presence, Something that you cannot see, hear, taste, touch, or smell, going before you to make the crooked places straight, to prepare mansions for you, and to bring unto you your own. It is very much like what Burroughs says in his poem "Waiting":

*Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea:
I rave no more 'gainst Time or Fate,
For, lo! my own shall come to me.*

When you no longer want that which is external and which you believe is for your good and when you are willing to let God fulfill Himself as you and abide only in the desire for spiritual realization,

you will find that your own will come to you, too: your dwelling place, your transportation, your food, your clothing, your housing, your employment, your investments. Whatever is of a rightful nature that should be a part of your human experience comes to you because it is a law that the Word becomes flesh, becomes experience, form, and effect, not by virtue of what you may do, but merely by virtue of your inner life of contemplation and realization, a life of living, moving, and having your being in God and having God live and move and have His being in you, so that God and you are eternally one in realization. Actually, you are already one in relationship, but without the conscious awareness of that oneness, it is as if there were no God in your experience.

Conscious awareness, conscious knowledge, conscious realization: always remember those important words. You must be conscious of something before it can be manifested in your life. Therefore, if you want God and God's grace in your life, you must constantly be consciously aware of God's presence.

Undoubtedly, there are people in the world whose only desire is for money, name, and fame, and if they are willing to struggle and devote their twelve, fourteen, or sixteen hours a day to the attainment of those things, they will most likely gain them. But how many who have succeeded have found after they have attained that success that it was dust in their hands and that it brought no satisfaction, peace, or

comfort sometimes not even safety or security?

On the other hand, those who spend only a few hours of the day consciously aware of an indwelling Presence, of God as the Substance of their good and as the Source of peace, safety, and security, find that God is their high tower and fortress. God cannot give safety and security; God can give only Himself, but in God there is safety and security. God cannot give peace to anyone: God can give only Himself, but in God there is peace.

Seek Me

"In thy presence is fullness of joy. . . . Where the Spirit of the Lord is, there is liberty." Do you not see that the world has lost its way seeking peace, safety, security, home, supply, and companionship when all the time the great need was to seek God, seek the realization of God's presence, seek to know Him aright. Turn within again and again and realize:

The kingdom of God is established within me. I do not have to go anywhere or seek anything. I need only know: be still and know. "Be still, and know that I am God." Be still and know that I who am speaking to you from within am He. Be at peace; fear not. I am He and I am with you; I was with you before Abraham was; I will be with you unto the end of the world. Why seek anything? Why desire anything? Why pray for anything?

I am here in the midst of you, and I will give you all things: more than you yourself could ever ask for or know or want. But leave it with Me. I am here in the midst of you. Trust Me; listen for My voice. Be still and know that I, here in the midst of you, am God. Be still and know that I am closer to you than breathing—I, God, am closer to you than breathing. You need not fight; you need not struggle. It is not by might, nor by power, but by My Spirit, by the I that is within you. Relax, sit back, be quiet.

In quietness and in confidence, everything will be revealed to you. In My presence, there is fulfillment. Where My presence is, there is peace, there is safety and security and harmony.

My grace is functioning within you the grace of God. Rely on It. "My grace is sufficient for thee." Rest, abide in this Word, and let this Word abide in you.

"I will never leave thee, nor forsake thee." 18 Relax. I will be with you unto the end of the world. Do not struggle; do not strive. I in you, and you in Me! What else is there? What more is there?

I am your bread, meat, wine, and water. I am the resurrection of your body I, this Power within you, is the resurrection. It will rebuild your body if the years of the locusts have eaten it. "Destroy this temple, and in three days I will raise it up" —I, in the midst of you, not somebody up in a holy mountain or somebody in a holy temple. No, I in the midst of you will raise up the temple of your body, a whole new body, if you will just relax in Me, relax in the assurance that I have been with you since before

Abraham was and that I will never leave you, nor forsake you.

I am the resurrection of your body, the resurrection of your home, the resurrection of your fortune and of your fame. I am the resurrection of anything you have ever lost. I am the resurrection and I am the life, and this I that I am is the I that is within you, closer to you than breathing and nearer than hands and feet.

But do not seek Me for loaves and fishes: seek Me for Me; seek to abide in Me; seek to know Me aright Me in the midst of you. Seek to find your peace and safety and security within Me. Do not seek loaves and fishes: seek the realization of Me, and I will be the Presence that goes out before you to make the crooked places straight I will be the love that greets you in every Soul.

Self-Surrender

Now, in a completely relaxed meditation, give up this world, give up all desire. You have the capacity now to give up all desires except the desire to know God aright, to drop the concern for health, supply, or home, to drop all anxiety for friends or relatives. Drop it all into God because if God cannot take care of it, you certainly cannot; but God can, if you are willing to surrender your concerns and your desires.

Remember, you cannot hold on to something and surrender it.

You cannot surrender anything and hold on to it. Either you are going to hold on

to it and learn ultimately that you of yourself could not do it, or you are going to surrender it. Surrender all anxiety for yourself or for anyone else. Surrender all concern for yourself or for anyone else:

I surrender all things unto Thee: I am not withholding anything; I am keeping no mental images in my mind to be concerned about. My only desire is to know Thee aright, to live forever in the remembrance that Thou art in me, and that Thy whole kingdom is within me. I rest in Thy grace; I rest in Thy peace. Father, forgive me, if I have sought anything but Thy peace and the health of Thy countenance.

Father, forgive me if I have ever sought anything but Thy grace or felt that I ever needed anything but Thy grace. Thy grace is my sufficiency. I live by Thy grace; I live because I am an heir of God and joint heir with Christ.

Earthly woes, earthly concerns, earthly anxieties all these drop away because I am home in Thee, one with Thee. Thou art in me, and I in Thee, and therefore we are one. In that oneness is my completeness, my wholeness, my perfection. If I had Thee and the whole world, I would have nothing more than if I had Thee alone.

I dwell constantly in the realization that where Thou art I am, that we are inseparable, indivisible, and that Thou knowest my need. It is Thy good pleasure to give me the Kingdom the Kingdom that is already established within me.

Thou wilt never leave me, nor forsake me. If I am good or bad, rich or poor, sick or well, Thou wilt never forsake me. Through the realization of that, the lost years of the locust are restored, and I am whole again: whole through the realization of Thy presence, through the realization of inseparability and indivisibility. God is the Father and God is the Son, and we are one. In this conscious oneness is my Allness.

The sun, the moon, and the stars up there in the sky are all under God's government; the tide is coming in and going out under God's government; trees, grass, and plants are growing; flowers are blooming; fruit is ripening all under God's grace.

The cattle are grazing on a thousand hills under God's grace. Coal and diamonds are in the ground, and pearls in the sea, all under God's grace. Substances that we are using from the ground today were placed there thousands of years ago; substances that will be needed thousands of years from now are forming in the earth and in the water now.

Every need is provided for by God's grace. God's grace is indeed my sufficiency. All things have been given to me by God's grace: not by might, not by power, not by prayer, but by God's grace. So I relax into God and receive the same God government that directs the earth and all its activities. I am in Thee, and Thou art in me and we are one.

Take no anxious thought for anything in the external realm; take no anxious

thought for anyone in the world. The kingdom of God is established within you, and God's grace is your sufficiency. Take no thought!

ACROSS THE DESK

One of the greatest discoveries of this age is that our problems are caused by a universal, impersonal malpractice, brought about by the acceptance of the belief in two powers. We can begin to lessen the activity of this malpractice and thereby lessen our problems through the daily realization of the impotence of universal belief and the daily remembrance that Spirit, or Truth, is the only power operating as individual consciousness.

Our students dare not forget for a single day that whatever transpires in their experience comes as an activity of their own consciousness, and therefore it is essential that there be a constant reminder of God as the one and only Power, the conviction that power is not in person or effect, but only in the invisible consciousness of the individual.

Because of mesmeric world sense, we must regularly bring to conscious awareness the understanding of these revealed principles. By a neglect of these principles, we unknowingly accept the problems of human existence. On the other hand, by a conscious remembrance that God is the only power and that there is no power in effect, we dispel the illusory belief in two powers and its activity.

In order to build a consciousness of truth, all Infinite Way students should

know the following passages as well as they know their own names:

"The New Horizon," *The Infinite Way*

"God Is One," Living *The Infinite Way*

"Protection," *The 1955 Infinite Way Letters*

"Break the Fetters That Bind You," *The 1958 Infinite Way Letters*

"Contemplation Develops the Beholder," *The Contemplative Life*

"Introduction" and "Love Thy Neighbor," *Practicing the Presence*

"The Relationship of Oneness," *The Art of Spiritual Healing*

E L E V E N

Supply and Secrecy

The promise, "Son, thou art ever with me, and all that I have is thine," implies that it is natural and normal to experience abundance, but unless the principle underlying that promise is understood, supply becomes more or less accidental rather than the manifestation of a definite spiritual principle. Because of an ingrained belief that supply is something that comes to us, many people have devoted a great deal of time to praying for it, time which has been largely wasted because supply does not come to us: Supply finds its way out from within us; supply is something that we express.

Supply is just as spiritual as integrity, loyalty, morality, and honesty, but we cannot pray for these qualities because they are embodied in our consciousness whether or not we are expressing them to the fullest of our understanding. No one doubts but that he possesses a full measure of integrity, honesty, loyalty, fidelity, and benevolence. The question is to what extent does he wish to express these or what excuses can he make for leaving them unexpressed within himself.

Supply is just as spiritual as these qualities and, therefore, to experience supply, it has to be expressed by us. It is not something that comes to us: it is something that goes out from us and then returns. The bread that we cast upon the waters is the only bread that comes back to us. The reason there are so many people with burnt fingers is because they have been trying to get the bread that somebody else has placed on the waters. Life does not permit us to take from another what belongs to him, and therefore, the only supply to which we have spiritual title is the bread that we ourselves place on the waters of life. What goes out from us is what comes back to us, pressed down and running over, but it cannot come back to us unless we first send it forth.

Inasmuch as supply is spiritual, it must be expressed spiritually in order for it to return to us. There are many examples given by the Master as to how we may cast our bread upon the waters. To begin with, he tells us to forgive seventy times seven, to forgive those who in any wise have offended us. He tells us to

pray for our enemies and for those who despitefully use and persecute us. This does not necessarily mean those who offend only you or me. If they offend our neighbor, they are offending us; if they offend our country, they are offending us; if they offend our race, they are offending us; and in the last analysis, if they offend this world in any way at all, they are offending us, for we are all parts of one whole. There is only one God, one Father of us all, and we are all brothers and sisters, and for that reason, whoever offends one of us offends all of us.

So it is, then, that under this law of Christ we are called upon to forgive those who offend, to pray for those who persecute and abuse us, and to pray for our enemies even more than for our friends. "For if ye love them which love you, what reward have ye? do not even the publicans the same? . . . Pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven." To be the child of God means to be an heir of God, joint heir to all the supply there is in heaven, but we can only become an heir to the riches that God has to bestow as we learn to pray for all enemies, our own as well as those of mankind, as we learn to forgive those who offend us even up to four hundred ninety times. Would we ever have to forgive the four hundred ninety-first time if we had forgiven four hundred ninety times?

Praying for our enemies and forgiving them are two ways in which we can cast our bread upon the waters, two ways, therefore, in which we demonstrate our

spiritual supply. Another way of casting our bread upon the waters is to make whatever provision must be made for the orphaned, the poor, and the aged this in order to prove we love our neighbor as ourselves, and not only the neighbor who is of our own personal or religious household. Our neighbors are the people of every religion, all races and creeds; and therefore, from our tithe, we must make some provision for all of them.

Gratitude as an Evidence of Receptivity

There are many other ways of casting our bread upon the waters, but the greatest of them all is gratitude.

Gratitude takes many forms. As a rule, for example, it is a sense of gratitude that prompts the sending of checks to CARE, to foundations for research in tuberculosis, cancer, or to some other favorite charity.

There was a time when gratitude was expressed through the act of tithing, and it was taught that by tithing a person expressed his gratitude to the Source from which he derived his spiritual food and comfort, and that normally meant the church. As long as tithing is done from the sense of gratitude, it is a blessing to those who tithe, and to those who receive the tithes. But when tithing becomes more or less of a bargaining, a barter, or a percentage deal, descending to the point where a person figures that if he gives 10 per cent to God, he will get 90 per cent back, it loses its effectiveness. Care must be exercised that one does not tithe for a reward because if this is done, tithing

becomes a business proposition and not a spiritual experience. Today, although tithing is still practiced among the Mormons, the Quakers, and a few other groups, on the whole, it has largely disappeared and is no longer recognized, as it once was, as a means of expressing gratitude for what we receive from the spiritual Source of our lives.

Those who rediscover the joy and privilege of tithing and who adopt the method the Master taught of giving their benevolences anonymously without letting anyone know what they are doing soon learn that there is a Father who seeth in secret and who rewardeth openly.

Gratitude is not thanking God for anything that we have or for anything that comes to us because it is a fallacy to believe in a God who provides only for you or me or sends things exclusively to us. The God we worship is a God who is responsible for all the good on this earth and in all the other planets that exist. In my opinion, gratitude finds its highest expression in the realization of God as the invisible Source of all that is visible. The sunshine, the rain, rivers, lakes, mountains -- all these exist as God's expression of His infinite Being, of His infinite abundance spread forth for the sons and daughters of God, not for one or two, not for the favored few, but for all. The fact that so many receive so little has nothing at all to do with God: It has to do with their individual receptivity, and they can only prove the amount of their receptivity by the amount of bread they cast upon the waters.

Gratitude that fish are in the sea and birds in the air, gratitude that there are cattle on a thousand hills, that the trees are blooming and showing forth God's grace in the luxuriance of their foliage, gratitude for all that we witness from waking in the morning until sleeping at night, gratitude for the fact that life continues in sleep as well as when awake, and that even while we are at rest the principle of life is at work for us: the recognition of God as the Source of all these blessings is to me the highest form of gratitude because there is nothing personal in it. It is simply a sense of gratitude that the infinity of God is omnipresent for all to share and that we all share it in proportion to our own receptivity.

There is no favoritism on the part of God: God never gives more to one than to another; God has no favorite children; God has no favorite race; God has no favorite nation. There may have been a time when some of us believed that certain nations were better than others, but the last forty or fifty years should be enough to convince all of us that it is not too wise to claim virtue for one nation as against another. It would be hard to believe that God prospers one nation because it is so good and punishes others with lack because they are so bad.

As we travel the spiritual path, we learn that we do not have health or abundance because of any virtue of our own. When we see good and virtuous men and women suffering from either disease or lack, and on the other hand, rascals by the hundreds abounding in

health and supply, it is very difficult to accept the doctrine of a God of reward and punishment.

My many years on this path have demonstrated to my satisfaction that our supply is in direct proportion to our receptivity, that is, to the degree of gratitude that we express in the form of bread placed upon the waters as benevolence, forgiveness, or praying for our enemies because then we are expressing spiritual principles.

There are persons who give away great fortunes, some, it is true, with no ulterior motive, but many who are not giving in accordance with spiritual principles because they are primarily influenced by personal considerations in their giving. It is the motive that is important, not the amount. It is impossible to measure how much anyone should give in order to be on "the right side of God," if the measuring is done in terms of material things. It is not the amount given, but the amount given in proportion to one's immediate possessions that is the important thing. Probably that is why the widow who gave her mite was so greatly blessed. The only measuring stick is how much love is given, how much cooperation, how much recognition, how much forgiving, how much tithing, how much secret praying, and how much secret giving without drawing attention to one's self.

The Seed Must Be Nurtured in Secret

At this point, we come to one of the deepest and one of the least understood principles in all the Master's teaching:

the principle of secrecy. In the Sermon on the Mount, Jesus teaches that we are to pray in secret, to let no man know that we are praying, and not to pray to be seen of men. It is important to remember that the Master tells us that those who pray openly do receive some measure of benefit in the eyes of their fellow men, but they lose the benefit that accrues from God; they lose the grace of God. He tells us that we must not do our alms to be seen of men, but secretly, not letting the left hand know what the right hand does. So we have a choice to make: whether to seek the approval of man or the grace of God.

There is a reason for this: Through spiritual teaching, Truth, which is a synonym for God, for love, for the Christ, is planted in us as a seed. If such teaching could be imparted in its fullness at any given moment, it would instantly lift all of us out of ourselves and raise us right up to heaven, but truth teaching is but the continuous planting of seeds in our consciousness. When it is received in our consciousness, it is not fruit ready to eat, to enjoy, or to share with our neighbor. It is only a seed, and after that seed is planted in our consciousness, it must be cared for, nurtured, fed, and tended. It must be permitted to fulfill itself, take root, break open, and begin to blossom.

It is for that reason that we must keep these gems of truth locked up within us, not sharing them with anybody regardless of how close to us he may be, because if we do, while we may have the approval of those with whom it is shared, we lose the grace of God. A

hard saying, yes, but a true one nevertheless, because what we are doing then is giving away what does not yet belong to us and is not yet fruit, but only a seed. This is not too different from caring for a garden. No gardener can plant seeds in his garden and keep digging them up and giving them away and then six months later go back and expect to find a crop. There is nothing there because nature has not been given the chance or opportunity to work; the secret processes that go on deep within the earth have not had their way with those seeds.

And so similarly, a seed of truth planted in your consciousness or mine requires time in which to fulfill itself before it can come into full blown realization. While it is locked up inside of us in the dark, there is a process going on within us, an invisible spiritual process much like the nine months' period of gestation necessary for the development of the child in its mother's womb. The foetus must remain there for the full length of time; it must be fed; it must be allowed to fulfill itself; and then when its time is come, it can be birthed.

Whether it is our gratitude to God or to one another, whether it is our benevolences, whether it is our forgiving of our enemies or our praying for them—these are seeds of truth that we take within ourselves, that we live with and practice over and over again until one day out pops the babe, and it is a full blown babe. When our babe of truth is strong, then we can begin to share and give.

That is what our practitioners and teachers are doing. Truth that has come to fruition within them has become a demonstrated truth that they can share, and the fact that it has become demonstrated truth in them makes it of power. Then they are like the Master of whom it was said, "For he taught them as one having authority, and not as the scribes." He spoke with that authority because he had had long, long years — thirty of them of keeping the truth locked up within himself, not trying to preach, not trying to teach, not trying to heal, but just pondering these truths within himself, pondering, thinking about them, living with them, practicing them, and being grateful for them. Then when he was ready, he could go out and demonstrate that which had become full blown in him his spiritual Grace.

Very often a truth reveals itself to us when we are reading a book, meditating, or writing. Suddenly a truth that we have known intellectually becomes a living, vital, realized truth, and when that happens we can go out and share it, a giving and sharing with signs following. I have made it a practice never to teach a truth that has not first been realized and demonstrated by me. For many years, students asked me about the Sermon on the Mount, and my answer always was that I had read it but I did not understand it and therefore could not explain it. In 1956, however, a full grown realization was given to me in the middle of a class while sitting on the platform, and during 1956 this that had revealed itself to me was given out in my classes because now it had become a realized truth. It was not, of course, made public in

writing then, but now it has been published as *The Thunder of Silence*.

There are truths in the Bible of which no one has any right to speak except those that come alive in a person, proving and demonstrating themselves in such a manner that one then has something from the Bible to share.

Practice but Do Not Preach

If you can feel any rightness at all in what I have said to you on this subject of supply and begin to practice it, you should remember also to keep it locked up within your consciousness. Find some period each day for forgiving the enemies of the world as well as your own and pray for them. Find some period in each day for tithing of one sort or another; practice setting aside a specific amount of your income for whatever benevolences you wish to support, but keep these philanthropies secret.

Do not talk about the truth you are learning. For example, in this text you have been given three words: Omnipresence, Omnipotence, and Omniscience. Do not talk about these words, because if you do, you will be taking seeds and scattering them on top of the earth instead of burying them in the ground. Rather take those three words into your consciousness, ponder them, and every time that some evidence presents itself to you of an erroneous form of power, realize within yourself that this cannot be true if Omnipotence is true. Every time something presents itself to you of an erroneous or destructive nature, realize

within yourself that, in the light of Omnipresence, this presence cannot be. Whenever any temptation comes to you to go to God and tell Him something about your problems, immediately bring to your thought the word Omniscience—all knowledge, all wisdom—and remind yourself that God already knows all.

Work with those three words conscientiously and continuously, but above all things silently and secretly, until they have had time and opportunity to take root in you and come forth as the full grown babe. Then you will understand the meaning of the Immaculate Conception and the Virgin Birth; you will understand that all conception is spiritual. Ideas of truth are conceived within you. They are like seeds that you plant and work with until they take root within you. Ponder them and rejoice over them until one day you will find these seeds of truth come forth as "virgin birth." Then it will be with signs following, with joy and with singing.

The wise men of the world will come and bow down to that truth that has been born in you; men and women will pay homage to you because of this truth that is now going forth from you into the world to bless it.

It may be that when you first present truth to the world, you too may have to take it down into Egypt and hide it. Always the world's reaction to truth is to attempt to destroy it because truth destroys the comforts of human life, it destroys material good as well as material evil. Truth destroys personal good and raises up in its place divine

Love, a Love that we can share with one another, not as members of a small religious group, but a Love that we can share with all our neighbors, whether friends or enemies. We owe our neighbor love regardless of his religious or medical opinions, and we love our neighbor enough even to help finance his hospitals although we may not use them.

Except for those who are searching for truth, truth as a rule makes people very uncomfortable. This is because the more we enter into the Spirit, the further removed we are from the world's modes and means of living. Blasphemy and vulgarities become more obnoxious to us than they were before, and we feel more discomfort over some trifling offense than some persons do over major offenses.

So it is that when truth is presented in a concrete form to who are still satisfied with this human sense of life, be assured that you are offending them, and they will turn and rend you unless you are wise enough to know that no power has been given to any evil experience. All power is of God and that power is good.

Too often, people want to share the truth they have with others; they see them in distress and feel that what they have' could be so important to those they want to help that they try to rush out and tell them about it, but when they are so tempted, they should remember this teaching of secrecy, remember that they may gain a neighbor's good will, but they will also forfeit divine Grace.

Keep truth within yourself until it comes to fruition. Give forth the fruitage of truth, but do not give forth the truth you know. Give forth the fruitage in the form of forgiveness, prayers, tithing. All these things may be done, but keep the secret of it within you until you do know that it is so clearly established in you that you can share it freely and liberally without fear of losing it.

Practice these principles, lock them up within you, ponder them, meditate upon them until they bring forth fruit after their own kind, and then you will really be grateful for this lesson and reap a rich harvest:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

ACROSS THE DESK

On my trips around the world, naturally I come into close contact with Infinite Way groups in every country and have the opportunity of seeing, not only the growth of some of these groups and their ever increasing activity, but also why some groups do not show forth the same increase in numbers or expansion in depth of spiritual attainment. Inasmuch as the same writings and tapes are used by all groups in The Infinite Way, it is obvious that the principal factor in the development of a group is that of leadership.

Our work in The Infinite Way is not an organized work, and there are no schools one can attend. This makes it important for all who have groups to learn thoroughly the letter of the Message and to attain a healing consciousness.

If a student undertakes a group activity before he is well grounded in the letter of the Message or before he has attained some measure of healing consciousness, he naturally will not have the same degree of spiritual unfoldment as those who are further advanced in the letter and the Spirit. These students must, therefore, be very patient and diligent in study and practice until they are adequately prepared, and then they will find that their groups will reflect their own attained consciousness.

Sometimes those who have groups have not yet learned how to instruct others as to what books to study, and how to use the monthly Letter in daily experience. Those who attend group meetings naturally look to the person who conducts the meeting to be of help in different ways. They want to know how to study and in what order the books should be read. I have suggested that those new to the message begin with *Living the Infinite Way* so as to gain some knowledge of the basic principles. From there, they should go to a study of *Practicing the Presence*. Once a student begins to be aware of the Presence and to witness the effect of this awareness more and more, there comes an inner quiet that prepares him for a study of *The Art of Meditation*.

When some proficiency in meditation has been attained, the student is prepared for serious study and practice, and is now ready for *The Art of Spiritual Healing*, *The Infinite Way*, *Spiritual Interpretation of Scripture*, and other writings. Young students have the right to expect that those in charge of groups will know which pamphlets should be used for specific help, such as *A Lesson to Sam* and material for young people in *The 1955 Infinite Way Letters*, the booklets *Truth for Professional People and Business and Salesmanship for the businessman or woman*, and *The Deep Silence of My Peace* and *The Secret of the Twenty-Third Psalm* for the seeker.

To explain how far the effect of one transformed consciousness can extend, let us take as an example a household of five or six members, an average family of moderate means and reasonably substantial character, with their pleasures and pains, successes and failures, harmonies and discords. One member of this family, seeking for a solution to a problem, wanting to find an inner quiet or peace, or perhaps dissatisfied with the ordinary day-to-day living, learns about a spiritual teaching such as *The Infinite Way*. One of the first discoveries this seeker makes is that it is not necessary to live like a prodigal, separate and apart from the divine Source of life. Eventually, step by step, he discovers that man does not live by bread alone by money or amusements nor does he receive complete satisfaction through human companionships, worldly success, or profits. He soon finds that a oneness with the wellspring of life, the bread or staff of life, is revealed, and the truths

learned in study and meditation now form a new and higher consciousness which is the source of a new life: the rebirthed life.

As this higher consciousness evolves through deeper study, practice, and meditation, the student becomes aware of an inner Grace, which now brings new forms of harmony and peace into existence. It not only dissolves qualities characteristic of human nature, disclosing the true spiritual nature, and shows forth a harmony of mind and body which no longer manifests any of the former sins or diseases, but it may also bring to light hidden talents of art, music, literature, or some form of inventive genius. Gradually, the old self with its limitations, fears, and problems begins to fade away as the higher Self evolves, bringing into being the hidden manna of life: the meat the world knows not of.

It quickly becomes apparent to those of sufficient discernment that this transformation is taking place, but, even more than this, it usually follows that this spiritual development of an individual is touching the lives of his immediate household. This may appear as more harmonious human relationships, less of illness, or greater success in the experience of the members of the family.

Thus, in many ways, as an entire family or household is eventually governed and sustained in some measure by the higher consciousness attained by one person in the home, the hold of material sense on every member is lessened, and frequently one or two members of a

household, by their spiritual unfoldment, carry the family through many years of health, abundance, and happiness. Furthermore, it is often true that the head of a business, by study, practice, and meditation, becomes a law of peace and success to his entire staff and to all the affairs of the enterprise.

The higher consciousness of one person not only governs his immediate environment, but also has the effect of transforming in some degree the consciousness of all those individuals touched by the newly born person. The evolving spiritual student more often than not becomes the center of a group of seekers or students, and in the degree of his own unfolding spiritual light does he help to raise those who seek him out to higher levels of consciousness, and this naturally is followed by a greater expression of harmony, wholeness, and completeness by those of this group. The attained consciousness of the one draws to itself others and then in turn lifts them.

But now a greater miracle is apparent. As the consciousness of one person unfolds spiritually and becomes a law of good unto the others and thereby helps the others attain their rebirth, now the consciousness of the two or more who are gathered together becomes a law unto a wider circle of homes, businesses, and lives lives lived less by human emotions and more by divine Wisdom and Love.

Stop now and think of what this means: the attained measure of spiritual consciousness of a dozen to a hundred students becomes the higher

consciousness of an entire community and in some measure transforms the lives of all within that larger circle.

Does this not make clear why ten righteous men can save a city and why a few spiritually evolved persons can rule out of their communities the grosser elements of human nature and restore a greater measure of the Father's consciousness on earth as it is in heaven? Do you begin to see how it is that eventually the Garden of Eden will be lived again on earth as consciousness is evolved to a divine state here and there around the world by individuals and small groups who thus become the higher consciousness of these communities?

Watch the effect upon the household and family where one or two become transformed by the Spirit. Observe the classrooms of the teachers who no longer depend purely on human knowledge in teaching, or the effect on the business that has one or more spiritually enlightened souls guiding its affairs. It will not take long to note that in such a neighborhood or community the effect of the undesirable elements lessens, and the wisdom and love in the community become more and more evident.

The secret of life harmonious is first the transformation of the consciousness of an individual which thereupon becomes a light unto his household and gradually a light to the two or more of a group. Then this united spiritual consciousness becomes the higher Self of many households, businesses, and activities, and finally evolves into the divine

consciousness of the community, affecting the health, happiness, and even the prosperity of the community, changing the nature of entire neighborhoods, dissolving its fears and animosities, and establishing a spiritual commonwealth.

Such groups active in cities and communities throughout the world will be responsible in time for establishing the spiritual kingdom of heaven on earth because one illumined consciousness becomes the consciousness of those it touches. This is the period in history when the Father's grace is being revealed on earth as it is in heaven.

This is the period which is the foundation for all spiritual ages to come. This is the period in which the nature of spiritual power is being revealed to the world. This is the most thrilling period of spiritual discovery ever recorded in history. Those who are part of this revelation of the spiritual age are blessed beyond measure and degree.

No one can know how I rejoice in the spirit that animates our students throughout the world, a spirit which evidences, by its fruitage in so many lives and communities the consecrated hours they give to God and His children.

Any spiritual message is the grace of God reaching human consciousness, the voice of God being uttered on earth that earthly errors may be dissolved, and certainly this is true of The Infinite Way. It is not my possession, nor yours, except insofar as we are parts of the whole. No one has ever been given an "exclusive" on it. It belongs to all who

can receive it, whether of one church or another, or of none.

In several cities at the present time, there are Study Centers where the message of The Infinite Way may be heard or read and where visitors may find spiritual refreshment in prayer and meditation. These are not a part of any central organization, but a service to a community, conducted and maintained by local students and intended only to function as long as they are a service and fulfill a spiritual purpose.

The Study Center will be a spiritual oasis in the human wilderness as long as personal sense is absent from the consciousness of the students who serve and support the activity. They must, however, be watchful of the temptations to come under the spell of self aggrandizement, ambition, and competition, and be quick to recognize and handle these as universal carnal mind, impersonalizing and "nothingizing" them. The Infinite Way is the gift of God and the possession of no one.

When prosperity comes to a work such as ours, that is the time to be especially watchful. Then, as they did to the Master in the wilderness, temptations come to be something of our-selves and even to believe that we may claim the Christ message as our own. Be assured that what has been given to me in our work has come from the source and the fountain of Light and Wisdom, and I am but a messenger, "a scribe," writing and speaking "under orders." The principles come from the divine Consciousness to mankind, and all of us who work in this

activity are but servants in God's service. Let this never be forgotten by those responsible for the activity of a Study Center, and then the Study Center will fulfill a spiritual function in the community.

Above all, those who Aerie in this activity must be sure in their own minds that this message is addressed to human consciousness universally: not to one or two segments of it. Since it belongs to those of all denomination as well as to those of none, it must not be organized or set apart as a separate religion, philosophy, or teaching, The name The Infinite Way is a way of designating certain specific revealed principles of spiritual living and healing. It is not something separate from Christianity, Judaism, Vedantism, Hinduism, Taoism, or Zen. Rather must The Infinite Way be seen and understood as a revelation or unfoldment in this age to all who seek spiritual light, communion, and union with God.

As the author of The Infinite Way writings, I have no feeling of ownership or even of authorship. They are copyrighted only for the practical purposes of publication, The royalties and other earnings have carried this message around the world and provided for every personal and family need. They also provide for the present and foreseeable future needs of our work and in other ways contribute to the education and enlightenment of mankind.

T W E L V E The Spiritual Christmas

In the account of the advent of the Christ in the Gospel according to St. Luke, the Christ was born in a manger because "there was no room for them in the inn." There was no room in the inn, and so the Christ was born in the stable of the inn. Esoterically, the meaning of this is that the human consciousness, which is the place of enjoyment, comfort, and revelry, never has room for the Christ. When there is a sufficiency of supply, health, and the comforts of home life, rarely is there room in that consciousness for the Christ, and because of this human complacency, usually it is only when sickness, sin, or poverty is experienced that consciousness is ready to receive the revelation of the Christ.

More often than not, it is the sick, the sinning, and the poor who are the seekers. Probably in the beginning they seek relief only from their evil, discordant, or unhappy conditions, but sooner or later they awaken to the fact that there is a deeper meaning to the activity of the Christ than merely the healing of the sick or even the raising of the dead. It is then that consciousness is opened to receive the spiritual Impulse.

Within the consciousness of every person in the world, and in the consciousness of all those who have been here and of all those who have not

yet come to this plane of existence, there is this spiritual Spark, that which is called the Christ, a Spark which is kindled only as man seeks for It and learns to turn within to find It.

Isaiah Reveals the Christ

In trying to understand the Christ, it is necessary to know Its function and the meaning of the kind of a life that is lived when the Christ is realized. More than any other Hebrew prophet, Isaiah caught the vision of the Christ, and from beginning to end the Book of Isaiah is replete with wisdom concerning the Christ:

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

Turn ye unto him from whom the children of Israel have deeply revolted.

For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of

water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness. . .

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion us with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Here in those few verses is recounted the entire function, nature, and purpose of the Christ. In our human state of being, we go down into "Egypt" which symbolizes our going to some place outside ourselves for help: we seek allies, that is, we seek the help of "man, whose breath is in his nostrils." We rely on the horsemen and horses of Egypt; we rely on bombs and bullets; but even more than that, we have fashioned silver and gold until we have come to believe that our salvation and our supply are in them and that our good somehow lies in having an abundance, not necessarily of silver and gold, but of the dollar bills that represent the silver and gold.

We have fashioned money and systems of money, and then not only worshiped them, but feared the lack of them as if our salvation were in the currency instead of in the Spirit of the Lord God, which is supposed to be upon

We have fashioned combinations of allies and looked upon them, not merely as negotiating instruments, but as if safety and security and peace were actually to be found there or as if they had the power to bestow peace upon the world; whereas it is only the Spirit of the Lord God that can bring peace or endow the organizations man has made with any measure of success.

As long as we look to "man, whose breath is in his nostrils," to his armies, his navies, and his bombs, to combinations of nations and treaties, to gold and silver and to the nation's currency, we are worshiping idols; we are expecting our good to come from form and effect, from the creature rather than from the Creator.

The Christ is an invisible Spirit of God that is within us, awaiting our recognition and acknowledgment. When we look to this Spirit of God within us, we are looking to the Source, the Substance, the Law, and Activity of our good.

Receptivity to the Christ Is Greater in Time of Need

So it is that when we have an abundance of silver and gold, are well supplied with allies, and have archives filled with treaties of one kind or another and depend on these, we are not receptive or responsive to the Christ, that Spirit of God which was planted within each and every one of us in the beginning when we were made in the image and likeness of God, and which is part of our very being.

The consciousness that is preoccupied with its business, its pleasures, and its comforts never has time or place for a receptivity to the Christ. Often it is only when we are depressed, discouraged, and disheartened in spirit, depleted in finances, poor in health, and weak in morals that we finally begin to make room for the Christ. The Christ, therefore, in reality is born in a stable, that is, in the lowest part of our consciousness, and it is there that we have to begin our search, and continue until the tiniest glimpse of spiritual Reality is given to us.

It is at that point that we usually make a mistake. We receive some evidence of the Christ within us, the healing of a physical, mental, moral, or financial condition and, in our enthusiasm, we rush out to impart and show it to the world, often times little realizing that the world at large cares not one whit about it, and cannot even understand or believe it.

Scripture says, "Except ye see signs and wonders, ye will not believe," and yet the very first time that we are healed of a cold or some other minor ailment, we are so grateful that we are eager to tell about it and so enthusiastic that we almost expect the world to believe it. But Scripture again cautions us to "take the young child and his mother, and flee into Egypt, and be . . . there until I bring thee word": take the Christ child down into darkness and hide It from the world. Do not reveal this Christ that has been revealed to you: Do not try to give It to this world; do not try to be a do-gooder; do not try to save the world.

The world does not want to be saved any more than you wanted to be saved when you were healthy and prosperous and all was going well. The world will accept the Christ when the world is sufficiently in need of It: the Hebrews under Pharaoh accepted Moses, but their need was great; the Hebrews under Caesar accepted the Christ, also because their need was great. And so this entire world will accept the Christ when its need becomes great enough. Some evidence of this is becoming apparent because in those countries that have experienced the greatest problems we have found the greatest receptivity and response to this work.

There is within every one of us this Infinite Invisible which, in Christian mysticism, is called the Christ or Spirit of God in man. It is the bread, the meat, the wine, and the water. It is our support and supply. No change takes place in our outer life except in proportion to our awareness of the inner Presence and Power, but as we awaken to this Spirit within us, It becomes the very substance, life, law, and activity of our experience in the without. Therefore, we are not to take thought about the things of the outer world: we are to seek the realization of this inner Presence, and then let our outer world be renewed and resurrected.

The Rejection of the Christ

After this realization that takes place in our consciousness during our periods of sin, disease, lack, or unhappiness what we may call the birth of the Christ in the stable we are led step by step through the various activities of the Christ,

witnessing how It feeds the hungry, heals the sick, and raises the dead, until we are led to the point of rejection of the Christ, and eventually to the crucifixion. This rejection of the Christ is not a historical event. It is a personal event that takes place in the experience of every individual who has attained even a small measure of the Christ. True, it was an event that took place two thousand years ago, but it also took place four thousand years ago and six thousand years ago and eight thousand years ago, and it has been taking place every year and every day since then.

Unbelievable as it may seem, every spiritual student in the world who has received the Christ has, at some time or other, come to a place of rejecting It. Regardless of what miracles It has performed in a person's life, there still comes a time of temptation, a time of rejection.

Just as this temptation came to the followers of the Christ two thousand years ago, as it has come to every mystic, so will it come today to anyone who remains on the Path because as the Christ begins to operate in our consciousness, It makes our human life somewhat better; It heals our physical diseases; It relieves us of poverty or takes us out of lack and limitation; It begins to improve some of our human relationships; It brings to us a greater sense of companionship. From the human standpoint, it would seem that now we have discovered something like Aladdin's lamp, and all we have to do to make our human experience become better and better and better is to wish and rub on the lamp.

The time comes when the inner realization dawns that the real function of the Christ is not just to make our bodies less painful, our experience more harmonious, or to increase the amount of our income. That is but the kindergarten stage of the Christ experience. Bit by bit, we begin to learn something of what Jesus meant when he said that his followers must leave all for his sake. Unless we begin to give up faith and trust and hope in the outer world, unless we come to the place of renouncing what the Master called "this world," even a good "this world," we cannot enter the spiritual kingdom. "My kingdom is not of this world," and even if this world has become a healthy, wealthy, or peaceful one, there is yet another place for us. It is "My kingdom," and it is a world made up of entirely different standards from those of even the very best human standards.

That brings us to that baffling passage in Scripture where Jesus acknowledges that John the Baptist is a holy man: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Here was the greatest, the most righteous Hebrew prophet, and yet the very least of those who had entered the kingdom of heaven were before him!

When we have attained a sense of righteousness and are living under the law, obeying the Ten Commandments, and are beginning to experience healthy and harmonious humanhood, we think we have arrived; but we have not even

approached the very least of those who have attained spiritual consciousness. When we are faced with the necessity of relinquishing the idea of merely improving our humanhood, of forgetting for the time being whether we are enjoying good humanhood or wallowing in bad humanhood, of being unconcerned whether momentarily we have or do not have problems, and instead go right to the Center to seek, not what we shall eat or drink, but the kingdom of God and His righteousness, we come to the place of decision; those of us who are unwilling to forsake our human ways turn back to our human holiness, our human health, and our human good, and the Christ is rejected and crucified gone and forgotten.

Because we attempt to continue demonstrating merely human good we often come to the point of the rejection or crucifixion of the Christ within us, but almost simultaneously with that temptation comes the opportunity to experience the resurrection. This opportunity comes because we realize that now that we have attained health, supply, companionship, and all human good, there remains a void within us, there is a lack, there is something missing. Then it is that the Christ is resurrected within us, raised up from the tomb of forgetfulness or rejection into which we have cast It, and once more It comes alive in us to show us that the ascension lies just ahead.

In this resurrected form, we witness the full activity of the Christ. We see that the Spirit of the Christ within us walks through closed doors and through walls; It is not killed by bullets, bombs, or

knives. It is never destroyed, and regardless of the human circumstances that surround us, in three days at any time the Christ can raise up our entire experience and lift it into a resurrected form that can produce meat and drink spiritually, that can prove that it is not formed of matter or limited by material conditions and material beliefs, that It is risen above the limitations of human sense, personal sense, and that It has a spiritual life which is Self maintained and Self sustained.

True, we are still in this world, but we are not of it any longer. We partake of its good, yet not to the extent we heretofore did, but rather through this resurrected Spirit, which now completely dominates our lives and culminates in the experience described by Paul: "I live; yet not I, but Christ liveth in me." Outwardly, we are flesh and blood and outwardly we perform the same functions in our business, profession, or whatever our work may be, yet it is all taking place because of an inner activity, an inner Spirit by means of which our whole human life flourishes.

Almost everyone who attains the Christ, attains It, first of all, in his most depressed or debased state of mind, and as It proves Itself in his experience and restores unto him the lost years of the locusts and provides him with health and supply, It leads him to that point of realization where he knows that it is not enough for the Spirit of God to give him lodging and three meals a day. He must go deeper and relinquish even the human good, but it is at this point that the Christ is rejected, a rejection usually taking the form of postponement, putting

off that day so that the human good can be enjoyed a little bit longer. Oh, yes, he assures himself that he will come to the Christ soon, very soon. He will get into deep meditation and live in and through the Spirit exclusively not now, but soon.

Then, in the midst of this hesitancy and attempt at postponement comes a period of barrenness in which he may have an abundance of every bit of good that there is on earth, but in spite of all this good there is still an incompleteness, a lack of fulfillment. This period of barrenness is followed by an acceptance of the resurrection in a full and complete willingness to let the Christ lead him into the actual experience of the Christ life.

The Christ life on earth is a far different life from merely a happy human way of life. There are different standards to that life, different modes and means of expression. There is no longer a seeking for "me" or "mine," but rather a release from all personal sense.

The Christ Dissolves All Evil

We bring this life to ourselves by living consciously in oneness with God. In the human world, there are ways of acquiring good by our labors, by our planning honestly or conniving dishonestly; but to have all of which we shall ever have need plus the twelve baskets full left over every day is a state arrived at only through spiritual means, through the realization of our conscious oneness with God, of continuously living and moving and having our being in God realization. But these twelve baskets full left over are not for you or

me alone: this abundance is for anyone who opens his consciousness to the realization of Omnipresence. The heavens and the earth and the air and the waters beneath the earth are filled with God's glory, and this for the benefit of all mankind.

To acknowledge the universal nature of God's abundance is to pray for our neighbor. It recognizes our neighbor's right to the same abundance that is on our table, even the neighbor who momentarily may be our enemy. We are praying for our enemy when we realize that God's grace fills this earth and that it is available to all those who no longer place their faith and trust in "horses and chariots," who no longer place their faith in silver and gold, but in the Spirit of the Lord God which is within them.

This spiritual life, this Christ life on earth, is one in which we no longer think primarily of the blessings of God for us or for our family, or even for the followers of our chosen form of worship, but it is one in which we acknowledge God's grace on earth, one in which we pray that God's good be equally shared by all least acknowledging its availability to all.

There is a difference between praying for "my" good and praying for the acceptance of God's good universally and impersonally expressed, a difference which should be followed in every detail of our lives. You remember that when Sapphira and her husband attempted to withhold their possessions from the collective good, Peter reminded them, "Thou hast not lied unto men, but unto God." I So, too, whenever

we witness injustices or cruelties on this earth, we have the right also to say in our prayers, "You have not done this unto me; you have not done this unto my neighbor or my nation: you have done this unto God," and when we have thus impersonalized it, we have begun to destroy the evil and the injustice. Impersonalize every error and whatever its nature realize: "This is not happening to the Chinese, the Russians, or the Africans. This is a sin against the Holy Ghost." Any act of injustice, cruelty, or unfairness is not a sin against you or me or mankind: it is a sin against freedom, justice, liberty, equality, which means that it is a sin against God.

You and I should abide in that realization and stop trying to live life from a personal standpoint. "Vengeance is mine; I will repay, saith the Lord." It is not yours or mine. We do not have to seek vengeance on this earth against anybody or any nation. All we have to do is to impersonalize the evil, realizing that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," because it is not aimed or formed against us. It is formed against the Christ, against our spiritual life and identity. Even if a sword could cut off our human experience, it would not exterminate us. Therefore, it is not really aimed at the human experience: it is aimed at the very Christ, just as the rejection of Jesus by the Hebrews was not a rejection of Jesus, the man, but of the Christ. When he was no longer on earth and there was no human being for the doubter or skeptic to reject, the rejection of the truth that Jesus taught

still continued in that day as it does today.

"Though the mills of the gods grind slowly, yet they grind exceeding fine." Every rejection of truth, every evil and injustice eventually come to an end, but their end would have been hastened if the world had been taught these past two thousand years this great and wondrous truth that no weapon that is formed against man shall prosper, because it is not formed against man, but against the Christ, and the Christ is that Spirit which dissolves sin, disease, and all phases and forms of mortality. mortal sense or mortal consciousness.

The Impersonal Christ-Life

The Christ life is lived in that impersonal way which no longer concerns itself with "my" particular good or yours. We are not concerned merely with using the infinite power of God to make your individual way a little smoother or mine. The Christ way of life is one that lives by and through a universal Grace and through a realization that what affects one affects all.

Do you realize that when one individual or one group is enslaved, in that degree mankind is enslaved? Do you not know that when one individual or one group is set free, in that degree all mankind is set free? This idea of freedom, which had its beginning with the ancient Greeks but which did not come to fruition until after the American and French Revolutions, has spread and spread until it has evolved into the idea that the peoples of every

nation must become free, independent, and self governing.

Every one of us can help in the spread of freedom. We can begin even in a small way with grace at our table every day, by recognizing that "the earth is the Lord's, and the fullness thereof," and that God is saying to everyone on the face of the globe, "Son, thou art ever with me, and all that I have is thine." Grace, when it is rightly understood, is a recognition that only God has placed the crops in the ground, that only God can prosper them, that only God can give us the fruitage of the trees, and that only God fills this universe with good does not fill you or me, but this entire earth.

From there we are led, step by step, to living the impersonal life, a life that is not seeking merely our own good, our family's or our nation's, but is realizing that what harms one harms all, that what benefits one benefits all, and then we can begin to live in this recognition:

No weapon that is formed against mankind shall prosper, because it is not aimed at mankind, but at the Christ or spiritual Life.

And we let God dissolve Its enemy, that which is antagonistic to Itself, to Its being, Its continuity, Its unfoldment and expression.

We begin with every weapon that is formed against us in our individual life, whether it is a temptation of sin, a temptation of disease, a temptation of lack, or a temptation of loneliness to remember that, on that Holy Day in which the Christ is born in us, no

weapon that is formed against us shall prosper because it is not formed against us, but against God, against the Christ. Then we relax and let this Spirit that is within us dissolve whatever the form of error may be that confronts us. Always our salvation lies in this ability to impersonalize, to live spiritually instead of personally.

The story of the Christ is never completed until the ascension in which we, individually, rise completely above the personal sense of existence and recognize that the activity of God is never to benefit or bless you or me, but that it is a universal activity blessing mankind, and that the weapons that are formed against us are not formed against individual you or me, but against the Christ of being, and then let the Spirit do Its work on earth.

Rejoice that God's grace is upon the earth in the minds and hearts of mankind and that this Grace is now breaking up the pattern of materialism as a preparation for His kingdom, which is being established on earth.

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