

# THE CONTEMPLATIVE LIFE

By Joel S. Goldsmith

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PART 1

ONE

## Conscious Awareness

Many persons who are seeking for truth or striving to find a way that will lead them out of the inharmonies and discords of life gather the impression that there is some quick or short way of overcoming all their problems; that there is some kind of a message that they can read in books or hear from the lips of a teacher or lecturer, that will quickly take them away from the troubles of a material way of living into the harmonies of the spiritual life. This is the mistake that is made in every one of the Western countries.

It is not so in the East, where the relative unimportance of time is better understood and where it is realized that an evolution of consciousness can take place only over a span of years. But in the West, where in one short life-cycle we have gone from lamplight to modern electric lighting and from the horse and buggy era to automobiles and airplanes, where there has been an increase in the speed of travel from 100 miles an hour to thousands of miles, we do not seem to have sufficient time or sufficient interest to take the time for the development of spiritual consciousness. Because of this unbelievably rapid progress, materially and mechanically, which has set the tempo of our times, many think that it is possible to apply

this same accelerated speed to the spiritual life.

But when it comes to spiritual unfoldment and spiritual progress, it is quite a different story. There, an element of time enters into the situation, and it is this element of time that our Western world seems unwilling to accept, or may not be able or prepared to accept.

It is often possible for those of us who come to a spiritual teaching to have our problems quickly met—physical, mental, moral, or financial --- but, of course, even if all our major problems were quickly met, we still would be no better off than we were before, except for a little temporary relief from the world's discords, because regardless of what freedom we attain through the help of a practitioner or a teacher, we still have to evolve in our own consciousness in order to maintain and sustain that freedom.

### **The Function of the Transcendental Consciousness**

Although work such as that of The Infinite Way does help students to overcome their present physical, mental, moral, or financial difficulties, this is not its primary function. The goal of this particular Message is the spiritualization of consciousness which, in the Western world, is described as the attainment of that mind which was in Christ Jesus: Christ-consciousness or the transcendental consciousness. In the East, this same goal is called the attainment of Buddhahood, or the Buddha-mind, or Buddhi, but all those terms mean the same thing, because

whether one receives enlightenment in the East or in the West, the result is precisely the same.

The point that I would like you to see at this moment is that the goal of all religious work should be spiritual enlightenment, that is, the attainment of spiritual light. When this light comes, it comes as a transcendental state of consciousness, and it is the attainment of this transcendental state of consciousness that really constitutes the activity of The Infinite Way, and is basic to its teaching.

The first question that would naturally arise in any seeker's mind is: What is the transcendental state of consciousness and what function does it perform in my experience? My answer to that is that the transcendental or spiritual consciousness is a state of consciousness which instantaneously releases an individual from all material concern. That, I believe, is its first and greatest function in our lives. It releases us from fear and doubt; it releases us from concern over what we shall eat, or what we shall drink, or wherewithal we shall be clothed. Most important of all, it releases us from the fear of death.

Whether we have ever consciously thought about it or not, all of us on the human plane of life fear death. In fact, the one reason we fear disease is because the natural consequence of disease is death. We also fear age because age carries with it the connotation of coming death. Death, because of its inevitability, is that which is feared, and the fear of death is often the very cause of our diseases.

With the first touch of spiritual light, however, all fear of death disappears, because that light reveals that there is no death and that the experience of passing from this plane of life to what is called the next is not really a death; it is just another experience like our birth; it is a passing from one phase of life to another. In other words, life never had a beginning; therefore our coming into this world was but a coming forth from another phase of life.

Some of those who have attained a certain degree of illumination are able to go back and see different aspects of their life prior to their present earth experience. Although that may not always be possible, nevertheless, with the first taste of spiritual light, we do realize that, since there is no death, there need be no fear of it, and once that fear is eliminated, the body seems to adjust itself, and health begins to manifest instead of disease and the signs of age.

### **The Transcendental Consciousness Brings a Release from Concern for Persons or Things**

Furthermore, when spiritual light has once touched the soul or consciousness of an individual, never again can there be concern about what we call supply: what we shall eat or drink, wherewithal we shall be clothed, or how much money we shall or shall not have. The reason for this lack of concern constitutes the sum and substance of what must be our goal if we are to attain the spiritual way of life.

In the ordinary human sense of life, concern is nearly always for things, persons, or conditions. If at this very moment we were to think about what it is that worries us most we would in all probability find that our fear is undoubtedly about something in the form of an effect: a person, a condition, a thing, an amount, a body, a bit of money, or a piece of property. Always it is about an effect, and what concerns us is always in the realm of an effect.

As human beings, are we not always striving for some thing, some person, or some condition? It may be for a living, for fame, or for wealth; it may be for an education; it may be for health— but nearly always our life is centered on the attainment of something or other.

Most human beings fail during their lifetime to attain what they have been seeking and pass out of this life frustrated without ever having achieved their goals. Those who do reach their goals find that this achievement brings little permanent satisfaction. Some attain temporarily the perfect body, only later on to witness its disintegration; some attain the wealth that they have sought, and then after they have it, find that when they have eaten three times a day and have an ample wardrobe of clothing, all the rest of their money is of so little use that their efforts to attain it seem almost foolish in retrospect. Rarely does money ever give a person the satisfaction that he thought it would when he was struggling and striving for it. And I do not have to remind you that fame gives back even less of satisfaction and is even more of an empty bauble than is wealth.

This does not mean that there is anything wrong about the attainment of fame or wealth or health or a perfect body. On the contrary, all these are the added things that inevitably come when the spiritual way of life becomes our first and major concern. In the spiritual way of life, our first step is to disregard temporarily our concern for things, persons, and conditions, and center our attention on attaining a conscious realization of our Source.

### **Becoming One with Our Source**

It is a part of the Christian teaching, as given in the fifteenth chapter of John, that when we are one with our Source, we bear fruit richly, but when we are separated from that Source, we are as a branch of a tree that is cut off and withereth. The Ninety-first Psalm also promises that none of the evils of this world will come nigh the dwelling place of those who have made God their dwelling place, again indicating to us that our oneness with our Source is what separates us from the evils of this world and maintains in our experience the harmonies of heaven.

The revelation was given to me that in my conscious oneness with God, in being consciously one with my Source, the good things of life were added unto me, that is, I was at-one with all good: with every form of good that might ever be necessary in my experience. The Master said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you." And so it was that this very same consciousness revealed to me that when I am consciously one with God, I am instantaneously one with all the good necessary for my experience. Therefore, I must stop taking thought about my supply, my health, or my home. I must stop taking anxious thought or concern for the things of this world, and I must make every effort to abide consciously in my oneness with God.

The vital part and the heart of that revelation is that we are already one with God. We are already one with our Life-stream, or the Source of our life. As a matter of fact, "I and my Father are one" is a relationship that is indivisible and indestructible. It is an impossibility for my Father and me to become separate because we are not two: we are one! We are and always have been one with our Source, one with God.

The reason that the harmonies of heaven and the blessings of divine Grace do not come into our experience as they should lies in the one word *consciously*. Nothing can enter your life or mine except as it enters through our consciousness. This is the greatest law, the greatest discovery, unfoldment, or revelation that has ever come into my experience: nothing can come into your or my experience except through our own consciousness.

In other words, you consciously brought yourself to the reading of this book. There are millions of people not reading it and, therefore, not a spark of this message has entered their

consciousness, so that they are not even aware that anything of this sort exists in the world, but even you who are reading these words could, if you so desired, shut out of your consciousness the message that is being brought to you. You could sit right where you are, completely unaware of the import of these words, reading them with your eyes only, and they would make no impression upon you; they would not enter the depths, the realm, of your consciousness. If you are to benefit by this message, there must be a responsive activity within your consciousness. Later, as you go deeper into the study of *The Infinite Way*, you will discover how you have admitted the inharmonies and the discords of life into your experience through your own consciousness and how you can eliminate them after they are there or how you can prevent their taking root there, because nothing can transpire in your experience except as an activity of your own consciousness.

Although you and I are one with God, although we are one with our Source, one with the Fount of everlasting life, one with the Source of infinite abundance, these can come into our experience only through our acceptance of them in our own consciousness. In other words, when we begin to declare within ourselves that there is a Source of life, then it must be true that that Source forever governs Its creation and forever maintains and sustains that which It has brought forth into expression.

And so from the moment that we consciously perceive that we are always

in the bosom of our Father and always one with our Source, indivisible and inseparable from that Source, it becomes clear to us that all that is flowing forth from that Life -stream, all that emanates from that infinite Source, is pouring Itself into, through, and from our individual consciousness.

### **Gaining the Consciousness of the Presence**

As we abide in this, that is, if we abide in this Word, if we let this Word abide in us, we shall bear fruit richly. The secret of the spiritual life is to recognize consciously—consciously realize, accept, and declare our oneness with our infinite, immortal, eternal Source, and accept the scriptural statement that all that the Father has is ours and that the place whereon we stand is holy ground. Not only must we accept it, but we must abide in it every single day of the week, bringing to conscious remembrance the truth:

*"I and my Father are one." I am one with my Source, and all that is flowing forth from God is flowing into my experience.*

When we perceive that this is true and are willing to make it a part of our conscious experience, we are engaging in a form of contemplative meditation. This contemplative meditation, which should take place either before we get out of bed in the morning or a few moments later, might begin with a conscious remembrance of the invisible Presence and Power operating in this universe.

*How did this day come to be? Surely, there must be a tremendous Force, Power, Being, or Presence, which has brought forth the sunlight, the rain, or the snow of this day. There is a Something operating invisibly in this universe, sending forth all this glory into expression, a glory of which I am a part, for I, too, have been sent into expression by That which sent forth the flowers and the trees, the birds, and all that is.*

*I am one with all life. And just as this invisible Force is pouring sunshine into the room, so it is pouring life and being into me, and through me: intelligence, wisdom, guidance, direction, love, care, and protection. All of these are flowing in and through me from the infinite invisible Source.*

And so we go through this period of contemplative meditation at least three or four times a day, each time taking some other subject. For the moment, however, we are considering our major theme, which is that we are consciously one with God; we are consciously one with our Creator. We are consciously one with the Source of life, but until we make it a conscious activity, until we consciously realize that we are one with our Source, that we are inseparable and indivisible from infinity and eternity, and that all these qualities and activities are pouring themselves through us—until we consciously do this we are not experiencing that which is our birthright. We are children of God, and as children heirs to all the heavenly riches. But let us not think that we are going to come into our heritage without consciously

bringing our heritage into expression. It has to be a conscious activity.

Whatever of harmony, joy, or success is to come into our experience must first of all be brought there through some conscious activity of our mind or through a conscious activity of a meditative nature. Some day, the Western world will understand this subject of meditation better than it does today, and even the Eastern countries will have restored to them the knowledge of meditation which has largely been lost in that part of the world. It is not that those of the East have not meditated, but, because they have not known the real secret of meditation, they have not meditated correctly, even though it is in the East that meditation was discovered and has been practiced most widely. With the loss of the art of meditation comes the loss of all that is really worthwhile in life, because this lack of communion with the Father removes us from that conscious oneness with our infinite Source, and when that happens, we are no longer one with our good.

It takes only a very few weeks of devoting a few moments a day to a quiet meditation in which we recognize our oneness with the Source and realize that our oneness with that Source constitutes our oneness with all our good before we begin to perceive in our outer and daily experience the fruitage of that meditation.

Every moment of meditation rewards us richly. Far more will come forth from it than we put into it. On the other hand, nothing will come forth except what we do put into it. For example, the presence

of God is closer to us than our own breathing, and this has always been true. If we try to visualize something closer than our own breathing, we shall understand that actually the very presence of God is where we are. When we are in the depths of disease, sin, or lack, at that very second, the presence of God is as available to us as it was to Moses when he was leading the Hebrews out of slavery, or as it was to Elijah when he was finding cakes baked on the stones or a widow supplying him with food. The presence of God is as present with us as it was with Jesus Christ when he healed the sick or when he multiplied the loaves and fishes or forgave sinners, but even so, that presence of God may be doing absolutely nothing for us because the responsibility for bringing it into active expression in our lives rests with us.

The presence of God is on the gallows; the presence of God is on the battlefield where death and destruction are imminent; the presence of God is where every accident occurs anywhere in the world. The presence of God is in all those places and circumstances, but the presence of God is of no avail to anyone except to those who are dwelling in the conscious awareness of this truth. We must abide from morning to night and night to morning in this realization:

*Where I am, God is. The presence of God is closer to me than breathing; I and my Father are inseparable and indivisible because we are one. If I mount up to heaven, I will find God, not that I will find God in heaven, but I will take God up to heaven. If I make my bed in hell, I will find God, not because*

*God is in hell, but because I will take God with me; and if I walk through the valley of the shadow of death, I will find God because where I am, God is, and where God is, I am: we are inseparably and indivisibly one.*

Those who abide in this realization consciously find that when any form of evil comes into their experience, it dissolves and disappears. This is the secret of the mystical life; this is the secret of the spiritual life. It is all embodied in the one word consciously. Those who consciously know the truth are those who experience truth because truth is present, whether or not they know it. Two times two is four, even in the presence of those who do not know it; but to be of any benefit, two times two must be consciously known.

### **Gratitude and the Contemplative Life**

Gratitude is one of the most powerful forces in the life of any individual because it is one of the many facets of love. If we understand the nature of gratitude, we shall find that it will play a far greater part in our experience than we can possibly realize. The mistake of most of the people in the world is that they are grateful for the good that comes to them. They are grateful for the bread on their table. They say grace, little realizing how much time they are wasting as long as their grace is only a gratitude for the bread on their own table.

Gratitude has nothing to do with gratefulness for the good that comes to us. Like everything else in the spiritual

life, God is not only universal, but impersonal, in the sense that God is no respecter of persons and never has sent anything to you or to me or given anything to you or to me. All that God has is ours, but if we were to claim that for ourselves alone, we would perhaps lose it. When I say, "All that the Father has is mine," I mean that that same allness is yours and everyone else's. The fact that all the people in the world are not recipients of that good is because of their unawareness -- their lack of conscious recognition—of this truth.

In other words, be assured that God has never singled out Joel or anyone else to whom to give anything: not even the message of The Infinite Way. The Infinite Way is an activity of consciousness, and anyone who opens his consciousness to it can experience it, because God is no respecter of persons. God does not set a table for you or for me; God has set a table for this whole universe. God has not put anyone's name tag on the cattle on a thousand hills, the crops in the ground, the pearls in the sea, or the diamonds in the earth. God has not put anyone's name on anything that He has given to this universe: God has expressed Himself universally; God has shown forth His glory universally.

The moment we begin to be grateful just for the fact that God is in His heaven, our lives begin to change. Therefore, let us stop thinking in terms of "me" and "mine" and begin to be grateful for all the good that God has provided in this universe: grateful that crops are in the ground and that the bowels of the earth

are filled with His riches, rejoicing in the universality of God's good, rejoicing and being grateful for the riches that are upon the face of this earth, rejoicing that everyone who opens his consciousness to them receives them, not because God sends these things to him but

because God sends them out into the world as His presence made manifest.

The presence of God appears as food, clothing, housing, and raiment. All that is, is the presence of God made manifest, and when we begin to express gratitude for the presence of God appearing as the good in this world, our souls, our minds, and our hearts are filled with love. When we personalize and believe that for some reason God has given to one person and is withholding from another, we dishonor God.

Let it be clear, then, that to our meditation and our practicing of the Presence, we must add the all-important ingredient of gratitude. As we walk in the park, let us be grateful for all the beauty that is on every hand to gladden the heart. If we look up into the sky when the stars are shining, let us be grateful that they are there but let us be equally careful not to claim the stars for our own!

What concerned me in my earlier years was that so much of God's abundance and love were in evidence and yet that there was so much of poverty, sin, and disease among men. And for me, the burning question was why this was true, and how it could be eliminated. The answer that came was that only through

our conscious awareness and acceptance of God's grace, through consciously living in the realization of God's presence could those things that do not belong in our experience be eliminated and be replaced by those things that are ours by divine right.

For this reason, the two books *Practicing the Presence* and *The Art of Meditation* have been provided as the foundational studies in our work because all our work must necessarily be founded on the ability to meditate consciously and to practice consciously the presence of God until we reach the point where we never go to sleep at night without God in our thought, nor awaken in the morning without God as our first thought. We go forth from our home with God in our thought. We live constantly with God in our thought.

This is the way, then, that the blessings of God reach man: through an activity of our own consciousness, through our consciously knowing the truth and praying without ceasing. And these blessings are all by-products of the one great goal of conscious awareness of the presence of God.

### **ACROSS THE DESK**

Everything visible, audible, touchable, smellable, and thinkable is the external expression of something in the realm of the real—even the superstitions, myths, and so-called pagan practices.

As visitors from the Occident go to the Orient and observe the unusually large number of temples, shrines, religious statues, and prayer groups, they often

speak of these as the paganism of the Orient. When they return home and in the churches on nearly every corner of every town find even a greater number of prayer groups, many stained glass windows, religious figures, and statues of Jesus in different forms and positions from that of prayer to crucifixion, statues and paintings of saints and sages, I wonder how many of them perceive that all these outward symbols stem from the same source.

Let us be very clear on this point: Behind all the seemingly paganistic practices of the East and the West, there is spiritual truth. First of all, the very existence of a prayer group in a church, temple, or garden is an acknowledgment of a supreme Being or Deity. Whether sitting, standing, or on the knees, through prayer one acknowledges a divine Presence. On this point both East and West are in agreement.

The statues and carvings of religious leaders in the East are a recognition of those whose lives have revealed their attainment of some measure of divine consciousness. The paintings, the stained glass, and the figures in Western churches are but the recognition of the attained measure of spiritual light of the Western Savior, his disciples and apostles, and of other religious lights. Here, too, the East and the West are in agreement, and rightly so, because all religious symbolism in ritual, rite, or ceremony is the attempt to use such means to attain an elevated state of consciousness.

Behind all *forms* of worship, it must be recognized that there is a divine, infinite, universal principle of law, life, or being, and in such recognition it becomes clear that *the Lord He is One*. To the discerning person there is, therefore, no paganism in any religion, and no one can correctly claim that there is a right or a wrong religion. The paganism exists in the form of men's worship and in their differing beliefs about religion. For example, to believe that man can influence God by words, thoughts, or deeds is a form of paganism; whereas to realize God as Omniscience, Omnipotence, and Omnipresence is true religious worship.

To believe that God has finite form, emotions, or responses is a form of paganism; whereas to understand God as the Life, Law, Being, Substance, and Activity of all spiritual form is true worship. To tell God, to advise, inform, or beseech God is a form of paganism; whereas to love and trust God and to listen for His voice is the higher worship.

To have an inner experience of the outer forms of worship such as is carried on in church services or in celebrating religious holidays, feast or fast days, is true worship, and the true worshiper can participate in the services of the Hebrew synagogue, the Protestant or Catholic church, or the Moslem or Buddhist temple with equal devotion, because behind this worship, whatever its form, he recognizes and acknowledges the One "appearing as many."

With equal dedication, I have spoken to Christian groups and non-Christian groups in the Orient, and all of them

have listened to me with equal interest and attention. Thus, The Infinite Way bears witness to the divine Spirit in man, the divine Spark which is without race, religion, nationality, creed, or political affiliation, yet is the one animating Principle, Life, Soul, and Spirit of all. In this oneness, there is a spiritual bond uniting us in His grace.

## T W O

### **Erasing Our Concepts of God, Prayer, and Grace**

Religion is an individual experience, and not only is it impossible to go into heaven two by two or four by four, but even any attempt to do so must result in failure.

If a person is interested in a spiritual way of life, in seeking the realm of God or finding a solution to human problems, it is necessary that that person embark on his mission alone. This does not mean that if one's husband or wife also wishes to set forth on such a mission he or she should not do so, but because of the very nature of this search, each one must find his way within himself, alone. No two people can progress at the same rate because no two people are at the same level of consciousness; and therefore, the religious life is one which must be lived within the individual, regardless of how much is shared outwardly. No one can achieve this life for another: each must achieve it for himself.

In the writings and recordings of The Infinite Way is found the account of my own search for God: the mode, the

means, and the achievement. This has been set forth merely to show what one individual has achieved, and these books and recordings are offered to you in the hope that you will read, study, or hear them, and put them into practice; and, insofar as they prove successful, live with them and through them.

In a few brief years, many thousands who have followed the particular way known as The Infinite Way have, in a measure, found their peace, their harmony, safety, security, and their supply. In reading and studying The Infinite Way, however, you are in no sense bound to it. You are, at all times, a free spiritual agent, free to come to us or to any of our students who are active in the work, but just as free at any time not to come always free to find your own way. You have no obligations; you have no embarrassments; and if The Infinite Way does not prove effective in your individual case, you are at liberty always to seek further until you do find the particular teaching which is yours.

You are under no obligation to me or to the message of The Infinite Way. There is nothing you can join, so there are no memberships or ties to dissolve. Come, enjoy, eat, drink, be satisfied, but let each one of us maintain his oneness with God. In such a way lies true freedom, true liberty, and the obligation each one has is to his Maker and not to any man. What a satisfying thing that is to remember!

Day and night and night and day, I owe no man anything but to love him. My sole obligation is to love my God and my fellow man. There is no way of

expressing the joy and the freedom this gives all of us; there is no way of explaining what takes place in the consciousness of an individual who knows that he is free in God.

When people come together in large groups, there is a tendency to rely on that togetherness, or that union, for their demonstration of peace, harmony, and security, and they thereby lose. The idea that in union there is strength has been drilled into people from infancy, but this is not true, except in the spiritual sense of union with God, not union with one another.

Couples have married, believing that in such union would be their strength and later have found that each had to find his or her strength individually that strength could not be found collectively. Nations have united, but these unions have usually lasted only as long as they have not interfered with or jeopardized the selfish aims and ambitions of the parties involved.

When people unite humanly for the purpose of finding safety, security, peace, harmony, or health, they must fail because the only way to achieve these is in the degree of their oneness with God, consciously realized—their oneness with their Source. That is something that no one can do for another. Each must achieve this for himself.

### **No Theory or Concept of God Is God**

There is a difficulty in embarking on a spiritual way of life, and one which everyone has to surmount if he is to

remain on the spiritual path. That difficulty concerns itself with three words, but once you are able to rise above the limitations of those three words, you will find that the spiritual path is much easier than you had ever believed it could be, and much more joyous and fruitful. For a time, however,

the struggle lies in these three words, the first of which is God—G-o-d.

The hardest part of your spiritual journey is to rise above the concepts of God that you have always accepted. Whether your concept of God has come from a church, from your parents, or from your own experiences in life regardless of where or how you acquired your particular concept of God and regardless of what that concept may be it is not God.

There is nothing that you know about God that is God. There is no idea of God that you can entertain that is God. There is no possible thought that you can have about God that is God. It makes no difference what your idea may be or what your concept may be, it remains an idea or a concept, and an idea or a concept is not God. And so every student must eventually realize that he has to rise above all his concepts of God before he can have an experience of God.

Regardless of the concept of God entertained, whether Hebrew, Protestant, Catholic, or Oriental, it has done very little for the world. This world is in a sad plight, and every known concept of God has failed to bring peace on earth not only collectively, but

individually.

The world is in a state of unrest because of fear of aggression on the part of Russia and China or because of the upheaval in Africa. The threat to world peace arising out of the situation in these areas would not of itself be too upsetting to anyone, except for the fact that very few persons have within themselves that which makes them independent of world conditions. In other words, they have no assurance within themselves that there is a God who can and will lift them out of these world problems and show them how to surmount them.

Just in one generation, there have been three major wars, and neither the Hebrew, the Protestant, the Catholic, nor the Oriental God has stopped these wars or their horrors. They never ended until one or the other of the combatants had nothing left with which to fight.

For the most part, men feel that they have nothing within themselves that can give them any assurance that, regardless of human conditions, the evils of war, poverty, or disease will not come nigh their dwelling place. The answer to all this is that whatever concept of God a person may entertain or however correct that concept may be, it still will not give him freedom, peace, safety, or security. Only one thing will bring these things to an individual, and ultimately to the world, and that one thing is the God experience: not a theory about God, not a concept of God, not an idea of God, but a God experience!

For nearly two thousand years, religion has eliminated that factor from its teaching. It has given the world everything but the God experience: it has given it noble ideas; it has given it great ideas of philanthropy and charity; it has given it great beauty in music, art, and literature—everything, in fact, except God. But we could well dispense with all that religion has given us, if only it would give us God. We can live without all these other things, if only we can have God.

The attainment of God is an individual experience and cannot be given to a group of individuals, although it may be given to many individuals in a group. It is possible at a given time for a dozen persons in a group to realize God, but they will not receive that realization as a group. Each one receives it individually by his own preparedness for it, by his own devotion to the attainment of God realization.

### **Healing Comes Through in a Moment of God-Realization**

Those of you who, in the capacity of practitioner or teacher, have been the means of spiritual healing for others are well aware of the fact that you do not know how to heal and that you have no healing powers or capacities. You know, better than anyone else, that the Master was right when he said, "I can of mine own self do nothing," that he spoke truly when he said, "If I bear witness of myself, my witness is not true," because you have found that the only time you have been responsible for healings has been when, in some measure, in your meditation or treatment, you have

actually felt a Presence or a release from fear, which could not have come except by the grace of God. Only when you attained a certain level of consciousness, a very specific level of consciousness, in which you either realized God's presence or realized the absolute nothingness of anything that was not ordained of God, have you ever been able to bring forth healing.

To those of you who have experienced healings through a practitioner or teacher of the metaphysical or spiritual world, let me say that the healing did not take place because God was favoring that practitioner or teacher and conferring upon him special healing powers. The healing had nothing to do with anything of this sort. It had to do with the fact that the one to whom you turned was able to catch a glimpse of the God presence or power, of the spiritual nature of creation, or a realization of the nonpower of anything and everything that does not emanate from God. It is in such moments of realization that healing comes through.

So it is that those who expect only to be healed should, of course, in some degree try to realize the nature of God, but those of you who engage in an active healing ministry must understand that all your knowledge of truth is of no value when the chips are down. In other words, when you are faced with a person threatened with death or with an incurable disease, do not rely on the wisdom or on the statements of truth you have read or learned in books or lessons. Rather understand that unless you realize and feel God's presence, or

unless you actually feel the nothingness of that which is presenting itself as the appearance, the healing will not take place.

Statements of truth and learning the correct letter of truth are necessary steps in our progress, of course, because it is in this way that the healing consciousness is attained, but too much attention is usually given to statements of truth and not enough to the actual experience of truth.

### **Prayers That Seek Favors of God Are Futile**

The concept of God that most persons entertain is that God is a great power and that God can overcome all negative and erroneous powers, that God can heal disease, that God could, if He would, stop a war or prevent accidents. None of this is true; none of this is true!

And that brings us to the second word, the second stumbling block in our progress, the word prayer. As long as men and women pray to God to heal the sick, to give them supply, or to bring peace on earth, they are just playing around with marbles. They are not even seriously approaching the subject of spiritual living. Rather are they back in paganistic days, praying those ancient prayers of "O God! Destroy my enemy"; "O God! Give me success in battle"; "O God! Save our side be with us." All of this dates back two, three, four, or five thousand years to those days when people thought of God as some kind of superman who sat high up on a throne and could be prevailed upon to destroy their enemies and, at the same time,

give them success. Why success to them and not to their enemies?

Similarly, prayers were uttered: "Give us rain"; or, "Stop this too much rain"; "Give us crops"; "Let us have more abundant fish in our nets"; "Make the game more plentiful." Prayer of this sort belongs to those pagan days in which the concept of God was that of some kind of superbeing who was sitting around waiting to be persuaded to grant favors.

Such prayers were not effective then, and they have not been effective during the past two thousand years in which they have been perpetuated by the churches. But the world continues to use these outmoded forms of prayer and to live with outmoded concepts of God for much the same reason that contemporaries of Christopher Columbus, once they had gone on record publicly as having accepted a square world, found it difficult to acknowledge that after all perhaps Columbus was right, and the world was round. In spite of knowledge to the contrary, they insisted on clinging to their square world. And so it is that once people have come out publicly and declared that it is right and proper to pray to God to destroy their enemies or to pray to God for bread, meat, wine, and water, it is a very difficult thing for them to admit that they were wrong.

One day it will be recognized that in this twentieth century an era has begun in which concepts of God and prayer will have to be reexamined universally as well as individually. There are many places around the globe in which it is

evident that a beginning in this direction has been made.

But we are dealing now only with you and with me as individuals, and if we expect to enter this spiritual path, it must be done by recognizing that God is not Santa Claus, and Santa Claus is not God. God is not withholding anything that you could pray for. God has nothing to give you that God is not, at this moment, giving. The God whose kingdom is within you already knows your need, and it is His good pleasure to give you that Kingdom.

Therefore, the first step on the spiritual path is to acknowledge that you need not pray to God in the sense of telling or asking God for what you need because God is an all knowing God, an infinite Wisdom that already knows all that is to be known, and that God is divine love, whose nature it is to give you the Kingdom.

### **The Is-ness of God**

You cannot know what God is because no one in the history of the world has ever been able to embrace God by means of his human mentality. King Solomon said that his entire Temple was not big enough to hold God, and you may be assured that the mind of man is not capable of embracing God. So, it is useless to try to ask what God is. Rather acknowledge that God is.

Acknowledge that as you have looked out upon this universe and witnessed the orderly movement of the sun, the moon, the stars, and the tides, and the

unfailing rotation of the seasons, as you have witnessed the divine order in apple trees producing apples and rosebushes producing roses, you must admit that there is a Cause that operates through law and through love.

When you have acknowledged that this universe has a creative Principle, a Cause, a Something that sent it into expression and form and that maintains that expression, this relieves you, individually, of all responsibility. It enables you to relax and realize that that which sent you into expression must likewise be that which maintains and sustains you and all mankind.

Once you have acknowledged that God is, and that God is that which functions as Law, as Love, and as the creative, maintaining, and sustaining Principle, you have set yourself free of all concepts of God and you can rest in that acknowledgment. You can rest assured that that which is maintaining the integrity of all nature can maintain the integrity of your and my individual life.

### **The Prayer of Acknowledgment**

By this time, you will have begun to wonder, "What has happened to the kind of prayers I used to pray?" and you will realize that they have dropped away from you. Now you will know that your acknowledgment of God as the creative and maintaining Principle is about as high a form of prayer as man can conceive of in the realm of words or thoughts, In other words, to acknowledge that there is an infinite Something, even though invisible, to

acknowledge Its qualities of intelligence, law, and love, and to acknowledge Its power as the sustaining influence, this is prayer: this is the prayer of acknowledgment.

"In all thy ways acknowledge him, and he shall direct thy paths." Acknowledge this, and eventually you will be elevated to a state of consciousness in which you will pray without words and without thoughts, because after you have received this conviction of a Divinity, of a divine Presence, Power, Law, and Love, there are no more words. You have no words to address to It, but rather you have come to realize that God, whatever Its nature or being, can speak to you, reveal Itself to you, and bring you an assurance of Its presence, Its power, Its jurisdiction and government in all things.

When you become receptive to that God whose Kingdom is within, you will arrive at a point of recognition:

*The kingdom of God is within me. I do not have to go to holy mountains; I do not have to go to holy temples or holy cities because the place whereon I stand is holy ground.*

With that assurance, you can then turn quietly within and realize:

*"Speak, Lord; for thy servant heareth." I know now that it would be folly for human wisdom to try to instruct the Divine. I know now that it would be folly to ask God for anything, as if God were withholding from me.*

*I know now that I need only be receptive and responsive to God's grace, that I need only turn within and wait and be patient, and the presence of God will announce Itself, and when He utters His voice, the earth melts. When I hear the still small voice, the discords of human sense dissolve.*

*I know now that "I can of mine own self do nothing." It is only as I can bring forth the presence and the power of God through my consciousness and release it into this world that it is possible to say to the storm, as did the Master, "Peace, be still. . . . It is I; be not afraid."*

Regardless of the pictures that present themselves to you the sins, the lack, limitations, injustices, and inequalities you do not fight them. You do not pray to a god to do something about them, but you turn within in the realization that the presence of God is within you, and in that quietness and stillness, you hear: " 'I will never leave thee, nor forsake thee.' As I was with Moses, with Abraham, Isaac, Jacob, and Jesus, so I am with you. I will be with you unto the end of the world."

In one way or another, you will reach an inner confidence that you are not alone in this world, that you are not battling your problems alone, but that it is literally true that He that is within you is greater than He that is in the world and that He performs whatever is given you to do.

These statements as mere statements will do nothing for you except to serve as reminders of the truth that really is.

There is a He within you that is greater than all the problems that are in the world. There is a He that actually performs all that is given you to do. Scriptural or inspirational passages merely give you the confidence to become still and let that He come into expression, let that He bring you the assurance:

*It is I; be not afraid. ••• I will never leave thee." I will be with thee. I will go before thee to make the crooked places straight. I go before thee to reveal mansions — mansions, mansions. I am the way rest. I am the truth rest.*

*Do not struggle for what you shall eat, or what you shall drink, or wherewithal you shall be clothed, for I am your meat, your wine, and your water.*

Eventually, you will understand that your prayers have not been answered because you have been expecting God to send you health, and this cannot be. God is the only health there is, and the only way to have health is to have God. God is the health of your countenance; therefore, have God, and you will have health. God is your meat, your bread, your wine, your water; therefore, God cannot give you these and God cannot send you these. God is these, and the only way that you can permanently and abundantly have bread, meat, wine, and water is to have God.

It is useless to pray to God for longer life, for God cannot give it to you. God is life, and only in having God do you have life. Without God, there is no life, for

God is life. And to know this truth is life eternal.

Do not even pray to God for safety or for security, for God has none to give you: God is the fortress, and God is the high tower, and if you want safety and security, have God. When you are in God, and God is in you, you will have no need of concrete shelters; you will have no need of swords, nor will you have fear of anyone else's swords. No individual who has ever had the assurance of God's presence ever fears death, ever fears bombs or bullets because with the realization of God's presence comes the conviction: Neither life nor death can separate me from God.

*Neither life nor death can separate me from the love and the care of God. Neither life nor death can separate me from God's life, God's supply, God's Soul, God's law, God's love; and therefore, I need not concern myself with whether my status is life or death, because either way I am in God. God can never leave me, nor forsake me; God is with me to the end of the world because God and I are one, inseparable and indivisible.*

### **Preparing the Soil for Spiritual Fruitage**

This assurance cannot be given to us from a book, even though we may read comforting passages there; and this assurance cannot even be given to us by a man, even though we may hear him speak words of faith and trust. This assurance must come welling up in us from within ourselves. That is what I

mean by preparation. Those of us who are devoting some part of our day and night to God realization are preparing ourselves for this very revelation or assurance that inevitably comes from within. Paul told us that as creatures, that is, as human beings, we are not under the law of God, neither indeed can be. It is only as we prepare ourselves that this inner confidence and conviction eventually dawn.

The Master gave it to us this way: there are three types of soil: the barren soil, the rocky, and the fertile. As human beings, we are the barren soil, entirely separate and apart from God, and God has no way at all of announcing Himself within us; there is no way for the revelation of God to come to us.

After we have started out on our spiritual path, it is not long before we find that we have become stony soil. In other words, we do have realizations of truth occasionally; we have revelations and demonstrations; we have a glimpse of something, and then it is gone from us. It does not remain with us too long. We have a demonstration of harmony, and then all of a sudden that seems to be far in the past. But as we continue to abide in the Word and let the Word abide in us, as we continue to seek for deeper and deeper revelations and realizations of God and prayer, eventually we find that we are becoming more fertile soil, and the seed of truth can now take root in us.

Every word of truth that we read, every word of truth that we hear, every word of truth that we declare is a seed of truth, and the further we go in our study and

meditations, the more fertile our consciousness becomes and the more of these seeds will take root and bear fruit.

We all go through much the same experience—everyone in the past has gone through these same experiences—but eventually we all come to the realization that to know Him aright is life eternal. This, I would call the greatest revelation ever given to man: *To know Him aright is life eternal: life harmonious, life perfect.*

But let us understand what it means to know Him aright. To know Him aright means to drop every concept we have ever had. The Master said that we cannot fill vessels already full; we have to empty out the vessel, come with a perfectly clear and clean consciousness, and begin all over again.

When our prayer is, "Father, reveal Thyself," we should remember that we are speaking to a Father that is already within us, not a Father that we have to go out and seek, not a God that is afar off. We are beginning with the realization that what we are seeking is already within us. Therefore, we can do our praying, whether we are at business, or doing housework; we can do our praying or our knowing of the truth, whether we are walking, driving a car, or riding in a bus. We can literally pray without ceasing, because regardless of the activity in which we may be engaged, there is always room in our consciousness for a remembrance, for a realization, of God within us.

## The Universality of God's Grace

There is a third word about which there are many misconceptions, and that is the word grace. God's grace is not given to some and withheld from others. God's grace is free to everyone.

God's grace is within us, and it is operating within us, needing only to be recognized.

What stops us from receiving God's grace is that while once a week we may say with our lips, "Thy grace is my sufficiency in all things," ninety-nine other times during the week we plead, "Give me food; give me clothing; give me housing; give me employment; give me companionship." Ninety-nine times out of a hundred, we deny the truth that we utter the one time; whereas the whole one hundred times we should refrain from desiring anything from God, putting our entire hope in this truth:

*Thy grace is my sufficiency in all things, and Thy grace is operative and operating now.*

It will help to remember that when it rains it does not rain exclusively for the Jones family, the Browns, or the Smiths. When it rains, it just rains. When it snows, it snows; when it is warm, it is warm; and when God is passing out food, clothing, housing, raiment, companionship, and money, it is not for Jones, Brown, or Smith: it is universal.

God's grace is universally available. As long as we do not personalize it and expect God to give or send it to us, we

will have His grace infinitely and eternally. It is only when we begin to localize it and ask God to let it rain in our garden that we are likely to find that it misses our garden. God's grace is universal, and God's grace is our sufficiency. God's grace governs the universe, but God's grace is not addressed to anyone except to the Son of God, which you are and which I am. Let us have no addresses to which God's grace is to be sent because God is not interested in one person more than in another.

Let us revise our concepts of prayer and, above all things, let us realize that we cannot pray for something for ourselves, for our child, or for our parents. Our prayer has to be a realization of the omnipresence of God, omnipresent in Russia and Africa and the United States. The omnipresence of God—the omnipotence of God the omniscience of God universal, impersonal, impartial! Once we begin to pray this kind of prayer, we shall begin to experience answered prayer.

God's grace cannot be directed into specific channels; God's grace cannot be directed to certain persons: God's grace already is operating universally, and what brings it into our experience is our acknowledgment and realization of its universality. As we begin to understand the universal nature of God's grace, God's love, and God's wisdom, and stop attempting to channel it, we shall begin to perceive that we, ourselves, are inside God's grace, and the beneficiary of it.

## ACROSS THE DESK

Grace is God's gift of Himself; Grace is omnipresence: it is the impartation of God to an individual in realization, but the realization of God constitutes the receptivity to Grace. God's gift of grace is never a thing or a condition, but always the fullness of God, although our limited state of receptivity may make it appear as a specific healing as supply or release from some form of bondage. If God's grace appears in limited form, it is usually because we are seeking some specific good. When we rightly understand The Infinite Way, we seek the realization of the fullness of God the fulfillment of God.

In turning within daily for the acknowledgment and awareness of God's presence, the effect of God's grace soon becomes apparent as the appearing of the activity and forms of good in our experience. The desire for specific gifts of God must be surrendered in the greater love for God, which is satisfied with nothing less than Himself. Our lives cannot be complete until we have received the Grace of His presence. Then we live constantly tabernacled with Him, in continuous communion with His life and His love.

Men seek many freedoms: freedom from false appetites, from disease, from lack, and from unhappy human relationships, but instead of seeking freedom from these limiting conditions, they should rather seek freedom in His Spirit because freedom is attained by His grace by the attainment of His presence. If the desire for His grace is strong enough, the struggle for these

freedoms can be given up and thereby real freedom attained.

In our morning meditation, we can consciously remember: "I will never leave thee, nor forsake thee"; and in our evening meditation, "Lo, I am with you always, even unto the end of the world." And throughout the day, as the pressure of living pushes down upon us, we can inwardly sing: "I am come that they might have life, and that they might have it more abundantly." We can pause at each meal to remember inwardly: Thy grace is my sufficiency in all things. Whenever any sense of bondage tries to tempt us, we can rejoice that "Where the Spirit of the Lord is, there is liberty."

The main concern of the world today is with reports of repeated threats to every kind of freedom political, religious, and economic —yet none of these evils shall "come nigh our dwelling," if we dwell consciously in the realization of His presence.

To bring to fruition the dawning in consciousness of His grace, we must remember the major principle of life: There is but one Power, and this Power is within us. There is no external power to act upon us or our affairs for all power is spiritual, and its kingdom, its realm, is within us. Thou, Pilate of any name or nature—can have no power except that which is of God.

Fear not I am with you.

# **T H R E E**

## **Beginning the Contemplative Life**

In the Orient, as many of you know, those who are interested in attaining spiritual illumination go to a teacher and, as a rule, live with or near the teacher for a period of six, seven, or eight years, and by means of meditation with as well as without the teacher, meditation with other students, and spiritual instruction, eventually attain their illumination: satori, enlightenment, or the fourth dimensional consciousness.

Mankind as a whole, however, is not geared for this kind of teaching, nor do many desire, need, or even have the capacity for full enlightenment. This is attested by the fact that some students and disciples who have lived in close association with their teachers even for many years could not or did not reach the heights, whereas others may have received it in two or three years.

The question, then, for the young student at first is not one of attaining that degree of illumination which would set him up as a spiritual teacher or healer, but primarily how to attain sufficient illumination or enlightenment to be able to free himself from the discords and inharmonies of daily living and build up within himself a spiritual sense that would not only lift him above the world's troubles his family or community troubles—but would enable him to live a normal family, business, or professional life, and yet be inspired,

fed, and supported by an inner experience and contact.

### **Recognize the Universality of God**

It is well known that all people of a religious turn of mind whatever their religion may be—can attain some measure of inner harmony and peace and find themselves in possession of an inner grace that eventually lives their lives for them. It makes no difference what a person's religion is because there is only one God, only one Spirit; and that Spirit knows no difference between a Jew and a Gentile, a Protestant and a Catholic, an Oriental and an Occidental. The Spirit is beyond and above any denominational beliefs or convictions, free to all and independent of ceremonies, rites, creeds, or forms for its worship, just as the life that permeates a blade of grass is the same life that permeates an orchid, a daisy, or a violet. The Spirit recognizes no difference. The same Life animates all life, whether that of a mongrel dog or a pedigreed one.

In Scripture, we are told that His rain falls on the just and the unjust. As far as God is concerned, there is neither Greek nor Jew, neither bond nor free. The Master made that very clear when he said, "Call no man your father upon the earth for one is your Father, which is in heaven." If Jesus had meant that this applied only to the people who were listening to him, then, of course, according to that, God is the Father only of the Hebrews because Jesus was talking to his fellow Hebrews. In his day there was no Christian church, nor were there any Christians: there were only

Jews, and Jesus was one of them, a rabbi in their midst; and if he had intended these words only for those to whom he was speaking, we would have to admit, then, that the Jews are the only ones who can claim God as their Father.

As a matter of fact, however, anyone with even a smattering of spiritual insight knows from the import of Jesus' teaching that he was not speaking to any one group. What he was doing was voicing truth, just as if he had said two times two is four while speaking of cabbages, but not meaning that only two times two cabbages is four, but meaning two times two is four, whether applied to cabbages or kings. And so, when he tells us to "call no man your father upon the earth," he is not addressing you who are reading this, nor was he addressing those who were sitting before him listening to him: he was speaking to the world, proclaiming a message that had been given to him of God.

Years later, Paul carried that same message to the pagans, the Europeans even to the atheists and always he was voicing a spiritual truth which was not meant to apply to any specific group of people, but was a spiritual truth which has always been, is, and always will be—a universal truth. Therefore, it must be the truth about Greek and Jew; it must be the truth about you and me; it must be the truth about white and black: there is but one Father, but one God.

No person can ever hope for spiritual enlightenment unless he can first of all recognize that there is only one creative

Principle in this world, whether It creates cabbages or kings, whether It creates the Greek or the Jew. There is only one creative Principle, and It is located, not in holy mountains, nor yet in the temple in Jerusalem. Its location is neither "Lo here! or, Lo there!" but within you, and it makes no difference who the you may be. It makes no difference if it is the you in a hospital, the you in a prison, the you in business, or the you in some art or profession: the kingdom of God is within you, and the kingdom of God is a Spirit not a superhuman being, but a Spirit.

To recognize this truth constitutes the very first step in attaining spiritual light, the first step in attaining an awareness of the presence of God. If you cannot accept this, then you will have to believe that God is a respecter of persons and that only Jews have the presence of God, or only Baptists, or Buddhists. This is the rankest kind of nonsense.

The presence of God is within you, whoever the you may be.

### **Your Givingness of Yourself Brings the Givingness of the Universe to You**

When you have come to the place where you actually feel the truth of this, where you feel the presence of God in the air, in your body, in your business, in your home, in your competitor, or in the enemy across the sea or across the street when you begin to perceive that, you are ready for the next step which everyone must take before enlightenment can come, and that is the realization that inasmuch as the kingdom of God is within you, it must be

permitted to flow out from you. It cannot come to you, and you must, at some stage in your unfoldment, stop looking for it to come to you.

An illustration of this can be found in the area of companionship. Many, many persons are seeking companionship, but when they come to me with that problem, asking for a demonstration of companionship, my reply always is: "It's no use, because I know you don't want companionship. If I could show you how to attain it, you would refuse it. What you want is a companion, and probably he has to be five foot eleven to six feet, and weigh one hundred eighty pounds, and have nice blue eyes. You have it all decided in advance. But companionship, you don't want." No one who ever asks for a demonstration of companionship—not anyone I have ever known has really wanted it. They have merely wanted a companion, and that I cannot get for anybody.

It is so simple to have companionship. All it requires is that you be a companion. That's all! Once you become a companion, once you find something or somebody to companion with it does not have to be a human being at first, or a member of the opposite sex, or a stranger you have companionship. You can begin to find companionship with some members of your own family, or with the birds that come to your lawn, or with the stars. The point is that companionship is a sharing of one's self. That is what constitutes companionship the sharing of one's self. It could be at the level of neighborliness; it could be at the level of friendliness; it could be at the level of

husband, wife, brother, or sister; but companionship means a sharing of one's self with someone else.

Companionship is always available to you, because it is within you: it is the gift of God, and you are the one who determines whether you will keep it locked up within you, or whether you will let it loose and be a companion. And the moment you decide to be a companion, you have companionship.

Of course, the wonderful part of it is that when you begin to be a companion, you find those who are also desirous of being companions, of sharing, and then it is not a question of give and take, it is a question of both giving. There is no taking: there is just giving.

The kingdom of God is locked up within you. There is no way for one person to demonstrate supply for another because everyone, everywhere, has all that the Father has—infinity and to try to get something out here, when there is nothing out here but space, is folly. Supply is demonstrated, not in the getting, but in opening out a way for the supply already within you to flow out from its Source, which is the kingdom of God within you.

Illumination can come only to those who realize that the kingdom of God—Light, Truth, Wisdom, Love—is within. All that the Father has is yours, and then just as you have to find a way to express companionship, so do you have to find a way to express supply.

This we can do in many ways. The Master has indicated in the Sermon on

the Mount that we should give, but be sure that no one but God knows about our giving; pray, but be sure that no one but God knows about our praying; forgive; pray for our enemies. All this he gives as an activity that takes place within ourselves and flows from within us to the without.

The entire secret of spiritual illumination is bound up in the realization that the kingdom of God is within and that we must find a way to let this "imprisoned splendor" escape. Therefore, whatever it is we are seeking, we must find a way to give it out, so that even if we are seeking spiritual light, the way to gain it is to give it.

Many teachers have discovered that by the end of the school term, they have learned more about the subjects they have taught through the teaching of them than have the pupils in the classroom. Always a person learns more by teaching than anyone ever learns by being taught.

So it is in a spiritual teaching. Those who teach learn far more than any student or group of students, because in the very act of giving out, there is a constant inflow—and really not in: it is only that the infinite Source is within, but It cannot flow out if we do not let It out. The moment we begin letting out a little of what we know, all the rest begins to flow, more than we ever were aware that we knew.

There is no way to gain love from the world or from the people of the world. Many have tried it, but everyone fails, It cannot be accomplished. The only way

is the way of spiritual light. By loving, we become loved. There is no other way. Waiting to be loved is like waiting for something to come from the blankness of space. Before love can flow to us, we first must put it out here. We must first put the bread on the water, before the bread can return to us. Only that which we put forth finds its way back to us, because, in and of itself, a blank space has nothing to give nothing! But in proportion as we put something out into space, in that proportion is a way made for it to find its way back to us, pressed down and running over.

So is the whole goodness and infinity of this universe flowing back to us as we let it flow out from us. It is the givingness of ourselves that brings the givingness of the universe to us.

### **Man Cannot Influence God**

Spiritual illumination begins with the realization of as simple a thing as that the whole kingdom of God is already established within you, and for you to enjoy its blessings you have to find a way to bring it forth into expression.

As you meditate and ponder on these things, you come to a place where there is nothing more to think about. You have thought it all; you have said it all; you have declared or affirmed it, and you have come to the end of all that. Now, since there is not anything more to say, you come to a place where you are still, and you find that in the very moment that you achieve stillness, something jumps up here from within you—something of a transcendental nature, something of a not human nature.

Something jumps up into your awareness that you yourself have not been declaring, affirming, or stating, but which you are now hearing and receiving from the depths of your withinness. You yourself have created the circumstance by means of which this transcendental hearing can take place: you have known the truth, declared it, felt it, stated it, and then been still, thereby creating a vacuum, and now up into that, the Voice announces Itself, bringing with It illumination.

The first step is always consciously knowing the truth, intellectually knowing the truth, and then, through this constant pondering, meditating, and cogitating, you bring yourself to the place where you are completely still, and into that stillness and up from that stillness comes the very light that you have been seeking.

But do you think that that light is given only to one person or one group of persons? Do you not see how important it is, first, to divest yourself of every bit of belief that God is a respecter of persons, of religions, or of churches, or a respecter of races, and come to see clearly that God is a Spirit, that God is life, that God is love, that actually the presence of God is within you?

The very place whereon you stand is holy ground because the presence of God is there. But when you are declaring that about yourself, look up, look around you, and see all the hundreds of people in your neighborhood, and then remember that

whether or not they know this truth, you must know that it is the truth about them, because if you are not knowing this truth as a universal truth, you are again trying to pinch a little of it off for yourself, to make it finite or limit it, and God cannot be limited.

The next step is easier now than it would have been but for the two previous steps, namely, (1) knowing the truth, and (2) realizing that God is no respecter of persons. Now you are better able to recognize that man cannot influence God, that man has no power over God's creation, man has no jurisdiction over God's world, man has no jurisdiction over God, period. Man cannot have his way with God; man cannot get God to do his will or his way; and therefore, the next need is to become a beholder because, since you cannot influence God, you can at least watch what God is doing. You can become a witness to the activity of God in your life and everybody else's life because, remember, when the sun comes up in the morning, it comes up for Jew and Gentile, white and black, Oriental and Occidental: it has no favorites; and you have to be willing to recognize that just as the sun rises for everybody in the whole world, so is God's grace available to everybody in the world.

When you watch sugar cane or pineapples growing, it is foolish to think that God is growing them for you or for me. God is just growing them. God's grace falls on the just and the unjust..

Always there must be the remembrance, then, that what God is

doing, God is doing, and He does not need your help; and furthermore He cannot be controlled by you or me or by anybody else. God's grace cannot be stopped. Even if you think that you are acting in disobedience to His laws, God's grace is still flowing, even though you may not get the benefit of it because you have cut yourself off from it.

"Whatsoever a man soweth, that shall he also reap." God has nothing to do with your sowing or your reaping. It is as you sow: "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." It is always what you do. By your thoughts and actions of today, you determine your reaping of tomorrow.

So therefore, even if by some act of your own whether it is a disobedience to one or more of the Ten Commandments, or whether it is a violation of the second great commandment of the Master to love your neighbor as yourself, or whatever it is if you have shut off health, safety, security, and inner peace, do not blame God for it, for God neither gives you peace nor takes it from you; God neither gives you health nor takes it from you; God neither gives you supply nor takes it from you. God's grace is as free as sunshine. If you like, you can pull down the shades and never see the sun, and never feel it, but that is because of your action, not God's. As far as God is concerned, the sunshine is always there.

So it is, then, that in the moment when you realize that God's grace is very

much like the sun hanging in the sky, it is there; it is available for everyone, even though, temporarily, there may be clouds hiding it, but nevertheless, it is there. Your very recognition of this and your refusal to try to get God to do something, your ability to refrain from entreating or begging God, from attempting to influence or bribe Him, the very act itself of refraining from doing these things brings the activity of God into your experience.

When you can sit back and realize that God is not because of you, but that actually in spite of you, still God is closer to you than breathing, the place whereon you stand is holy ground, and where the presence of the Lord is, there is freedom and fulfillment—when you learn to refrain from attempting to take heaven by storm, and when you are able to sit back in the realization, "Where I am, God is," and be still, you have opened the way in your own consciousness for the Omnipresence which is already there to make Itself manifest and evident in your experience.

The great error has always been trying to influence God: "God, go out there and destroy my enemies! God, go out there and bring my enemies' possessions to me!" This attempt to personalize God or to get God to do something for some specific person and not for everybody indicates a lack of understanding of God as Spirit.

The very statement that God is Spirit is in itself a freeing and a healing one. No one can do anything about moving or changing Spirit, influencing It or bribing It. There is nothing to do but let It

envelop you, let It pick you up, let It dominate you, let Its will be done in you, and then you make of yourself a transparency through which the light that is already present within you can shine: not a light that is gained from books or from some form of worship, or from teachers, but a light that books or worship or teachers can reveal to you as already having existence within you.

The teacher's function is to unveil the light that already constitutes your innermost being, self, or identity. The function of the teacher and the teaching is to unveil the presence of the Spirit of God that is within you, so that you can eventually live in this conviction, "Thank You, Father; You and I are one."

What the Master has said is true: "I will never leave thee, nor forsake thee. . . . Lo, I am with you always, even unto the end of the world," but the teacher unveils and reveals to you the Presence that is saying this to you from within your own being and reminding you that the Father knows your need before you do. It is His good pleasure to give you the Kingdom. Therefore, you can rest in this realization: *The Father is within me. The kingdom of God is within me.*

### **The Indwelling Presence**

There is a divine Presence within you, and it is the function of this Presence to heal the sick, raise the dead, preach the Gospel, feed the hungry, and forgive sinners: this is Its function. It has never left you It will never leave you! You could change your religion seven times over, but that Presence would still be with you. You could live in a place where no

one had ever heard of a church, and the Presence would still be with you. It will never leave you, nor forsake you. And remember this: It is not dependent upon anything. It is not even dependent upon your having a right thought. It is always there, but your enjoying the benefits of It is dependent upon your knowing the truth of Its omnipresence.

Gradually, as you receive confirmation from within yourself that it is true that there is a Presence, the Voice speaks to you. Whether It speaks audibly or not is of no importance, as long as in one way or another you feel that you are living by Grace, not by might, not by power, not by force, but by Grace, by a divine Grace that operates just as freely as the incoming and outgoing tides or the rising and the setting of the sun, and just as painlessly. It is not a matter of earning or deserving it.

As human beings, we can never earn or deserve the grace of God, and that is why we are told that we must die daily and that we must be reborn of the Spirit. The truth is that as children of God we are heirs to God's grace, and all we have to do is to recognize our sonship.

And so as we ponder these basic truths, as we learn to come into a state of mind, a state of consciousness, that is filled with an assurance that there is an inner Presence, and learn to relax in It, we find that It does our thinking for us; It corrects and enlightens us; It goes before us to make the crooked places straight; It is a healing influence in mind and body; It is a supplying presence. But It does all this without any help from us, except for our ability to relax in It.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters" it is always He. "He performeth the thing that is appointed for me" not the little "I," but He. "The Lord will perfect that which concerneth me." But do you not see that He cannot do it if we take hold of the reins and do all the driving? If we take thought for what we shall eat, or what we shall drink, or wherewithal we shall be clothed, we are leaving no room for any He: it is all that little "I," the very "I" that should be dying daily in order that that I which is our spiritual identity can be reborn.

If you have grasped what I have said up to this point, you should be able to understand the passage, "In quietness and in confidence shall be your strength' in quietness and in confidence. How can you be quiet, how can you have confidence unless you have this awareness of an inner Grace? And you can only have this awareness of an inner Grace when you begin to recognize Its universal nature, recognize that It belongs to all men.

Those who are not recognizing this inner Grace, we are told, are the thousand that fall at our left and the ten thousand at our right, those, as the Master tells us, who are not abiding in the Word nor letting the Word abide in them and who, therefore, are as a branch of a tree that is cut off and withereth.

So it is that not everybody will benefit by this truth just because it is the truth. No! Only "ye" who know the truth permit the truth to make you free -- you who abide

in this Word of an indwelling Presence. Those of you who stop —I was going to say stop annoying God, but I am sure that God cannot be annoyed —those of you who stop going through the motions that would annoy God, if God could be annoyed, that is, trying to influence Him, trying to bribe Him, trying to promise Him something in the future, instead of realizing that God is Spirit, God is life, God is love, and that you have to find a way to let all of this flow out from you, will come into an actual awareness of the presence of God.

### **The Contemplative Life Develops a Sense of Universality**

This really constitutes a way of life. True, it is a religious way of life, except that if you use such a term, it would seem to denote some particular religion with special rituals and ceremonies, and it is not that kind of life at all. It is a religious life in the sense that this teaching develops a conscious awareness of God, but to avoid giving the impression that we have found some particular religion through which God is blessing us, we should rightly call this the contemplative way of life because it is a way of life that can be lived by all people regardless of any personal or denominational persuasion.

The contemplative way of life recognizes God as Spirit, and that Spirit as Omnipresence—the Spirit within one's own being. Therefore, it is an absolutely unrestricted way of life, available to anyone of any faith or no faith, as long as he can recognize that God is Spirit, recognize God as its

central theme not your God or my God, just God and a God that belongs to nobody, a God that just is, and is universal.

That is why the contemplative life can flourish in every country on the globe where there is freedom and where people are not compelled to worship in a specific way. Even where there is no freedom, this way of life can be followed because it does not build a fence around God or lay down specific rules: it just recognizes God as the Principle of life, the Grand Architect of the whole universe.

For this reason, then, the contemplative life is the way for any person who can recognize that wherever or however God is worshiped, it is the same God, that there cannot be more than one God. Whether as Hebrews we go into a temple with hats on, or as Christians with hats off, as Orientals with our shoes off or as Christians with shoes on, it must be understood that these outward forms can make no difference, that all we are doing is worshiping in whatever way means dedication or sacredness to us.

What represents sacredness to an individual determines his worship. If an individual feels that he is honoring God by keeping his hat on, that is merely his idea of worship and sanctity, but the act of wearing or not wearing a head covering does not change God. If another individual feels that he is honoring God with his shoes off, that very act is an evidence of the sincerity of that individual's worship. Therefore, when you live the contemplative life, you

will respect the Moslem who takes off his shoes and sits on the ground, and you will respect those who have other ceremonial forms of worship, and you will also respect those who have no form of worship at all, because you will know that each in his own way is dedicating himself to God, and not his God because God is not the possession of any one person: there is only God, and God is Spirit.

The contemplative, then, is actually paving the way for world peace, because he is recognizing that there is only one Father, one God, equally of all, and that all men everywhere are brothers and sisters; and therefore, the only relationship that is essential is that we treat each other as members of one united household.

To do this is to love the one and only God supremely, but it is also to love your neighbor as yourself. When you acknowledge one God as Father and all men as brothers, you wipe out one of the most important causes of war, and when you love your neighbor as yourself you wipe out the other, because controversies over religion and commercial rivalry have always been recognized as the two major causes of all war and discord.

Another important result of learning to love God supremely and your neighbor as yourself is not immediately apparent. If you can accept God as Spirit, you can never again fear. You can never fear what form of government we have or any other country has. You can never fear what anyone does. God is then animating human consciousness, and

because there is only the power of God, there is nothing left to fear, and when fear is gone, the final cause of our discords is gone.

When we learn to love one another, which means not to fear one another, we have set the pattern for individual and world harmony. We could all live in eternal harmony if we did not fear, but just let fear creep into any group of people and there can easily be a first class war, and then there would be sides taken: your side and my side. But as long as there is a realization of God as Spirit, no one has anything to fear, for Spirit fills all space, and where the Spirit of the Lord is, there is nothing to fear: no danger, no insecurity, no powers apart from God. Therefore, just to realize that God is Spirit begins to free this whole universe of fear.

### **ACROSS THE DESK**

Much of the world belief about God is the truth about the karmic law of cause and effect. It is this general misconception that makes ineffectual so much prayer. Prayer is answered only as we come to "know Him aright." Do you really grasp the significance of law and Grace?

Do you actually discern that God is not responsible for the rewards and punishments we experience? Can you realize that we ourselves set in motion the evil and good influences that touch our lives by our ignorance or by our awareness of the nature of God? Do you understand how the belief in two powers binds us, and how we can release ourselves from the law of cause

and effect, at least in a measure, and come under Grace?

Our students should feel a deep sense of responsibility to continue daily specific work for the realization of spiritual government universally expressed. We need to feel God's government as a universal law of peace, justice, life, and love not that mortals can express these qualities, but that God expresses them as individual being.

## **F O U R**

# **The Esoteric Meaning of the Easter Week**

As we learn to see the significance behind the observance of particular holidays or, more correctly, holy days, we are then able to realize how and why certain days have been set aside by various religious groups as a time for prayer and meditation. Then we can contemplate the principles which these days commemorate rather than consider them as merely holidays from daily work, which often find us no better off the day after than the day before, except for that short period of rest.

When the events which we memorialize as holidays occurred, there undoubtedly was no thought in anyone's mind that because of the happenings of that day, people in far off places throughout the world would pause in commemoration, but the fact is that these days have

become important because the events commemorated illustrate spiritual principles of life which have evolved: principles which all men and women can adopt and by which they can live.

### **The Humility and Benevolence of Maundy Thursday**

The day before Good Friday, Maundy Thursday, Jesus washed the feet of the disciples. He made himself humble before them:

*He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

*After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

*If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

He fed them at the Last Supper with the bread of life:

*Jesus took bread, and blessed it, and brake it, and gave it to the disciples. . .*

He thereby exemplified two of the greatest principles of spiritual living: humility and benevolence, neither of which is correctly understood in human life.

Most persons interpret humility to mean that a person belittles himself or considers himself less worthy than

another or beneath someone else. But the true humility of Maundy Thursday, as applied to spiritual living, has no such meaning. True humility is the acknowledgment that I of my own self am nothing: The Father within me is all. It has nothing to do with my being less than you, or your being less than I. It has nothing to do with my holding myself in the background and pushing you into the foreground, or vice versa. It is purely a relationship between God and me. It is an acknowledgment every day and in every way:

*I of mine own self am nothing; I of mine own self can do nothing. If I speak of myself, I bear witness to a lie. The Father is the life of my being. The Father within me, the divine Presence ever with me, constitutes my wisdom, intelligence, and sagacity, my strength, my health, and my beauty.*

*Whatever it is that I may claim as a quality is not mine at all: It is the activity of a spiritual Presence, which functions as I. It created me as an individual entity in the beginning; It formed for me this body, this mind, and this life; and It functions as my intelligence; It functions as my relationships with everyone on earth.*

We are only humble in the degree that we actually know that this is true and realize that He that is within us is greater than he that is in the world, or that He performeth that which is given us to do. This is being humble; this is true humility. The only correct self effacement there is, is the effacement of a personal sense of virtue and the

acknowledgment that God has made or given us all that we are, and that God is functioning in us, and through us.

Of old, the purpose of Maundy Thursday was that there might be a complete day of rest for contemplation and meditation on humility and benevolence. Humility must come first because, without it, there can be no truly spiritual sense of benevolence. Always let us remember that in true humility we are not making ourselves lower than someone else: we are subjecting ourselves unto God; we are surrendering ourselves unto God;

we are giving to God our mind, soul, spirit, and body, and are acknowledging:

*Thou art the life; Thou art the way and the truth. Thou art my being, my wisdom, my guidance, my direction, my support, my supply, my maintenance, and my eternity.*

When we begin to understand benevolence in its true light, we shall know that we have never been charitable or benevolent, nor have we ever given anything to anyone that is, anything that was really ours. We shall understand that whatever it is that we have is ours by the grace of God, and whatever we give, share, or bestow, we do also by the grace of God. We are but the instruments through which God functions, first, to provide us with the twelve baskets full that are left over so that we may share, and then to give us His grace in the form of a will and a desire and an opportunity to share.

There have been persons who have been so generous in their giving that

they have impoverished themselves, but that is only because they believed that they were giving of their own possessions and did not understand that they had nothing of their own to give, but that all they apparently possessed belonged to God. It is, for example, like presenting someone with a bouquet of flowers and believing that they are ours. They never were, never are, and never could be: they are God's, formed by God. They were created by God and they grow in our garden by virtue of God. The more we cut and give away, the more we have. They are not our personal possession: they are entrusted to us as an expression of beauty, but we know right well that, if we leave them in our garden, they will only rot and fade away, and certainly not make room for more to grow. It is in the cutting of them, the giving and sharing of them, and in the pruning that we make room for more to grow.

Through the contemplation of Maundy Thursday, we shall learn that, no matter how much of this world's goods we have, these things of the world are not ours. "The earth is the Lord's, and the fulness thereof," and we can be just as generous with it as we want to be, as long as we recognize, "This that I have is mine by the grace of God, and it is mine to use and to share." In that attitude, we are impersonalizing good and again we are being humble. Again we are saying, "I am not charitable because I am not giving anything of my own. I am not sacrificing. I am an instrument of God, helping to meet someone else's need: God meeting another's need through me."

"The earth is the Lord's, and the fulness thereof" is not just a scriptural statement of truth: It is a living truth. "The earth is the Lord's, and the fulness thereof," and by the grace of God whatever we possess comes to us, and by the grace of God, also, are we given the desire, the will, and the opportunity to share.

### **Good Friday: The Crucifixion of Personal Sense**

Another holy day of the Easter week is Good Friday. Spiritually speaking, we do not celebrate the crucifixion of the physical form of Jesus. The lesson for us in the crucifixion of Jesus and in his resurrection on the third day is to show us the way to find life eternal. That way, the Master clearly revealed, is by means of the death of personal sense. To be resurrected from the tomb, we must die to our personal sense of life, because our personal sense of life is a tomb in which we lie buried. We must die to the belief that of our own limited selves we are something, that we have lives of our own, a mind, a soul, a way, and a will of our own. We are to die to the belief that we have possessions of our own, or any virtue, any life, any being, any harmony, or any success of our own.

Good Friday is a day in which we should contemplate and meditate upon the inner meaning of crucifixion. By going back to the Gospels, looking upon the Master as a symbol, a way shown, and reconstructing in our thought his life, ministry, crucifixion, and his resurrection, we can learn how he brought about the death of personal sense, how he avoided being overwhelmed by his problems, even

when he had the serious problem of being faced with betrayal and death, and how, by refusing to consider his personal afflictions as problems, he was able to rise above all material sense in the glorious affirmation made when he stood before Pilate: "To this end was I born, and for this cause came I into the world." To him, neither life nor death was a problem.

When Jesus seemed to be in lack at the well of Samaria, and the disciples were concerned with bringing him meat, we note that he says, "I have meat to eat that ye know not of"; and to the woman at the well, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." As we ponder these statements, as well as all the other teachings of Jesus in the Gospels, we come to the realization that what this man is saying in substance is, "I have nothing, but I have everything. I have not where to lay my head, but I have food with which to feed five thousand and twelve baskets full left over." He had meat the world knew not of; he had water that sprang up into life eternal.

This man is a monumental figure. He really had everything: He had God, the Father within, and because he had God, he could share infinity with everyone who lacked, whether it was water or wine, bread or meat, or at the final breakfast, fish. It made no difference what it was: he had it to share, yet he always reminded us that of his own self he could do nothing: "If I bear witness of

myself, my witness is not true. . . . Why callest thou me good?"

There we see the principle of Good Friday, the principle of the crucifixion of personal sense, a crucifixion of the belief that we of ourselves have qualities of good or quantities of good. But with that crucifixion, comes the resurrection in the realization, "I am nothing, but I can give you all." Why? Because "the Father that dwelleth in me, he doeth the works."

Instead of thinking of Good Friday as another holy day to be commemorated, what we should realize is that here is a day for the contemplation of another spiritual principle of life: the principle of self abnegation, in which, when we have brought to light the nothingness of our human selfhood, then is revealed the allness, immortality, and eternity of our being because I and the Father are one, and all that the Father has is mine.

### **Easter: The Rising Above All Material Ties**

That brings us to the Resurrection when, after having died to personal sense and having entombed that false sense of self, our true Self rises out of that tomb of the little self and walks this earth free: free and infinite, immortal and eternal, full of God being. That is our Easter, our day of ascension, and we find that in our self renunciation, as in our humility, we have stepped out of a tomb. We are walking the earth now, not full of personal possessions or personal virtues, but filled with the Holy Ghost, the Spirit of the Lord God Almighty which is upon us, and then, we are

ordained. Now that material sense has been thoroughly quenched, our real nature, our real being, can come to light.

Paul envisioned this when he revealed to us the two men that we are, each one of us a dual being. We were born the man of earth, and that is what we remain until the crucifixion, That is what we remain as long as we are in the business of glorifying and building up self. But Paul tells us of that other Self which we are, that man who has his being in Christ, that spiritual man or divine Self. That is the man you and I are when we can say, "I can do all things through Christ." Those are the magic words: "I can do all things through Christ, through the Spirit of God in me, through the presence of the Father within me."

Such a person is no more the man of earth. He is no more the man who claims that he is wise, holy, or spiritual. No, that man has been thoroughly crucified, and now we behold a man who recognizes, "By the grace of God, I can do anything —I can do all things through Christ."

Saul of Tarsus was thoroughly crucified. He not only went blind on the road to Damascus; he "died." And out of that tomb stepped Paul, no longer Saul of Tarsus, but Paul: Paul, a man who had his being in Christ and who now lived by the grace of God, a man who traveled not only the Holy Lands, but Rome and Greece, wherever he would, by the grace of God, a man who set up seven churches and found that those seven churches could not support him or his missionary work, but they, looking to

him, found that he could support all seven churches.

By virtue of what? He had no gold mines or oil wells, but he had the grace of God; he had his being in Christ; he knew that "I live; yet not I, but Christ liveth in me." Therefore, he could relax and let this spirit of divine sonship be his bread, his meat, wine, water, and his resurrection and life eternal. When the transition has been made from that man of earth to that man who has his being in Christ, then we find the readiness for the ascension, the ascension which is a rising above every material tie.

There is an indication of that in the passage that is in the beginning of every Infinite Way book and booklet:

"Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding." We do not have to be blood brothers and blood sisters; we do not even have to be brothers or sisters through nationality, or religious brothers and sisters, for we have a holier tie than any human relationship that has ever been conceived. There is a spiritual tie that unites us because we have risen above the belief that we have to be members of one particular human family, racial, religious, or national, in order to be united in a fellowship of love and understanding.

For many years in The Infinite Way we have demonstrated that spiritually we really are of one household. All of you who have been a part of this work since the early days and in the years that have followed have seen in actual practice the most beautiful relationship

that can be manifested on this earth, and that without a single tie of human relationship.

With this in mind, do you not see that in the ascension we break every material law and find that man has his being in Christ? The spiritual son is fed from that same spiritual source from which our relationship has been fed and which has maintained us in this relationship through these years. There is no limit to the spiritual demonstration that we can make, except such limitation as we bring upon ourselves by not thoroughly crucifying that personal sense of self.

### **The Esoteric Meaning of Exoteric Teachings**

A spiritual teaching penetrates beneath every human symbol to its spiritual meaning. So whether it is a holiday or holy day, whether it is a relationship, a business, or a government, behind every one of these activities there is a spiritual principle involved, and when that principle is understood and applied in daily life, we are living the mystical or spiritual life, the life that the Master showed us how to live.

Jesus had no hesitancy in urging his disciples to take no thought for what they should eat or what they should drink, He hesitated not one bit in telling his disciples to set forth on their journey without purse or scrip. From the human standpoint he was not at all practical, yet he is our way shower and, strangely enough, we shall find if we obey his teachings, that it is very practical to go without purse and without scrip and without taking thought for how anything

will be met, because there is an Infinite Invisible. Jesus called It the Father within; Paul called It the Christ, that Something which is and becomes tangibly visible as the bread, water, and wine, the safety, security, and the peace. Spiritual teachings go far beyond merely assuring us of food and clothing and housing.

If we were to consider the subject of safety and security, we would immediately, in all probability, begin thinking in terms of some tangible kind of protection, which might take the form of a bombproof shelter, a bulletproof vest, or a gas mask. Yet these are not necessary, although at times they may be provided, even though no one has to take thought for them or be concerned about them because Scripture reveals that God is a fortress, a high tower, a hiding place, and an abiding place. God is a rock.

When we begin to understand this from a spiritual standpoint, we shall know that it is literally true: not that God provides a rock or a high tower, or a fortress, but that God is Himself the safety, and therefore, those who live and move and have their being in God need take no thought for any material form of protection. This is important to every one of us because from every side there are threatening dangers: infection, contagion, accident, wars, bombs, and a thousand other things. But none of these can come nigh our dwelling place, if our thought is not on physical safety and security, but is held steadfastly to the realization of God as the temple in which we live, the hiding place, the fortress, and the rock.

This is the esoteric meaning of exoteric teaching. In other words, what is plainly set forth for all to read in the scriptures of all peoples of the world are exoteric teachings, but each one of these has an esoteric meaning, that is, the outer teachings all have inner or hidden meanings. For example, to go through the ritual of a communion service may provide a measure of satisfaction to many communicants, but this is not the real importance of that ritual. The experience of communion takes place within one's Self when the true meaning of being fed the bread or the wine of communion is realized and understood. The real communion is the understanding of the meaning of being fed spiritually, of being fed by /: I am the bread of life; / am the water; I am the blood; / am the resurrection; / am life eternal. When we understand that, then either the outer communion takes on greater meaning, or it becomes meaningless because now we have that which is greater than the outer form: we have the inner realization.

As you read Scripture, do not read page after page. Read only a small portion at a time, whether the passage is one sentence or whether it is an entire story, such as the experience of Elijah being fed in the wilderness, or Moses' experience in leading the Hebrews out of slavery and carrying them through the wilderness, or some one or another particular phase of Jesus' ministry. Then meditate and contemplate, asking for inner light on the esoteric meaning of those passages. Only trust, and it will be given to you.

To illustrate that point, I recall the many, many years that I could not understand the 91st Psalm. It did not make sense to me when it promised that none of these things would come nigh my dwelling place because they did come nigh my dwelling place, and what is more, I saw them come nigh the dwelling place of all my friends and relatives, too, as well as all the other people that I met in the world. When the time came that I understood all Scripture as having an inner meaning, I prayed, "What is the inner meaning of this much loved Psalm? What does it mean?"

Then one day, as if in great big electric lights, the first verse stood out: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." It does not promise immunity to everybody. It promises immunity to those that dwell "in the secret place of the most High." No one is safe from the snare or from the pit until inwardly he can make this agreement:

*I am not living in a material world of time and space. I live and move and have my being in God: I am that man who has his being in Christ. I live with God; I walk with God; I hold my mind steadfast in God; I acknowledge Him in all my ways. In quietness and in confidence, I rest in the assurance of God's presence: God in me, and I in God.*

With that in your mind, day in and day out, you are abiding in the Word and letting the Word abide in you, and you will bear fruit richly. No one has the right to feel safe or secure in this world, unless he is living in that Word and

letting that Word abide in him, unless he is living and moving and having his being in God realization, acknowledging God in all his ways, in short, unless he is releasing his life into God.

Do you see why the Master said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"? The world hopes that by going to church on Sunday it can enter into God's grace, but Scripture is very clear about that when it reminds us, "Thou wilt keep him in perfect peace, whose mind is stayed on thee. . . . In all thy ways acknowledge him, and he shall direct thy paths. . . Abide in me, and I in you." Dwell, live, move, and have your being in the "secret place of the most High." Then you are not of the earth, earthy. Then you are abiding in God, in Spirit, where the human mind and its activities cannot reach you, where the laws of matter do not function, and you find yourself free.

You will not, however, find yourself instantly one hundred per cent free. There are still periods of sickness and even periods of lack, or periods of temptation to sin, and maybe even some falling by the wayside and some sinning. Everyone stumbles: some physically, some mentally, some morally, some financially. The sin is not to stumble, but to stumble and never rise again. To pick one's self up after a fall and begin all over again is the spiritual way, a way for which the Master provided when he reminded us to forgive unto seventy times seven. And if we are supposed to forgive seventy times seven, surely the heavenly Father

forgives seven thousand times seventy times without limit.

If overnight you do not find yourself in that land of milk and honey, remember that it took Moses forty years to get there. It took Elijah quite a long time before he found the seven thousand who had not bowed their knees to Baal and who were saved out for him. It took Jesus three years to fulfill his spiritual ministry, and even then he had to encounter actual death before he could experience Resurrection and Ascension.

So do not be surprised or disappointed if you fall down or fail many times. Everyone who has been this way before you has done the same. There are no great spiritual lights who have not come up through trials and tribulations of one sort or another, and probably those who have the greatest love in their hearts, those who have the greatest spiritual gifts of all, are those who have most deeply experienced failure and, therefore, know what it means to walk with us in our failures. Those who have risen highest and can still look down to where they were are the ones who help us the most on the way. Those who do not understand forgiveness do not understand love, and those who do not understand love do not understand the Spirit of the Lord God Almighty.

### **The Final Step Must Be Taken Alone**

The spiritual life is an individual life. There are ways of receiving help from a teacher and from one another, but the final battle and final victory are entirely individual matters, which must be fought out in the consciousness of each one of

us. Jesus probably could have received a little support from his disciples in the Garden of Gethsemane; he did not get very much, but the fact that he expected more showed that it was possible. But even if he had, he still had Golgotha, he still had the crucifix, and he still had the tomb. That had to be worked out in his own consciousness.

Only those who have received the light can know what a terrible struggle it is before it comes. Moses was alone on the Mount when he received his light, and it must have been a tremendous struggle before it broke through. He had to be alone to struggle out of his humanhood into the realization of his divine nature and mission. Remember how Moses even refused the mission, how he felt himself unworthy and ill prepared, and that, too, he had to fight out within himself until he could come to the realization that this was not his message or his mission: It was God's, and he would let God use his body; God would have to talk for him, and through him.

Everyone who attains, attains for himself, within himself. All such are fortunate if they find a teacher who can be a help to them for a time; they are fortunate if they find companions on the way with whom they can share many hours, many experiences, and who can help. But always remember that the final demonstration you make alone. Jesus made it without mother, without father, without sister, without brother, even though in the end they all came back to him.

As trials and tribulations come, you are both wise and fortunate if you have a teacher to whom you can go and from whom you can receive your help. You are blessed if you have even one person with whom you can walk, with whom you can share whom you can help and from whom you can receive help.

But never forget this: You cannot enter the kingdom of God two by two. All alone, you take that last mile. All alone, you receive your illumination. All alone, you receive your particular temptation in the form of disease, accident, sin, death, poverty, or lonesomeness all alone. You resolve all temptations within yourself. You struggle with them inside your own being, just as a mother has to struggle out her life with her child or her children. Nobody can do that for a mother; nobody can relieve her of the responsibility; nobody can perform the function of a mother for her. Every mother has to break her own heart over her own children, and even a husband has to stand by and watch.

So it is on the spiritual path. No one can take your temptation from you but you, and no one else can surmount the temptation. No one can spend the hours of meditation for you; no one can put in the hours of study for you; and no one can be alone with you in your inner sanctuary in those hours preceding illumination. That is why this path is a difficult one. You have to take Scripture and pray for guidance on every passage that contains a principle or spiritual law, and let its esoteric meaning come forth from Within yourself.

Maundy Thursday, Good Friday, and Easter Sunday: these are all symbolic of stages in our spiritual ongoing. You will have to struggle every single day to remind yourself that every quality, every thought, and every thing that you possess are yours only by the grace of God, but because they are yours by the grace of God, you can share liberally. This, you have to bring consciously to your remembrance; no one can do it for you. You must do it, and one day it may be weeks or it may be months later if it is faithfully performed, one day all of a sudden, it comes, and you know, "Whereas before I was blind, now I understand. It is really true: all that I am, I am by the grace of God." Personal sense is crucified, and the resurrected Self, no longer earthbound, rises to the heights of spiritual realization.

### **ACROSS THE DESK**

Every day, give sufficient time to a contemplative meditation embodying our major principles of healing. Realize that our goal is the conscious awareness of the spiritual Presence, the attainment of "My peace," the remembrance of Thy grace as our sufficiency. Understand that He is closer than breathing and that He performeth that which is given us to do. Feel within yourself that the invisible Spirit goes before you, that It never leaves you nor forsakes you.

Acknowledge that in every phase of your daily life there is a divine law and life governing your every activity.

In this contemplative meditation, give God the first fruits of your day, give Him love and gratitude, give Him recognition and joy. Then realize that His grace is

present with men everywhere, to bless, forgive, establish, and reestablish. Finally, ponder the meaning of Omnipotence, Omnipresence, and Omniscience.

In this same contemplative meditation, look at the evils that appear in "this world" and, regardless of how many appear or what forms they assume, impersonalize them by your understanding that these are the mesmeric pictures of sense, pictures of the carnal mind or the belief in two powers. Since these are not ordained of God and have no law of God to sustain them, they dissolve of their own nothingness. Only that which is of God has law and life. All else is illusion. Understand that since God is one, there is but one power; and therefore, there are no powers to overcome or destroy. "Resist not evil" because you understand the illusory nature of appearances.

Remember that in prayer the words themselves count for nothing: it is the understanding and feeling behind the words that constitute the power. Finally, realize that the function of the Christ is to break the attachment to "this world" not to increase the things of this world. This is the way whereby reality is attained, freedom from concern about appearances, and freedom to live. Now we are attuned and prepared to hear His word.

Now we are ready to enter His kingdom.

Be at peace. My Spirit comforts and prospers you. My grace is thy fulfillment.

## **FIVE**

# **Steps on the Path of Illumination**

The goal of our work is the attainment of some measure of spiritual consciousness: to return to the Father's house and thereby attain some degree of that spiritual light which will result in our again becoming children of God. The human race, as we know it, is not the offspring of God. It would dishonor God to believe that He could create what confronts us as human beings; it would be a travesty on God to believe that the conditions existing in this world today were created by Him.

The Master's message was very clearly one of dying daily in order to be reborn of the Spirit. Paul, too, made it clear that as creatures we are not under the law of God, "neither indeed can be," but that we can become children of God, we can return to the Father's house and once again be under the law of God, the protection and care of God. The Master's entire mission was to reveal how the transition from the man of earth to that man who has his being in Christ can be made; his entire mission was to reveal the nature of spiritual revelation, spiritual realization, spiritual attainment.

Most of the great religious teachings of the world have adopted as their theme the idea that the man of Adam is outside the Garden of Eden, that is, outside the kingdom of God, and that through spiritual living, practice, and prayer, he

can be returned to the Kingdom and again come under the grace of God. This process is known as illumination. Those who are illumined are those who have risen above mortal or material consciousness, those who have received light and, in some cases, initiation.

### **Gaining Freedom from Material and Mental Laws**

There have been brotherhoods, mystical orders, many of which operated on the principle that the initiate could be prepared by degrees for further light, taken from one stage into another and another until eventually illumination took place, resulting in a transcending of material consciousness into a measure of consciousness whereby the individual came under spiritual law.

As human beings, we are under the laws of matter and mind, but these laws of matter and of mind are not laws of God. The reason we know that these laws are not laws of God is because laws of matter or of mind can be, and are, used for good or for evil, but the laws of God cannot be used at all. No one has ever been able to use a law of God: one can be used by the law of God; he can be a servant of the law of God; he can be an instrument through which God works, but he cannot use God.

As children of God, we are used by God and by God's laws, and are governed by those laws; but God does not know good and evil because, in the realm of God, there are no pairs of opposites. In the realm of God there is

neither health nor disease; there is neither youth nor age; there is neither life nor death: there is just a continuity of immortal being.

God changes not; God is the same from everlasting to everlasting, and His ways are perfect. "In him is no darkness at all" —in Him there is no evil; in Him there is nothing of a negative nature: there is only the perfection and immortality of eternal and infinite being. The person who rises even slightly into spiritual realization becomes in a small degree free of material and mental powers, a freedom noticeable in life even if only in a measure.

In the earliest stages of spiritual attainment, we do not immediately embody our full and complete spiritual freedom, nor do we at once gain immunity from all the laws and powers of matter and mind; but in proportion to our attainment of spiritual light do material and mental powers lessen their hold upon us, and we then become less the victims of the changing good and evil of the material sense of life. Not only do we become less victims of material and mental laws, but we also lose the capacity to use material or mental laws in our relationships with one another.

In the less evolved stages of human life, it seems normal and natural to accept the eye-for-an-eye-and-a-tooth-for-a-tooth law or to take up swords, even legal swords, against one another; but those men and women who are in the world but not of it and who have attained some measure of spiritual light resort less and less to the use of material,

legal, or even mental weapons. There is a gradual surrender of what we call our rights, and a greater degree of reliance on God's ability to establish our rights for us, within us, and through us.

The entire human picture changes for those on the spiritual path, and they do not come under material laws to the extent that they formerly did.

Furthermore, as students of spiritual wisdom they are less subject to the laws of disease than they were before they began to pursue this study.

If we were to trace the history of the families who have lived for years with metaphysical or mystical religious teachings as their guide, we would soon discover how comparatively little disease, lack, poverty, and inharmony have been their lot. This does not mean that they have yet attained complete freedom, but only that even a degree of spiritual freedom includes a freedom from the discords of the flesh and that the ultimate and perfect freedom is proportionate to spiritual growth.

### **Attaining the Transcendental Consciousness**

In order to attain some measure of this spiritual Consciousness, it is necessary that specific principles be followed. This message, therefore, contains certain principles which, when read, studied, practiced, and embodied in consciousness, become operative as the fourth dimensional or transcendental Consciousness, a consciousness which is attained in one of two ways.

The first way of attaining this Consciousness is by an act of God, which sometimes takes place in the experience of an individual and, for some unknown reason and without any effort on his part, lifts him into this fourth dimensional or transcendental Consciousness. This is the gift of God.

In this chapter, we are going to deal primarily with the second way which is a conscious attainment of this higher Consciousness.

In our human state, we have been taught to rely almost entirely on our human wisdom, our physical strength, or our personal efforts. The object of turning to a spiritual teaching is to enable us to release ourselves from the strain of modern day life to living "not by might, nor by power, but by my spirit," to letting the Christ live our life. Grace then begins to take over, and our life is lived more by It and less by personal effort.

There is an invisible Presence that goes before us to "make the crooked places straight," that goes before us to prepare a place for us; there is a Presence that acts as an intuitive sense, leading us in the right direction. The goal of spiritual living is the attainment of that Consciousness.

### **Put Up Thy Sword**

As human beings, we live by power; most of us rely on material or mental power of some kind. It may be a stronger form of material power overcoming a lesser form of material power, or it may be a mental power overcoming a material force, but the

entire human experience consists of overcoming one power by the use of a higher or stronger power. In the metaphysical world, the forces of matter are overcome by the forces of mind, resulting in mind over matter and even mind over mind.

On the path of the Fourth Dimension, however, that is done away with because in the Fourth Dimension, there is no power. Here we make use of no power; here we enter the realm revealed by the Master: the resist-not-evil realm, the put-up-thy-sword realm. Here we learn to relax and put up our mental sword, and when we are tempted with a material or a mental power, threatening our comfort, health, well being, safety, or security, we do not deny or affirm: instead we release ourselves from any resistance to that which is appearing to us as evil in any form.

It is not easy to do this because our whole inclination as human beings is to strike out to defend ourselves, and even, where necessary, to take the offensive. It is claimed that through the power of smell, animals can detect fear in human beings and that when they attack a person, they are not attacking him, but are attacking that fear because they realize that that fear could make a person destructive and harmful to them, and therefore they take the offensive and try to destroy him before he can destroy them. A somewhat parallel situation may be noted in the way some persons meet the conditions of human life.

On the other hand, those who have attained some measure of Christ

realization come to the point where they do not rise in righteous rebellion against evil, nor take the offensive against it, nor even put themselves on the defensive, but where they stand still as the Master did before Pilate in the realization: "Thou couldst have no power at all against me, except it were given thee from above," and there is no need for fear.

In the human scene, it may be perfectly normal and natural to resort to "an eye for an eye, and a tooth for a tooth"; it may be quite legitimate to sue those who would sue us, or to stage a war against a neighboring country. This, however, not only is not right in the spiritual realm, but unnecessary because the evils of this world are evil only in the consciousness that accepts them as such. Wherever there is an acceptance of the universal belief in two powers, there are two powers; and there, two powers operate. Wherever a person rises in spiritual consciousness to a place where he recognizes that the Omnipotence of God—and I now give you that word Omnipotence to ponder—makes any other so called power no power, he discovers that there cannot be Omnipotence and another power, there cannot be All power and another power. He either deals with Omnipotence as Omnipotence by being convinced of the nonpower of any other appearance or condition, or he merely pays lip service to it and then sings hymns to God Almighty, but "pass the ammunition."

At any moment that a problem of any nature begins to come to your attention, instantly remember that you are not to

take up the sword not the mental sword or the physical sword but that you are to relax and resist not evil in the realization of Omnipotence. The next three or four days of your life may be very miserable because when you begin a work of this kind, it seems, as in the case of Jesus when he began his ministry and the devil jumped up at him with three temptations, that two or three devils manage to find you, and each of them has two or three temptations for you. So the first few days may be really rugged.

Often you may have to say, " 'Get thee behind me, Satan.' I am not taking up the sword; I am not resisting or refuting: I am standing fast in Omnipotence, standing fast in the realization that there cannot be two powers if Omnipotence is the truth." Then it may be that the problem becomes more insistent, although in one or two instances the problem may disappear. Do not be too heartened, however, if it does, because you will still have those days ahead when a problem of your own or your family, or a headline in a newspaper, will tempt you to accept a destructive power in the world, an evil force or an erroneous condition, and you will be called upon specifically and concretely to bring to conscious remembrance once again the word Omnipotence, All power, one Power not one power over another power because there are not two powers in the spiritual kingdom, one to be used against another. There is only one Power, and the secret of harmonious living is the acknowledgment and recognition of one Power.

The one great failing of the religious world has been believing that God was a great power, sometimes even great enough to heal disease or stop wars, depressions, and panics. Five thousand years of history should have proved to us that God is not such a power. God does not stop wars: this is brought about when the enemy runs out of ammunition. God does not heal disease: either some form of materia medica does this, or some spiritually endowed individual who has come to the realization of Omnipotence and therefore can look upon disease as the "arm of flesh" or nonpower. Always remember that we are not dealing with a great power or a power supreme over other powers: we are dealing with an individual acknowledgment; we are standing fast in one Power, besides which there are no other powers.

### **David and Goliath**

The story of David and Goliath illustrates the power of the powerless, that power which to our sense is not power. Goliath is represented as a giant, not only a physical giant, but one clad in an impregnable armor which no power could penetrate. Nothing could reach him; nothing could harm him; and nothing could destroy him because he was so well armed that he was invincible and undefeatable by any weapon that up to that time had been conceived or formed. But what happened to this invincibility? A little mite of a fellow came along with a few stones, and just one of those tiny little stones ended the career of this mighty giant clothed in heavy armor. Could anything be more fantastic than the

thought of a little stone leveling a giant, and a well protected giant at that?

This incident of David's encounter with Goliath contains within it a magical secret. David said, "I come to thee in the name of the Lord of hosts." That is the mystery; that is the miracle; that is the magic; that is the secret! What he really was saying was, "I do not come to you with physical power. I do not come to you with physical might. I have not come with a weapon stronger than the one you have fashioned. No, I have come to you with no weapon at all: I come in the name of God."

When the disciples came to the Master so proud and happy that they had been given power over the devil "even the devils are subject unto us through thy name" they were rebuked, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." What did he mean when he told them not to rejoice that the devils were subject unto them? Simply that there was no power to be subject unto them! There is no power to be subject unto you. You are living in the name and nature of God, and in that name and nature there is no other power. That is why there is no weapon formed against you that can prosper: not because you have any defense, not because you have any weapon over evil, but because you stand in the name and nature of God.

Were you to admit that any person or influence on earth could be destructive to you in any way, shape, manner, or form, you would most certainly have to find some form of defense against it,

some form of power to use against it. But you have the mightiest defense of all: the realization that there is no destructive influence unless God be the destructive influence to any concept unlike Itself. The God power, the God realization in you, reveals that nothing in the world of effect, nothing in the world of concepts, nothing in the world of persons is power for good or for evil; and, therefore, you need nothing with which to overcome it.

Watch how this operates in your life as some threat comes to you from some individual or thing. Stand fast in your nature in the name and nature of God realizing that no weapon that is formed, no concept that is formed, has power over the truth of being.

This same principle applies in the healing work. If you have accepted the belief of infectious and contagious diseases, inherited diseases, or any other form of disease, watch what happens when you give up your mental weapons and stop fighting it. Watch what happens when you stand in the name and nature of God. There is no weapon, there is no belief, there is no concept of man that can stand in opposition to the name and nature of God.

"The battle is the Lord's" —not yours or mine. We need no physical powers; we need no mental powers: That which is the least of them, a little stone, is sufficient to the tearing down of the stronghold of the mighty Goliath even a tiny little bit of a stone, nothingness. That which to the world represents no power at all, a little stone, overthrows

the mightiest of powers, whether that power is physical or mental.

Spiritual power is self-maintained, a self-created and a self-sustained power, and you have only to let yourself be clothed with this spiritual armor of truth and then to stand in its name and nature. The spiritual armor of truth is not a weapon to be used against error: The spiritual armor of truth is the realization of Omnipotence, that creative Influence which not only created this universe, but which maintains and sustains Itself unto eternity.

If you acknowledge that you are some self other than the divine, you wither. You have then set up that which has to surround itself with armor plate. But when you acknowledge God as your Self, then let God be Its own defense and use no physical or mental weapons. Human weapons are necessary for those on the level of consciousness that live by might and by power, but those who come to that higher level of life by the Spirit cannot use the world's weapons. They learn that God is not a power over other powers. God is a Self-maintained and Self-sustained Power. That is the Power, and that Power is love: not a love that we use for a purpose, but a love which embraces us within Its law and maintains and sustains our being.

### **Silence and Secrecy**

You have to begin this moment to take an attitude in which you accept Omnipotence, God as All, and therefore anything and everything else as the "arm of flesh," temporal power,

nothingness. This you must do sacredly and secretly. Do your praying secretly because unless you attain this consciousness within yourself you will never be able to demonstrate it outwardly and openly. Do not go around preaching or teaching this; do not proselyte; do not try to tell your neighbor, your friends, or your relatives how wonderful this is. They would not believe you anyway.

Live this life within yourself until the fruitage of it begins to appear in your experience. Then when you are asked the why and the wherefore of the changes in your life or when you find a receptivity or a sincere interest, you may begin to reveal it, but be sure that you, yourself, are demonstrating it before you begin preaching or teaching it. Do not expect anyone to believe merely what you say because as Emerson said, "What you are . . . thunders so that I cannot hear what you say. . . Be assured that no one is going to believe a metaphysical or a mystical cliché simply because you repeat it. Fortunate indeed are you if you find those who believe it after you have demonstrated it.

The Master cautioned us to do our praying secretly, silently, and sacredly, reminding us that "thy Father which seeth in secret himself shall reward thee openly." So I say to you that every step on the mystical path must be a secret one. It is not that we would keep it secret from the world because of a reluctance to share it, but we would keep it secret within ourselves until we have demonstrated it. Then we are

more than willing to share it with that part of the world that is led to us.

Always remember that there is a milk of the Word for babes, but there is also a meat of the Word for the mature. Remember not to cast your pearls before swine.

### **To Whom Much Is Given, of Him Much Is Demanded**

In this world, you will continually be faced with the appearance of two powers, and the higher you go in spiritual realization, the more will you be faced with it, because when you have overcome the world for yourself, you will find that you are attracting to you all those who are themselves besieged with the problem of two powers; and so more than ever will you be called upon to stand fast.

If so be an individual ever again rises to the height of Christ Jesus, he will find himself with all the world's problems to be solved. It is for this reason that spiritual attainment is never given to us for our own benefit. Of those who have much, much is demanded; and with every bit of spiritual life that you attain, be assured that you will be called upon to bear more and more witness to it; you will be called upon for more and more service to God. Never believe that the spiritual path leads to sitting in a cave somewhere, hiding away from the world; never believe that it leads to a life of indolence and ease.

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," but when you finally arrive,

the work is plentiful. The laborers are few, very few, but the work is world wide. With every degree of realization you attain, with every bit of confidence you have in Omnipotence, be prepared to be called upon to prove it, over and over again. The time will come when there are no major problems in your own life, and many, many years may go by without your ever being aware of a major problem of your own, but you will be drawing to you those of the world who are seeking the same freedom that you have found, and you will be called upon to work with them to serve, to heal, and to teach but only in proportion to your own demonstration.

This is one area in which knowing all the words in all the books will not make you a good teacher. On the contrary, you may know very few words and be the greatest of teachers because the teaching is by demonstration rather than by word of mouth.

### **The Kingdom of God Realized**

To this word *Omnipotence*, let us add another, *Omnipresence*, which is of equal importance. Most people have an idea that God is somewhere up in heaven, in a holy mountain, in a holy temple, or in a holy teacher, but the real truth is that God is closer to you than your very breathing, and nearer than your own hands and feet, and you do not have to go anywhere to find Him. You need only acknowledgment, the recognition of *Omnipresence*, of God filling all space throughout all time, the recognition that where you are is holy ground.

If you mount up to heaven, you will find God there, and if you make your bed in hell, you will find God there also. When you walk through the "valley of the shadow of death," you will find God there with you, if you have taken that word Omnipresence into your consciousness and lived with it. You will be assailed from morning to night with the belief that you cannot reach God, that God is somewhere other than where you are, but now you will be called upon with every one of these temptations to stop your searching, your reaching out for God, and settle back in the realization that where you are God is because of Omnipresence.

Now watch the miracles that begin to take place within a very few days as you learn to relax in the realization of Omnipresence and Omnipotence, as you learn to relax from taking up the sword against some enemy: a physical, mental, moral, or financial one, or against any other mythological beast that walks the earth. Remember that all beasts are mythological because God never made one.

When you have Omnipotence and Omnipresence together in one place at the same time within your own consciousness you have the kingdom of God realized within you. The kingdom of God is neither lo here nor lo there; it is not in holy mountains; it is not in holy temples; it is not in holy teachers: "The kingdom of God is within you"; therefore, relax from the strain, relax from striving, and acknowledge Omnipresence, the presence of God where you are:

*Neither life nor death can separate me from God. I am in the presence of God, and as long as I am in the presence of God, it matters not whether I am what the world calls alive or dead. I cannot be separated from the life of God, the love of God, the consciousness of God, from the God being Itself.*

## **ACROSS THE DESK**

Long ago meditation was discovered and practiced in the Orient, but it became a lost art years before it ever reached the Western world. Now that the secret has been rediscovered, it is being introduced in the West and reintroduced into the East.

The original discoverer of the art of meditation is unknown. He may have been a traveler on the desert who spent his time in contemplating the mysteries of the heavens, one perhaps who knew the stars and some of their secrets; he may have known and contemplated the mysteries of the Sphinx and the pyramids; he may have been a fisherman and known the joy of contemplating the mysteries of the sea, or a shepherd like Moses, contemplating the mysteries of nature, sensing the atmosphere of the mountains and marveling at the fertility of flocks and fields.

Lost in such contemplation, the miracle occurred, the climax of meditation was reached, and an inner release experienced which may have taken the form of a deep breath or sigh, or as of a weight or burden falling from his shoulders. Undoubtedly, there was a sense of inner peace or mild

exhilaration, and then a sense of being at peace with all the world.

A continuation of such experiences would eventually result in a complete realization of oneness with all being: with trees and plants, with the birds of the air and the fish of the sea, or it may have lifted him into conscious oneness even with the stars or with the lightning and thunder of a summer storm.

Meanwhile, a great mystery revealed itself to the explorer in this realm of Withinness: he realized that man originally was pure spiritual being, drawing his life, substance, law, and continuity from God, but after the mist arose and man lost his vision of God, he became a lone, lost individual, wandering like the Prodigal, but never reaching home, never reaching his divine consciousness and fulfillment.

Now, through an inner communion with Something greater than himself and an outer communion with every form of life, he was no longer alone or lonesome. The great mystery of Adam was solved: not getting a mate from his rib, but from his heart under the rib, really from that feeling usually attributed to the heart, that feeling of love that wells up in meditation, for it is from this feeling of love within man, which comes only when in contemplation and communion with God, that all the issues of life come forth: companionship, supply, safety, security, peace, joy, health, and completeness.

Contemplating the mysteries of life, its law and beauty, its rhyme and rhythm, its harmonies and moods, led his

attention back to his Source, to the realm of the real, the kingdom of God within him, and he experienced the ultimate of meditation in an actual communion with the source and fount of all Being. Then came the release from all care and the solution to all problems, followed by the fulfillment of all good in his experience even without taking thought.

The original wanderer who discovered the secret of life and its harmonious and joyous experience then probably sought out others who were lost on the desert of human existence to whom he might impart the mystery of resurrection from the tomb of mortality, the great secret of the ascension of soul and body to immortal heights. And so the great art of meditation was discovered, taught, and lived.

Somewhat sorrowfully, the teacher of this mystery, like the Master who came later, learned that, whereas he would give his "pearl of great price" to all mankind, like Jerusalem, they "would not." Only the few were receptive, but those few became a people set apart, a joyous people, successful and brilliant because they had all of God upon which to draw for wisdom, light, love, and attainment.

As it became more generally known that these few contemplatives in the world had access to the peace and prosperity of the world, those not spiritually attuned began to look upon meditation as a means of going within solely for the purpose of drawing forth the good things of life: supply, companionship, home, and health. And so a practice was

begun of turning within in an attempt to draw forth things, and eventually the art of pure meditation was lost, and meditation became an incomprehensible mystery.

The real mystery of meditation is that meditation is not a means of getting things from the divine center that is within man. Seeking to get, achieve, or attain from the heavenly Kingdom can only result in the loss of the little we already have. Meditation is not a means to an end. Meditation is a contemplation of the deep things of spiritual reality, of the rhythm of the universe, a dwelling in the Kingdom within, and then as its climax an inner communion with the Spirit of man, a contact with his Soul, a

revelation of the truth behind the mysteries of life.

The miracle is that without desire, without taking thought, the Presence within goes before to make "the crooked places straight," to prepare a mansion many mansions. The divine invisible Presence becomes visible as form as the very body of all good. A thousand may fall at one's left and ten thousand at the right, but never do the problems of this world intrude into the consciousness of those who live in meditation, in a perpetual inner contemplation, a true communion with the inner Self or Source.

## **S I X**

# **Contemplative Meditation**

The entire harmony of your life and the success of the activities of your life depend upon your remembrance and practice of meditation.

A meditation should be directed toward the realization of oneness with God. You should not be thinking of any desired demonstration or of any desired good in your life, of any particular person, circumstance, or condition. Your entire attention should be given to the realization of God, always bearing in mind that the kingdom of God is within you, neither lo here nor lo there, but within you. You will never find it by looking for it in any place other than within your own being.

Once you realize that what you are seeking is within, you will give your entire attention, thought, and activity to that point within you: not within your body, but within your consciousness. Do not think of any part of your body, of any organ or function of the body: think only of some point within your consciousness and remember that somewhere within you there is a point of contact, a point wherein you and your Father become consciously one. You and your Father are already one, but that relationship of oneness is of no benefit to you until there is a conscious realization of it.

There are far too many students who, because they have been taught that "I and my Father are one" and that they are children of God, believe that this is all that is necessary to bring harmony into their experience. This is not true. There must be an actual contact; there must be an actual experience of

oneness. Something must take place within them that brings the assurance that they have realized the Presence.

### **Let Each Meditation Be an Individual Experience**

This awareness of having made a contact may take any number of forms. At times when this contact is made, it is followed by a deep breath, or there may be an awareness of receiving an impression as if some message were being given to you, or there may even be the still small voice that sometimes is audible. We can never know in what way the realization of God's presence will be made evident to us, and therefore we must never outline how it is to appear or what form it should take.

We must never expect to see visions or believe that it is necessary to hear a voice. We must never outline what the experience will be because it can take place in one form today and in another tomorrow; it can appear one day one way and another day another way; but if we are outlining in our mind what should happen, we are trying to mold the experience according to some preconceived idea instead of letting the experience unfold itself to our awareness.

As you meditate, remember that you must have no object, no purpose, no goal, and no desire other than the experience of God contact or God realization. You must not have in mind any object that you wish, or any desired demonstration. You must never have in mind the healing of mind, body, lack, or fear. Never, never, must you have any

goal or any object other than the attainment of God realization and the recognition of the Presence within you.

### **A Contemplative Form of Meditation on God**

If you cannot quickly feel at peace with a kind of listening attitude, then you might begin with a meditation in which you contemplate God and the things of God. You might begin with the word God, letting anything come into your thought on the subject of God that wishes to unfold:

*God is closer to me than breathing. God is already where I am, for "I and my Father are one," and not even life or death can separate me from God.*

*God is the very substance of my form. Even my body is the temple of God because God formed it.*

*God formed this entire temple of the universe: "The earth is the Lord's, and the fullness thereof." God made it in the image and likeness of His own substance.*

*God is really my identity, constituting my individuality. If I am a painter or a musician, God has given me the inspiration and the ability and the skill; if I am a novelist, God has given me the ideas with which I work and the skill to express them; if I am in a business or a profession, God is the intelligence that governs my activity.*

*As a matter of fact, if I am healthy, it is because God is the health of my countenance. God is my fortress. I live*

*and move and have my being in God, and that is why we are inseparable and indivisible.*

*God in me is the kingdom of God within me, and in this oneness is that divine relationship of Father and son.*

*"Son, thou art ever with me, and all that I have is thine." My sonship with God entitles me to all that God is and all that God has, not by virtue of my being good, not by virtue of my deserving or earning it because in my human capacity I can hardly be worthy of God but because I am the son of God, because the relationship between God and me is a relationship of oneness, because God has decreed, "Son, thou art ever with me, and all that I have is thine." Because of this, God's grace is mine.*

*God's grace is not something to be earned or won or deserved; God's grace is not something that takes place in the future: God's grace is functioning within me now. God's grace functions to support, maintain, and sustain me. God's grace functions as my inspiration, my skill, my ability, and my integrity.*

*I have no integrity of my own of which to boast, no honesty of my own, no morality of my own nothing of which I can boast because God constitutes the integrity of my being. God constitutes my capacity for work, and God constitutes my capacity for thought and for inspiration. "Son . . . all that I have is thine"; therefore, God is my all capacity, my infinite capacity.*

*God constitutes the infinite nature of my*

*supply. My supply is not limited to my activity, to my knowledge or wisdom, to what I can earn, or to what anyone can give me. My supply is limited only to the infinite nature of God's gift: " 'Son, thou art ever with me, and all that I have is thine': thou art heir, joint heir, to all that I have." My supply is as infinite as God's capacity is to bestow.*

*"The earth is the Lord's, and the fulness thereof." All this earth, the skies and the sun and the moon and the stars, and all the fish of the sea, and all the birds of the air, all the perfume of the flowers—all of this is mine because "Son, thou art ever with me, and all that I have is thine."*

*God is closer to me than breathing. God is with me if I mount up to heaven; God is with me if I make my bed in hell; God is with me if "I walk through the valley of the shadow of death." I need fear no evil for God's presence is with me, and God's presence goes before me to make the crooked places straight. God's presence goes before me to prepare mansions for me; God's presence is the very meat, wine, and water of my daily life; God's presence is the assurance of my infinite supply.*

*Because God is my hiding place, God's presence is my protection, my safety, and my security. I find my safety and security within me; I carry it with me in life and in death, because I carry with me the presence of God.*

*In this meditation, all that you have done is to contemplate God: the presence of God, the allness of God, and your relationship to God. You have dwelt in a*

continuous contemplation of God's allness, God's mightiness, God's grace, God's love; and having come to the end of your thoughts for the moment, you now become quiet and wait for God to speak to you. You keep silent while your ears are open as if the still small voice were about to speak to you. This voice may speak in actual words; it may come forth merely as an impression or a feeling of God's presence; or it may leave you with nothing more than a deep breath.

In one way or another, however, within the next twenty, thirty, or forty seconds, you will feel It and have a conviction that you are not alone, but that there is a Presence within you. The moment you have gained that awareness, you have made your conscious contact with God and have attained the conscious realization of your oneness with God. Your oneness has always existed, but now you have taken the further and all important step of attaining conscious oneness or a conscious realization of your oneness.

### **Fulfillment Is Attained by Conscious Oneness**

This is when the miracle really begins because in the moment that you attain conscious realization of your oneness with God, you also attain your oneness with all forms of good necessary to your experience. These, then, begin to come to you without taking thought for them. In other words, when you attain conscious oneness with God, you attain oneness with the evidence of your supply; you attain oneness with companionship; you attain oneness with

home; you attain oneness with employment, with inspiration, art, literature, or music. You attain oneness with everything necessary to the fulfillment of your life.

The scriptural promise, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore," becomes literally true in the experience of every person who attains conscious oneness with God because he then attains his oneness with his rightful companionship, his rightful home, his rightful sense of supply, his rightful business, his rightful artistic, literary, or musical skill. Whatever it is that represents fulfillment in his life is attained by virtue of conscious oneness with God.

It has been demonstrated for thirty years in the experience of our students that as they have attained this conscious realization of their oneness with God, events in the outer world began to change, and either new sources of supply, new sources of activity, or new professions were opened to them. Call it what you will, by whatever name or form, these students have found that fulfillment began to be expressed and eventually there came a sense of true completeness.

In the consciously realized presence of God is the fulfillment of life. You may never have painted a picture in your life, but if you have dreamed of doing so, you may do so now; you may never have had music in your life, but if you have dreamed of it, you will have it as a part of your experience now. In other words, something within changes the outer experience.

As human beings, we live completely cut off from God, exemplifying the Master's statement: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." As human beings we have only our own wisdom and experience, our own physical strength, health, and dollars, and all of these are limited. But the moment that we adopt the teaching of the fifteenth chapter of John of abiding in Me and letting My words abide in you, then we are as a branch of a tree that is one with the vine, and all that God is, is flowing through that vine into expression through us, and we now have conscious contact with the infinite Storehouse which is the creative, sustaining, and maintaining Power behind this universe.

In spring it is particularly easy to observe the fullness of the beds of grass, the leaves on the trees, the buds and the blossoms, and the abundance of all these. A few months previously there was no green grass, there were no leaves, no buds or blossoms: all was barrenness. Then suddenly there is fullness. How could this happen except through the activity of an invisible Presence and Power which, at the right season of the year, bursts forth into visibility as new grass, new buds, new blossoms, new fruit, and fills all nature with an infinite, beautiful, practical, and useful abundance? And all of this from an invisible Withinness unseen to the human eye.

This same unseen, infinite manufacturing plant operates in your

consciousness. It is invisible, and while you can never become aware of it through your physical senses, you can become aware of the fruitage of it as you begin to see more abundant supply and happier relationships in every area of your life. When this occurs, you will begin to realize that this is the outer evidence of that invisible Essence, Spirit, or Storehouse which is likewise providing all nature with fulfillment. It is this that fills rivers, lakes, and oceans with fish and the air with birds, but the reason all these forms of life receive their abundance and experience their fulfillment in due season without ever taking thought is because there has been no break in their relationship with the invisible Source.

With man this is different. With man there has been a break, and as a human being, he has no contact with God. He is not under "the law of God, neither indeed can be," until he restores to himself his original relationship with his Father. Then his life will change just as did that of the Prodigal Son when he returned to his father's house and was given the robe and the ring of divine sonship.

### **Beginning the Journey Back to the Father's House**

When we realize our barrenness, the futility of human life, and how difficult and what a struggle life is physically and mentally, and how little help we seem to be getting from any divine Source, we begin to wonder if there is a God or if there is any way to approach God. Then begins our return journey to our Father's house, a journey that is accomplished

within our consciousness, not by going to holy mountains or holy temples or holy teachers. All these may play a part in our lives, but they are not essential.

The first essential is the realization that within us is the kingdom of God and that this Presence and Power must be contacted or found within us. From that point on, we will be led along the way: we may be led to certain books; we may be led to certain teachings or teachers, all of whom can play an important part in our unfoldment. We may eventually find that within us something almost indescribable takes place, and we may become aware that angels are ministering unto us not the feathered kind, but nonetheless angels, divine inspirations—and that which we recognize as spiritual help of one sort or another. We may find that we are being guided and being led in ways that are entirely foreign to us ways we never knew existed.

That is because now the son of God is within us, the son of God which is our real identity, our real Selfhood. The outer expression which is called William or Mary or Martha is but the outer seeming sense of the reality which is our invisible Withinness. In other words, in this human sense of life, we are two persons not one. The Master said: "I and my Father are one. . . but my Father is greater than I"; and Paul said: "I live; yet not I, but Christ liveth in me." They both meant the same thing. They both meant that there is this outer person whom we call Jesus or Paul, or Mary or Martha, but there is also the greater Self which is the real Self, the spiritual identity, the son of God. The

moment we make contact with that, we no longer live our own lives, but we find that there is a spiritual Presence, a spiritual Power, a spiritual Guide, always coming through to us provided we give It the opportunity.

Admittedly, it is undoubtedly more difficult to live the spiritual life today than it was many years ago, because never before have there been so many outward distractions to keep us from our periods of inner communion with God. There is a price tag on the life of the Spirit, and the price is the setting aside of sufficient periods in the day and the night for inner communion. This inner communion begins with contemplative meditation, leading eventually to a deeper meditation in which there are no longer statements of a contemplative nature, but there is a communion in which we receive impartations from the depths within us. This is God speaking to us instead of our assuring and reassuring ourselves.

The contemplative form of meditation is a necessary step for most persons and one that must be used for a long time, until the inner communion is so well established that one can instantly settle into an inner peace and immediately become receptive to the impartations that unfold from within one's own being. This in time leads to a further step in which we go from a communion with God to an actual, realized oneness with God, and in this there are no longer words or thoughts, but only a divine state of Being in which one realizes oneself as the life of all that exists.

Many students of metaphysics have

been accustomed to thinking of prayer and treatment as a means of attaining something through God, but in this work of The Infinite Way that is never done. On this path, at no time is truth ever used to gain any end or for the purpose of making any demonstrations; at no time is God considered an instrument whereby to get something. In The Infinite Way, there is no purpose or goal beyond God realization, and once God realization has been attained, that realization takes care of everything that happens in life.

In the preceding chapter, the word Omnipotence brought forth the idea that if there is Omnipotence or All power, then there cannot be any other power. With this realization, we instantly lose our fear of material conditions, forces, or powers, and even our fear of mental forces or powers. We rest in the assurance that since there is but one power we have nothing to fear. The so called evils of the world have no power or presence, and they should not be fought, nor should any attempt be made to be rid of them. They should be recognized as illusory appearances.

Just as the concept of Omnipotence dissolves our fear of other powers and permits us to rest in the assurance of one power, so does the word Omnipresence allay our fear of any other presence because, as a matter of fact, there cannot be All presence and another presence. When you grasp the real significance of Omnipotence and Omnipresence, you have set yourself apart from any of the evils of this world, which are instantly recognized as appearance, illusion, or maya—call it

what you will.

## **Omniscience Changes Your Concept of Prayer**

What really changes your life, however, is an understanding of Omniscience because this changes your whole concept of prayer. There are fifty centuries of erroneous prayers in our background, fifty centuries of praying amiss. There have been only a few brief years of praying aright in the whole of the last fifty centuries, and therefore, we really have some overcoming to do in order to correct the erroneous sense of prayer into which we were born and under which we have been brought up.

Think of the meaning of Omniscience; look it up in the dictionary and try to get a full and complete understanding of All wisdom and All knowledge. Then think of what you have really been doing when you have prayed to God and told God what you need, and sometimes even on what day you needed it. Think of what you have been doing when you have been asking God to heal your child or some dear soul who needs it, as if God were not omniscience. Think of what you have been doing when you pray God to send you supply.

Did not Jesus know what he was talking about when he said: "Your heavenly Father knoweth that ye have need of all these things. . . . for it is your Father's good pleasure to give you the kingdom"? Did not Jesus know about prayer when he said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body,

what ye shall put on" ? Are we not violating that teaching when we pray to God for supply, for home, for companionship, for a vacation, or for an automobile? Are we not really paying only lip service to an omniscient God?

The word Omniscience reminds us of what we have been doing in our prayers. Have we not been guilty of telling God something? Have we not been reminding God of something? Have we not been asking something of God that we think God does not know anything about? Have we not been telling God of someone who needs Him?

Think what you do when you go to God with anything that you wish to convey to this Omniscience, to this All wisdom, All knowledge, All power, All presence; and then you will quickly learn how to transform your prayer into a righteous prayer, a prayer that is a resting back in God in an inner assurance that "before they call, I will answer; and while they are yet speaking, I will hear," that before you know your need He knows it, and it is His "good pleasure to give you the kingdom." Think of how this will change your prayer as you learn to look upon God as the great All wisdom, All presence, and All power.

Suppose that we had to remind God to put apples on apple trees, peaches on peach trees, or berries on berry bushes; or suppose that we had to remind God that we need or do not need so much rain, or remind Him every evening that it should become dark and the stars should come out and the moon. God is doing all these things without our advice

or petitions, and can we not trust Him enough to know our needs without reminding Him of them?

If God knows enough to continue to put the fish in the sea and the birds in the air, if God knows enough to keep the tides in their places, ebbing and flowing on schedule, if God knows enough to keep this earth and all the other planets in their orbits, surely God knows our need, and if God has the love to supply all the needs of this world, God has enough love to supply us with ours. Only our egotism would interfere with our receiving it, only the egotism that believes we know our need better than God does, only the egotism that believes we have more love for our children than God has for His: only such rank egotism can prevent the free flow of God's grace to us.

Once we have overcome this egotistic sense, we can relax in the realization that God is omniscience, omnipresence, and omnipotence; and we can stop taking thought for our life, for what we shall eat, or what we shall drink. We can stop taking thought and begin to acknowledge God, and as we acknowledge Him in all our ways, keeping our thoughts stayed on Him, we find that God is operating in our experience and that as a need arises it is met usually before we know that the need is there.

So it is that prayer is our point of contact with God; it is through prayer that we establish our conscious oneness with God; it is through prayer that we establish our conscious awareness of God's presence; it is through prayer that

we acknowledge that even "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me"; it is through prayer that we rest in the assurance of God's presence, God's grace, and God's law. Then we relax and find that this invisible Presence does for us exactly what it does for the trees and the grass in their seasons, and for all the rest of this vast universe.

### **Practicing the Presence**

When we are acknowledging God as Omnipotence, Omnipresence, Omniscience, we are practicing the presence of God, keeping our mind stayed on God, and we are setting up within ourselves an inner stillness that later becomes a receptivity to the presence of God, Itself, to that which has been called the birth of the Christ.

The birth of the Christ is that moment in our individual experience when nothing becomes tangibly something, when, where there was a lack of something, all of a sudden there now becomes evident a Presence, tangible and real, a power, a companion, a savior, a guide. From that moment on, we consciously abide in the Presence.

Because of the realized presence of God within us, it would be impossible for there to be any strife with anyone. In the human picture we may disagree, but there could be no conflict of a really harmful or destructive nature between us if even one of us had realized the Presence. As this Presence lives in us, it becomes impossible for us to take up a sword, to hate or envy, be jealous, malicious, or destructive.

The entire secret of peace on earth is the establishing in our consciousness of this realized Presence, which acts as a leveler in our consciousness, making us all equally children of God. This makes it possible to realize what the Master meant when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven" —one creative Principle.

So we learn not to call our country, our country, or our flag, our flag. We give it its due, but we recognize that we are all of one spiritual household. This does not mean only those on our particular path. It means that every individual on the face of this globe actually has but one Father, one creative Principle, and in our recognition of that we are brothers. The fact that there may be cultural, educational, or economic levels that separate us at the moment has nothing to do with the basic truth that we are equally one insofar as our spiritual relationship is concerned. We all have but one creative Principle, one Father; and some day we shall all begin to act as though we really believed that.

If we are to do that, it will be necessary for us to change our concepts of prayer and begin to treat God as if that omnipotent, omnipresent, and omniscient God really were closer to us than breathing. Our function is to rest in God. But we must never try to bend God to our will or try to get God to do something for us that we want, because we will not succeed. Whenever we are tempted to try to get God to do something, remember that we are trying to bend Him to our will and then we will

be released from any such paganistic concept of prayer, and we will pray:

*Mold me to Thy will; bend me to Thy will; make me yield myself unto Thy will so that Thy will, and not mine, be done in me. Let me not have a will of my own; let me not have a desire; let me not have a wish: Let inc completely yield myself to Omniscience, Omnipotence, and Omnipresence, and be a beholder of what takes place in my life as I permit an All knowing, All power, All presence govern my life.*

## **ACROSS THE DESK**

Resurrection, in its mystical sense, means resurrecting the Son of God out of the tomb of the physical senses. It is also resurrection in the sense of rising out of the physical sense of body into the realization of spiritual consciousness as governing all form.

The revelation of life lived by Grace instead of under the law consists of the revelation of the consciousness of the individual as a law of resurrection, healing, and protection to the body, business, home, and well being in every form, and we begin to see how consciousness the consciousness of the individual—even without taking thought and without being directed, becomes the law of harmony unto our experience.

**END OF PART ONE**