

From – The Contemplative Life
By Joel S. Goldsmith

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

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

In order to build a consciousness of truth, all Infinite Way students should know the following passages as well as they know their own names:



**Essential Chapters for Infinite Way students,
as suggested by Joel S. Goldsmith**

1. **The New Horizon** – from “The Infinite Way”
2. **God is One** – from “Living the Infinite Way”
3. **Protection** – from “The 1955 Infinite Way Letters” (included within the book, “The Heart of Mysticism”)
4. **Break the Fetters that Bind You** – from “The 1958 Infinite Way Letters” (included within the book, “The Heart of Mysticism”)
5. **Contemplation Develops the Beholder** – from “The Contemplative Life”
6. **Introduction** – from “Practicing the Presence”
7. **Love Thy Neighbor** – from “Practicing the Presence”

1. THE NEW HORIZON, from "The Infinite Way"

The sense which presents pictures of discord and inharmony, disease and death, is the universal mesmerism which produces the entire dream of human existence. It must be understood that there is no more reality to harmonious human existence than to discordant world conditions. It must be realized that the entire human scene is mesmeric suggestion, and we must rise above the desire for even good human conditions.

Understand fully that suggestion, belief, or hypnotism is the substance, or fabric, of the whole mortal universe and that human conditions of both good and evil are dream pictures having no reality or permanence. Be willing for the harmonious as well as the inharmonious conditions of mortal existence to disappear from your experience in order that reality may be known and enjoyed and lived.

Above this sense-life, there is a universe of Spirit governed by Love, peopled with children of God living in the household or temple of Truth. This world is real and permanent: Its substance is eternal Consciousness. In it there is no awareness of discords or even of temporary and material good.

The first glimpse of Reality—of the Soul-realm—comes with the recognition and realization of the fact that all temporal conditions and experiences are products of self-hypnotism. With the realization that the entire human scene—its good as well as its evil—is illusion, comes the first glimpse and taste of the world of God's creation and of the sons of God who inhabit the spiritual kingdom.

Now, in this moment of uplifted consciousness, we are able, even though faintly, to see ourselves free of material, mortal, human, and legal laws. We behold ourselves separate and apart from the bondage of sense, and in a measure we glimpse the unlimited boundaries of eternal Life and of infinite Consciousness. The fetters of finite existence begin to fall away; the price tags begin to disappear.

We no longer dwell in thought on human happiness or prosperity, nor is there any longer concern about health or home. The "wider, grander view" is coming into focus. The freedom of divine being is becoming apparent.

The experience at first is like watching the world disappear over a horizon and drop down from before us. There is no attachment to this world, no desire to hold onto it—probably because to a great extent the experience does not come until "this world" has been overcome. At first we cannot speak of it. There is a sense of "Touch me not; for I am not yet ascended"—I am still between the two worlds; do not touch me or make me speak of it because it may drag me back. Let me be free to rise; then when I am completely free of the mesmerism and its pictures, I will tell you of many things which eyes have not seen or ears heard."

A universal illusion binds us to earth—to temporal conditions. Realize this, understand this, because only through this understanding can we begin to lessen its hold upon us. The more fascinated we are with conditions of human good and the greater our desire for

even the good things of the flesh, the more intense is the illusion. In proportion as our thought dwells on God, on things of the Spirit, the greater the freedom from limitation we are gaining. Think neither on the discords nor on the harmonies of this world. Let us not fear the evil nor love the good of human existence. In proportion as we accomplish this, is the mesmeric influence lessening in our experience. Earth ties begin to disappear; shackles of limitation fall away; erroneous conditions give place to spiritual harmony; death gives way to eternal life.

The first glimpse into the heaven of here and now is the beginning of the ascension for us. This ascension is understood now as a rising above the conditions and experiences of “this world,” and we behold the “many mansions” prepared for us in spiritual Consciousness—in the awareness of Reality.

We are not bound by the evidence of the physical senses; we are not limited to the visible supply; we are not circumscribed by visible bonds or bounds; we are not tied by visible concepts of time or space. Our good is flowing from the infinite invisible realm of Spirit, Soul, to our immediate apprehension. Let us not judge of our good by any so-called sensible evidence. Out of the tremendous resources of our Soul comes the instant awareness of all that we can utilize for abundant living. No good thing is withheld from us as we look above the physical evidence to the great Invisible. Look up, look up! The kingdom of heaven is at hand!

I am breaking the sense of limitation for you as an evidence of My presence and of My influence in your experience. I—the I of you—am in the midst of you revealing the harmony and infinity of spiritual existence. I—the I of you—never a personal sense of “I”—never a person—but the I of you—am ever with you. Look up.

2. **GOD IS ONE**, from “Living the Infinite Way”

“Hear, O Israel: The Lord our God is one Lord.”
Deuteronomy 6:4

In our agreement and understanding that God is one, God has no opposite, and there is no opposition. With God as one, there is only one activity, one being, one cause, one power, one law.

When the Master was asked which of the commandments was the greatest, he answered, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Therefore, the first and greatest commandment is, “Thou shalt have none other gods before me.” We think of God as power, and so the commandment is: Thou shalt acknowledge no other power but God. What, then, are we fearing—germs, infection, contagion? Since God is the *only* power, can these *things* have any power? According to the Master’s teaching, they could have no power except such as was given them by God.

Do we fear lack or limitation? How can lack or limitation affect us? Do we fear wars and hydrogen bombs? According to the first commandment, *only God is power*. What would happen to the power of the hydrogen bomb *if* we could realize God as the only power? Think on this deeply, because there must come a moment of transition when we can intellectually declare, “Why, that is right. *If God is* the only power, what have we to fear from all the so-called powers of earth and hell?” Then there must come a moment of transition when we go from that intellectual agreement to spiritual agreement, a *feeling* of agreement within, “Yes, that *is* the truth; *I feel* the truth of that one power.”

“Thou shalt have none other gods before me”—therefore, God is the only law. We are now faced with a startling question: Is there a law of disease? *God is the only law*. What, then, is causing disease? What is perpetuating it, if there is no law of disease? We are told in Scripture, “According to your faith be it unto you”; and therefore, if you have confidence, faith, or belief that there is a law of disease, so it must be unto you. You see, the world is trying to remove disease through the study of the *laws* of disease, and there are no such laws.

According to the Master’s teaching and the teaching of all spiritual wisdom throughout the ages, there is only *one* power, *one* law, *one* being. Think, now, because this is the point to which we are leading: There is nothing in all this world to use God-power for or against. Since there is no power apart from God, there is no sin, no evil; since there is no *law* apart from God, there is no law of disease, no law of lack or limitation, and we no longer have to turn to God to overcome these things, to help us rise above them, to destroy, correct, or remove them.

That is the function of this teaching, the teaching which we may call a teaching of *is*—just the two letters *i-s, is*—and it is just as simple as the revelation which brought The Infinite Way into existence, also a two-letter word *a-s, as*. God is expressed, manifest, as you and as me; God is appearing as your being and my being; God is appearing as, God manifest as, this universe. There is no selfhood apart from God since God appears as this universe; there is no condition apart from God since God appears as the substance and activity of this universe. God appearing as, logically leads up to God *is*. *Is* has no point of comparison, since it always, eternally and immortally, is what it *is*, and that *is*, is Spirit. It is not some degree of human good, nor is it some degree of human evil. *It is*—spiritually, harmoniously, joyously, eternally, immortally, infinitely *is*. *Is*.

Law *is*. There is not good law or bad law. There is only law—God *is*. There is not good or strong power, not good or evil power. There is only power—God *is*. There is no power to oppose anything, so there is no use praying to it to overcome our enemies, no use praying to it to overcome sin or sinful desires or appetites, no use praying to it to overcome disease, since there is only one power and the power that is, *is God*.

We must be arriving, now, at a state of consciousness called *Is*, and we must rest in that *is*. We have no evil to oppose or from which to be protected, and we do not have to pray in order to get God to do something for us, since God, Good, already *is*. If, deep within us, we can feel a responsive agreement, that is our prayer, our treatment, and our

communion with God. “Hear, O Israel: The Lord our God is one Lord”—one in essence, one in cause, one in effect, one infinite Good.

You are led into a continuing state of consciousness in which you do not, even by suggestion, think of turning to God to do something for you, since that of which you are thinking already *is*. Never do you pray for something or someone. Your whole prayer becomes an inner agreement that it already *is* and always has been. “Before Abraham was, I am.... lo, I am with you always, even unto the end of the world.... I will never leave thee, nor forsake thee.” *Is, am, is*—I am with you; it *is* so. No longer do you reach mentally for some statement of truth. There is now only one statement of truth, and it comes in one word, *is*. It already *is*.

Many, many years ago it was revealed to me, “That which I am seeking, I am. I already am; it already *is*; it always *is*.” With that understanding came the realization that I could give up seeking; I could give up searching; I could even give up praying. It already *is*. And now my prayer is no longer asking or affirming. My prayer is the realization, the recognition, of *is*.

Whatever of good has come into your consciousness in the form of desire or hope already *is*. There is no power to bring it to you tomorrow. The question of time enters here. You cannot live yesterday, can you? No good can come into your experience yesterday, and so far as we know, no one has ever lived tomorrow. The spiritual literature of the world seems very much in accord that now is the only time we live, and for that reason, now *is* the only time.

So you can see, prayer that would have to do with yesterday or last year, or perhaps the last incarnation, would be a waste of time. You will never live an hour ago, so there is no use praying for, or about, anything that concerns itself with an hour ago. “Let the dead bury their dead.” Let yesterday bury yesterday, and let us concern ourselves with *now*. Since we cannot live tomorrow there is no reason to wish or to desire or to hope for tomorrow. There is only one time in which our prayers can materialize, and that time is *now*.

It is for this reason that we must learn and understand the instantaneousness and the spontaneity of healing and reformation, since it can take place only now. What great fact do we discover? Above all, we discover that *I am! I am now!* You will ask, “What is *I am*?” That, you must learn from within, but one thing is certain: *If I am*, all that the Father is, and all that the Father has, *is* right now in that *I am-ness*. All that the Father has is *now*. All that the Father has is *mine now*. All that the Father *is, I am, now*. If you are able to follow this, you are feeling, “Why, that is just *is* again; *is*—not to be hoped for and not to be prayed for. Why not? Because in this now there is only one power, the one presence, the one law, which I am. All that God is, *I am now!*”

So far as we know, the Master never prayed for anything for himself. Can you understand why he never seemed to have a need? If it came to healing, he could heal multitudes; if it came to supply, he could take care of multitudes. At no point was he

seeking to get or to acquire. The Bible states that he was an hungered, that he was tempted to turn stones into bread. Was he tempted to believe in lack? No. He recognized his fulfillment, he recognized his divine son-ship, he recognized that all that the Father had, was his now, and that did not have to make it so. It already *is*. "Get thee behind me, Satan." Get behind me—the temptation to believe that I can acquire something a minute from now, when in this *now*-ness is my *is*-ness. It is now. I am. All that God is, I am.

Surely, deep within your consciousness comes the *feeling of agreement* that right now I am in the midst of you; all that ever has been is now; all that ever will be is now, for now is the only time—the divine harmony of God is your being now, and that is your prayer.

So, once again we are admonished to withhold all judgment, because if we judge by appearances the world is full of skies that sit on mountains, or car tracks that come together. Yet these are only appearances or illusions, only temptations to keep us from venturing forth.

You can readily see that you cannot discuss this with friends or relatives because they live by appearances, and appearances are the very bread and butter of their daily living. All of the conversation of human-hood is about appearances, so it is useless trying to talk, argue, or reason this out with them. Be still and know, but be very still. *Be very still* and spiritually know that this is the truth: There is no law of disease; there is no evil; there is no power that can harm. Spiritually feel the rightness of this. If you feel it spiritually, you are praying aright rather than praying amiss. If you can *feel* the rightness of the one law, the one presence, the one power—that there is nothing to overcome, nothing to destroy or to remove—then you will know, "I already am. It is; God is; harmony is."

As we walk through the experiences of each day, temptations to judge as to good or bad, sick or well, rich or poor, sin or purity will continually arise. We are faced, not only with the Master's three temptations, but with three million. There is always the temptation to look at the woman taken in adultery and throw a few stones, or at the thief caught in the act and judge. From morning to night we are tempted to believe in appearances and to label them good or bad, right or wrong, but we must resist these temptations by learning to look at person, circumstance, condition, or disease, and withhold judgment. We must realize *is—is*—and let the Father define, outline, and show forth that which spiritually *is*. "My kingdom is not of this world." There is no use trying to judge the spiritual kingdom from appearances—it will not work.

The study and practice of The Infinite Way is the development of spiritual consciousness. It is not going through human existence picking out all the wrong things and finding a system whereby to make them right. It is looking *through* the appearance of both human good and human evil, and learning to behold the spiritual reality, which *is*, even where the appearance seems to be.

About 500 B.C. Lao-Tse stated, "A name cannot name the eternal. Nameless, it is the source of Heaven and Earth; with names one comes to creation and things." In other

words, if you can name God, it is not God. And so it is that anything that you could think about God would represent only your concept of God. If you say, "God is love," that is a concept of God; it is not God. So praying to Love or to Mind would be praying to concepts, not to God. You could go through all the synonyms for God, and declare that God is this or that, and you would be wrong. That would not be God at all; it would be only a concept of God, and praying to it would bring no results. Since any thought that you might think about God would represent an opinion, a theory, or a concept and would not be God, how then are we in The Infinite Way to consider God? Actually, there is only one thing that you can know about God—*God is*. Of that you can be very sure.

You have no way of knowing whether God is mind, or God is life, or God is love. These may be quotations that merely represent ideas formulated by the saints, seers, and sages down through the ages. They may be perfectly correct in their estimate of what God is, but you will have to admit that anything that may be said about God represents a theory, a belief, an opinion, or a concept—all except one thing: *God is*. That you know—*God is*. "In all thy ways acknowledge Him, and He shall direct thy paths.... Thou wilt keep Him in perfect peace, whose mind is stayed on thee." Acknowledge Him and keep your mind stayed on the God that *is*. *God is*. That is enough to know. What more can you do in the way of communion with God than this inner acknowledgement that God is? All else may be speculation or opinion, but one thing that no man can take from you is the realization that God is. As long as you acknowledge that *God is* and rest in that inner assurance, in some way, mysterious to human sense, God will reveal all that you need to know about God.

We have been leading up to this very important point: Do not be concerned with what anyone teaches about the nature of God, and do not be concerned with what anyone has *written* about God. Much that you read and study may appear to be right to you; much you may question. There is only one fact about which you can feel complete agreement, about which no doubt will ever enter your thought: *God is*. Be satisfied with that until God reveals to you, from within your own being, *what God is, when God is, how God is*. Let God reveal Itself to you.

I have had my own inner experience with God, with the realization of God, and with the actual *feeling* of the presence of God, but I cannot make this real to you. Many could not even believe that I have had the experience. Unless you have had some measure of God-experience, how could you possibly know if I am telling the truth, or whether I, myself, might not be mistaken? I know, but I cannot convey that knowledge to you. On one point you are already in agreement—*God is*. If you willingly accept that is-ness of God, that inner point of awareness and realization that God *is*, and ponder it, soon God will define Itself. God will reveal Itself, unfold and disclose Itself within you, in an original way, and with each experience will come some measure of what we call healing.

You will not find health and wealth added to you; you will find that health and wealth have been included in you since before even Abraham was. You will find that since God is the infinite nature of your being, all harmony and all good are included in the infinitude of that one spiritual being.

This you will experience for yourself, not by believing me and not by accepting my word. I only wish that, by believing me, spiritual wisdom and demonstration could come to you, but it cannot be so. Spiritual experience can come only through *your own realization*. I can tell you only this: If you, without prejudice or opinion, without a theory or concept of what God is, can realize, “God *is*, *that I know*,” and dwell with that and ponder it, keeping your thought in that line, from out of the depths of your consciousness within will come the experience revealing *what* God is, and *how* God operates and acts throughout this marvelous universe. This will be through spiritual discernment, and this will not come merely by agreeing with what others have said or written about God. Spiritual discernment will come with every God-experience, and you can have a God-experience only through knowing the truth. And what is the only truth that you know? *God is*—that is all the spiritual wisdom you know or will know until God reveals more from within your own being.

The ancient Hebrews said, “The Lord our God is one Lord,” but that is also a restatement of a concept of God. We go on from there and say that God is one power, one law, but until God, Itself, reveals that, it remains a concept. To me, it is no longer a concept—it is a revealed truth because of an experience that took place in my consciousness, but to you it may be just a statement that I am repeating. One thing you do know—*God is*. Hold that to yourself, live with it, be satisfied with it until, to what you already know, to what you already have of spiritual wisdom, will be added the balance, “For whosoever hath, to him shall be given, and he shall have more abundance.” You have this spiritual wisdom that God *is*, and by pondering it, meditating upon it, and thinking upon it within your own being, there will be added unto you all the rest: *who* God is; *what* God is; *how* God is. The way will be made clear to you from within your own being.

I have but one wish for the students of The Infinite Way, and all others on the Path, and that is, not that they accept what my experience in and with God has been, but that each one may himself experience God, know God, feel God, love and understand God, and finally realize Godhood.

3. PROTECTION, from the “The 1955 Infinite Way Letters” (included within the book, “The Heart of Mysticism”)

In the material sense of life, the word “protection” brings up the thought of defense or armor, a hiding place from an enemy, or some sense of withdrawal from danger. In the mental sciences, protection refers to some thought or idea, or some form of prayer that would save one from injury or hurt from an outside source. In the use of the word “protection” thought is immediately drawn to the fact that existing somewhere is a destructive or harmful activity or presence or power, and that protection, by word or thought, is a means of finding security from this danger to one’s self or one’s affairs.

In the Infinite Way we have learned that God is One: therefore, God is one power, and we live in that conscious One-ness. The moment the idea of God as One begins to dawn

in consciousness we understand that in all this world there is no power and no presence from which we need protection. You will see this as you dwell on the word "Omnipresence," and realize that in this All-presence of Good you are completely alone with a divine harmony—a harmony which pervades and permeates consciousness, and is in itself the All-ness and Only-ness of Good.

Ponder this idea and meditate upon it, and note how the revelation and assurance comes to you, within your own being, that this is true: there is but One, and because of the nature of that One there is no outside influence for either good or evil. There is no presence or power to which to pray for any good that does not already exist as Omnipresence, right where you are. In your periods of communion note the assurance that comes with the realization that God alone *is*, and that God's Presence is infinite. There is no other power; there is no other Presence; there is no destructive or harmful influence in any person, place or thing; there is no evil in any condition. God could not be One and yet find an existence separate and apart from that One. God alone is being—think of that, *God alone is Being*. How then can you pray to God in word or thought, or how can you defend yourself, mentally or physically, in the realization of God as being the One and Only Being?

The Master has told us: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Our studies and meditations have revealed that whatever of discord or inharmony is manifest in our experience today is coming through the activity of *our own thought*. We have accepted the universal belief of a power, a presence and an activity apart from God; we have accepted the belief that some one or some thing, outside of our own being, can be a presence or power for evil in our experience; and the acceptance of this rather universal belief causes much of our discord and inharmony.

As we consciously bring ourselves back, day after day, day after day, to the actual awareness of God as Infinite Being, God manifesting and expressing Itself as our individual being, we understand more fully that all power flows out from us, through us, as a benediction and blessing to the world, but that *no power acts upon us from without our own being*. As students of The Infinite Way, it must become clear to us that there is no power acting upon us from without our own being for either good or evil. Just as we have learned that the stars, the creations of God in the heavens, cannot act upon us in accord with astrological belief, so we have learned that conditions of weather, climate, infection, contagion, or accident likewise cannot act injuriously upon those who have come into some measure, at least, of the understanding of the nature of God and the nature of individual being. We are constantly being reminded to become more and more aware of the nature of God, the nature of prayer, and the nature of individual being, so that we will understand ourselves as the off-spring of God, of whom it is truly said, "Son, thou art ever with me, and all that I have is thine."

All of human existence is made up of the belief of two powers—the good and the evil. All religion in its beginning was nothing more nor less than an attempt to find something to deliver us from external conditions or powers of evil. Even today most religions deal

with a concept of God as being some kind of great Power which, if we can only reach It, will protect and save us from these destructive influences which, it is claimed, exist outside our own being.

Think seriously on this subject of protection or protection work, because each day we are faced with suggestions of impending or threatened dangers. Always some person, some place, or some thing is being presented as a great danger or destructive power which we must fear, or from which we must seek a God to save us. Of course, if there were such dangers, and if there were such a God, the world would have discovered, long before this, some way to reach that God.

God's All-ness makes it utterly impossible for any destructive or evil influence or power to exist anywhere—in heaven, on earth, or in hell—so do not make the mistake of thinking of God as some great power which is able to save you from a destructive person or influence if only you can reach Him. Do not make the common mistake of thinking that The Infinite Way is just another method of finding God, or another manner of praying to bring God's influence into your experience in order to overcome discord, error, evil, sin and disease. No! Rather, understand that this Message is bringing the awareness of God as One; of God as infinite individual being; of God as All-Presence and All-Power.

The universal belief in two powers, good and evil, will continue to operate in our experience until we individually—remember this, you and I individually—reject the belief of two powers. In the tenth chapter of Luke, you will read that the Master sent the seventy disciples out, “two by two, into every city and place, wither he himself would come.” When the seventy returned they rejoiced, saying, “Lord, even the devils are subject unto us through thy name.” But the Master replied, “. . . rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.”

In this age we need a great deal of protective thought, but the nature of that thought must be the realization that God's All-ness precludes the possibility of there ever existing a source of evil in the world itself, or one able to operate in individual experience. Our protective work, or our prayers for protection, must consist of the realization that nothing exists anywhere, at any time in our experience of the past, present or future that is of a destructive nature. Through our studies and meditations eventually we will come to that God-contact within us, wherein we receive the divine assurance: “Lo, I am with you always.” This will not come as a protection against evil powers or destructive forces, but as a continuous assurance of One Presence, One Power, One Being, One Life, One Law. It is in this awareness of One-ness that we find our peace.

It would be a wonderful thing if students would take this subject of protection into daily meditation for the next month or two, saying nothing about it to anyone. Do not discuss or mention it, but just keep it a secret subject within yourselves until you arrive at a place in consciousness where you actually can feel that God is One, and that the secret of protection lies not in seeking God to save or secure you against some outside intrusion,

but rather that safety, security and peace are entirely dependent on your remembrance and realization of the truth of God as One—Infinite One.

Do you not see that the world is seeking peace (just as it is seeking safety and security) outside of its own being? Whereas, no peace, no safety and no security will ever be found except in our individual realization of God as One—the Only Being, Presence and Power. We cannot tell the world about peace or safety or security, but we can find it for ourselves and thereby let the world see by our experience that we have found a Way higher than superstitious belief in some power of good that miraculously saves us from some power of evil. We cannot tell the world that there is no danger from outside sources, influences or powers, but our realization of this truth can make the harmony and completeness and perfection of our lives so evident that others, one by one, will turn to seek that which we have found.

What *have* we found? Have we found a God to whom we can pray, and from whom we can receive special favors that others, less favored, cannot receive? Have we found a God to whom we can pray and receive healing or supply or protection? No! No! We have found no such thing; we have found God as One; *we have found God as our very being*. We have found God to be the Life—not a life subject to sin, disease or death, but the One and Only Life; we have found God to be the Law—not a law that can be used to offset laws of heredity, infection, contagion or disease, but the One Infinite, Omnipresent Law—maintaining and sustaining the harmony and perfection of Its own creation at all times.

God is One, and beside Him there is no other. Because we know the nature of God as One, we know the nature of prayer as the realization of One-ness.

*“Look unto me and be ye saved, all the ends of the earth:
for I am God, and there is none else.”*

(Isaiah 45:22)

4. **BREAK THE FETTERS THAT BIND YOU**, from the “1958 Infinite Way Letters” (included within the book, “The Heart of Mysticism”)

Many of the difficulties and struggles in our experience come because we are living on different planes of consciousness, sometimes on one and sometimes on another, and often these planes are in conflict one with another. On one plane we are physical beings with minds, the body being the dominant factor; on another plane we are mental beings with bodies, that is, we are a mind and a body, and the body is governed by the mind. It may be governed by a conscious activity of mind, or it may be by an involuntary activity of mind.

In recent months, there have been many accounts in magazines and newspapers of the experiments, which have been conducted in the area of subliminal perception through the medium of television and the motion picture. In the first experiments, which were held

inside a moving picture theater, the audience was instructed to go into the lobby during the intermission to buy popcorn and coca cola. Even though they did not know such a suggestion had been given to them, because the slide had been flashed across the screen so rapidly that it was invisible to the eyes and, therefore, did not register consciously in the mind, the majority of those in the theater were impelled to obey this suggestion. Whether or not they wanted the popcorn or coca cola made no difference. The impulsion was so strong that they felt compelled to go out and buy it, giving their good money for something they may not have wanted and otherwise would not have bought. It was not necessary for them to be aware of the suggestion, to see or to hear it, and there was no knowledge that it was even being made.

If a person is not alert, he will obey such subtly given instructions because this technique is not aimed at the conscious mind; it is aimed at the subconscious. These experiments show the extent to which the body obeys the dictates of the mind. On the human level of consciousness, that is exactly what happens. The body is subject to the mind. On this same level of consciousness, there are certain laws, mental and physical, which if violated bring punishment. This is the law of cause and effect: "Whosoever a man soweth, that shall he also reap"—as you do to others so will it be done unto you. All this is because, as human beings, we live on a mental plane, and even the body is subject to mental control.

5. CONTEMPLATION DEVELOPS THE BEHOLDER, from "The Contemplative Life"

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

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

Judge Not After Appearances

Commonly accepted metaphysics today teaches the rejection and denial of the appearance of evil and the realization of its unreal nature. But in the truly spiritual life, we have to go beyond merely rejecting evil as error because we also have to deny reality to that which appears as good; we have to unsee the humanly good appearances to the same degree that we unsee the humanly evil ones. Spiritually discerned, there is neither good or evil, and it is on this premise that the entire spiritual universe is built. The

discipline on this path lies in the rejecting every appearance, whether it is good or evil, in the realization that whatever it is that is of God is invisible to the human senses.

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

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

A very good illustration of this is that nearly everybody would agree that having a million dollars—earning or inheriting it—is good, and yet the acquisition of a million dollars has proved to be the ruination of many persons. It has changed their nature and made them grasping because, when some persons who have had little or nothing and who have always been free and joyous in sharing that little acquire more than they have been accustomed to having, many of them begin to hoard and grasp it and lay it up for a rainy day, fearing to spend it, so that what would appear to have been good has turned out to be evil for them.

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

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

Living as a Witness to the Activity of God

This Power or Principle is illustrated fully in the experience of Jesus Christ as narrated in the four Gospels. Jesus clearly revealed that his function was to heal the sick, raise the dead, feed the hungry, and forgive the sinner. Always he said, “I can of mine own self do nothing. ...the Father that dwelleth in me, he doeth the works.” He always bore witness to the presence of God. In every one of the miracles performed by the Master, there was the denial of self and the glorification of the Father. Always it was, “I of my own self am

doing nothing, for I of my own self am nothing. If I speak of myself, I bear witness to a lie. Therefore, it is not I who am good, it is not I who do the healing; I am but bearing witness to the presence and power of God."

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

In order to make ourselves nothing, we must immediately realize within ourselves, "There is neither good nor evil; there is only God." Then, as we look out at the erroneous appearance with no judgment, there truly is neither good nor evil; there is only the presence of God, and now the Father within can perform Its function, and Its function is to dissolve the appearance and reveal God's glory—reveal Its own being.

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

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

As a matter of fact, insofar as the healing was concerned, the practitioner was right, but the husband was also right. The practitioner had not brought about the healing; he had merely borne witness to God in action, so therefore there was no money due because of the healing. Where the husband was wrong was that he should have known that if the practitioner had not been available and had not been able to bear witness to God's grace, there would have been no healing. If the practitioner had been dependent for his livelihood on hanging telephone wires, tending furnaces, or whatever else his job might have been, he perhaps might not have been able to live in the Spirit and to bear witness to God when called upon. Giving him money, therefore, was not for the healing. It was merely to enable him to be free of other obligations so that he could keep his consciousness clear and free of entanglements and could always be in the Spirit to bear witness to Its activity.

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

Discipline in the Contemplative Life

Regardless of how much knowledge of truth a person may have, no matter how many years he may have studied truth, he may still have no healing power. It is not how many statements of truth a person knows intellectually or can declare. Healing power has to do with the degree of the actual awareness and conviction attained of the non-power of appearances. It is for this reason that the spiritual path is a path of discipline, and every disciple or student must begin at some moment in his career to withhold judgment.

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

The Master's statement, "My kingdom is not of this world," helps us to discipline ourselves. Instantly we shut out everything that we hear or see, realizing that that is *this world*, but it is not *My kingdom*, the Christ kingdom, the spiritual kingdom; and therefore, we neither love, hate, nor fear it. Think of the discipline involved in refraining from all attempts to change the appearance when we are in the midst of what seems to be a problem for ourselves or another. Think, think of any discordant appearance that you have ever seen, heard, tasted, touched, or smelled; see the discipline that is necessary to refrain from attempting to alter, change, or do something about it; and then be convinced and know, "My kingdom—the place where I live, move, and have my being—is not of this world. Therefore, I have nothing to do about this world except to know that it is not of *My kingdom*."

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

Self-Preservation Is the Dominant Note in Human Experience

When the disciples were afraid because of the storm at sea, they awakened the Master, but he did not attempt to stop the storm by praying to God because he knew that he was

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

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

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

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

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

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

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

But suppose we came to the realization that our life is indestructible, that neither life nor death can separate us from God? Now what difference would germs make? And in that

realization, the battle against error—that particular form of error—would cease, and none of these things would move us:

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

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

The Detachment of a Beholder

If we accept the Master's statement, "My kingdom is not of this world," we do not have to fight, remove, or overcome anything in the external world:

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

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

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

If we were in an art gallery, standing before the works of the great masters, we would be beholders because all that we would be trying to do would be to draw from the picture what the artist had placed there. We do not try to improve the picture; we do not try to destroy it. All that we seek to do is to draw forth from the picture what the artist has created and placed there for our enjoyment. We do not enter the picture; we behold it. If we enter anything, it would be the consciousness of the artist to behold exactly what he beheld because we are now of one consciousness—one mind.

When we hear a symphony, we do not enter the symphony. We stand off as a beholder, this time listening, listening to what the composer had in mind. We are not trying to improve his work, nor are we trying to destroy it. We are merely trying to understand it.

Even if it sounds like bad music to us—unpleasant, discordant, or offbeat—we still do not try to change it. We stand still, without judgment, trying to grasp what the composer had in mind, and it would not be surprising if eventually we found ourselves right inside the consciousness of that composer, hearing the music as he heard it when he put it on paper. Then we would have the same understanding of it that he had.

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

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

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

Withhold Judgment as to Good or Evil

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

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

It is the same with sound. If, in a forest, the largest tree were to topple over, there would never be a sound heard in that forest because no sound is taking place. There are invisible sound waves set up by the falling tree, but the silence is absolute and complete

until it touches an eardrum. Those sound waves must touch an eardrum before there can be any sound, and if they touched an impaired eardrum, there would still be no sound, no matter how loud the sound might seem to be to you.

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

As we live the life of contemplation, therefore, we find ourselves gradually withdrawing judgment from appearances, and when we see, or when we are told about erroneous appearances, we do not react to them, and they do not register in our consciousness, and, as far as they are concerned, our mind is a blank. We have no desire to change, alter, or improve the appearance presented to us. We are just beholders waiting for God to reveal it to us as it is.

"Awake Thou That Sleepest"

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

Suppose you come to the realization that "I and my Father are one," that the life of God is your individual life, and, therefore, your life is indestructible, and that neither life nor death can ever separate you from God, which is life eternal and immortal. Now you begin to lose your fear of death; you begin to lose your fear of the burglar with a gun in his hand because you know that you have no life to lose. No longer do you fear for your life. Your life is now recognized as God—indestructible, immortal, and eternal. Death? Even death cannot separate you from God.

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

*The Contemplative Life Brings a Consciousness
of Life as Indestructible*

Through the contemplative life, you come to a whole new state of consciousness in which, while you are still aware that there are evils in the world, no longer do you sit in judgment on them nor condemn them, no longer do you misunderstand them. Now you have compassion because you understand why they are taking place. Furthermore, you know that they must continue to take place in each person's experience until he is awakened.

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

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

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

So it will be that, unless I am lifted out of this life, I will be here a thousand years from now, even though the form may be different. As a matter of fact, the sex could be different, and the reason is that *I*—and this applies to every one of us—*I* has no sex. Once you become aware of the *I* that you are, you will find it completely independent of body and completely independent of sex, manifesting as either sex, even though it will still be *I*. That is because *I* is spiritual; *I* is one with God; *I* is of the nature of God. Therefore, *I* is without finite form, yet *I* can manifest as, in, or through finite form. When you have realized that, the sting of death leaves you because you will know then that you are *I*, and *I* will always be your state of consciousness, except that you will progressively elevate until there is nothing finite left.

That *I* is the secret of the transcendental life. With the realization, "It is *I*; be not afraid," and that that *I* is God, all fear goes, all judgment, all condemnation, and then even as you look out upon the world and witness the discords that hold mankind in bondage, the feeling is there: "Just think, if the people of this world could awaken to their true identity!" and that is all there is to it. They are not evil; they are not bad. They are just

fulfilling the law of self-preservation, and so we do not sit in judgment on them because we have done the same thing.

"It is I; Be Not Afraid"

When we throw a bomb at somebody else—an atomic bomb or a bomb of hatred or gossip—or if we kill in self-defense, we are doing just what the world is doing; we are operating from the standpoint of the law of self-preservation, and the self we are trying to preserve is a finite sense of self that has no contact with God. That is why we are trying to save it. If we understood our true identity as one with God, we would not have to try to save it. God can govern and care for His own universe.

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

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

In the face of danger of any nature, we stand by without judgment and bear witness to God. Then afterward, when the harmony has been restored and safety and security realized, we can repeat with the Master, "I of my own self did nothing. The Father within me did the work." Now, of course, there was one thing we did that was very important and very difficult, and that was to come to the place of being a beholder. The discipline of the spiritual path consists of the ability to discipline one's self so as to not to see a picture that has to be changed, altered, improved, or removed, and the vision to look out at the pictures this world presents with this conviction, "It is I; be not afraid," and then stand still and bear witness while God brings about the transformation of the visible scene.

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

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

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

The secret of the success that I have had in my work in prisons is in going to prison without any desire to reform anybody, not blinding myself to the fact that humanly these men and women were not living up to a spiritual standard, but realizing that whatever they had done had been done because of the urgency of the law of self-preservation, because of ignorance of their true identity. Therefore, there was no more condemnation for them than a schoolteacher has for a student who comes to learn. He knows in advance that his student does not know what he is going to learn from the teacher, but he does not condemn the student for that. He recognizes that the student is ignorant, and he is going to change that ignorance by imparting knowledge.

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

As human beings, there is not one of us without sin, whether in the act of commission or in the act of desiring. We are transformed in only one way: by coming into the awareness of our true identity, and then learning to be still and knowing that “I am God,” and that because *I* is God, that *I* governs Its own universe; It maintains it and It sustains it. In fact, that *I* is the bread and the meat, and the wine, and the water unto Its creation; and therefore, each one of us has *I*, each one of us has in the midst of him, closer than breathing, that which the Master says is the mission of the Father within, that which heals, saves, redeems, resurrects, and feeds. That *I*, each one of us has, and It is the Christ. In the awareness of that *I*, we become beholders of the Christ in action, and as beholders of the Christ in action, we are able to pierce the veil of illusion, and then instead of seeing the ugly picture that the human mind has drawn, we begin to see reality.

6. INTRODUCTION, from “Practicing the Presence”

No one is going to pick up this book and read it unless it is someone who has already known quiet moments of inner reflection, someone who has been plagued by frustration, lack of success, or lack of harmony, and who has pondered long and seriously why life should be so unsatisfactory. Because this was my experience and because that experience led to the writing of this book, only those who have had a similar experience and have

been goaded by that same unfathomable question will be interested in reading further to discover what I have found and how it has benefited me.

There have been many times in my life when I have had reason to be dissatisfied with the way life was going, dissatisfied to the point of quietly, inwardly wondering and pondering the possibility of finding a way out. Long periods of success and happiness, followed by dissatisfaction and unhappiness, finally led to longer and more frequent periods of introspection, cogitation, and contemplation of life, and what it was all about. In one of these experiences, while I cannot say that I heard a voice, I do know that I received an impression that was something like an inner being saying to me, "Thou wilt keep him in perfect peace whose mind is stayed on thee." I must admit that this was a startling experience because up to this time I had been almost totally unfamiliar with the Bible; it had not been a daily companion, but merely a matter of occasional reading.

Later, more thoughts on this same nature unfolded, and I began to realize that throughout Scripture we are told to "lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. ...He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. ...In quietness and in confidence shall be your strength." As passage after passage unfolded and revealed itself, I was led ultimately to that grandest experience of all, in which the great Master, Christ Jesus, reveals that if we abide in the Word and let the Word abide in us, we shall bear fruit richly, and that actually it is God's pleasure that we prosper and bear rich fruitage. Always there was the reminder that the price is: "Abide in Me; let Me abide in you. Abide in the Word, and let the Word abide in you. Dwell in God; live and move and have your being in God. Seek Him while He may be found."

Gradually, it dawned on me that all scripture was revealing to the world that "man, whose breath is in his nostrils," man separate and apart from God, is not to be accounted of, for he is nothing. I began to understand why Christ Jesus could say, "I can of mine own self do nothing"—of mine own self I am nothing; "the Father that dwelleth in me, he doeth the works." I could understand St. Paul when he said, "I can do all things through Christ which strengtheneth me," and then I knew what the missing factor was in my life. I had been and was living an ordinary, everyday life. All that God meant to me was an occasional reading of the Bible and an occasional attendance at church. Now I saw that the principle of life, the secret of all successful living, was making God a part of my very consciousness, something which Paul describes as praying without ceasing.

At first, you may not understand why praying without ceasing or thinking about God has anything to do with your being happy, successful, or healthy. You may not even be able to see what connection God has with the mundane affairs of life. This, of course, you are only going to discover through your own experience, because regardless of any testimony I may offer you of what it has done in my life, or in the lives of thousands to whom I have taught this way of life, you will not be convinced until you yourself have had the actual experience.

The reason you are reading this book is because you are being irresistibly drawn to God. There is a compulsion within you to find the missing factor in your life, that which will restore to you your original state of harmony, joy, and peace. Your having read the introduction thus far is an indication that this is what you are seeking, this is the need which clamors for fulfillment in you; and be assured of this, that from now on your mind will turn again and again to God, until one day, whether sooner or later, it will be made evident to you that your life will only be complete when it is lived in God and has God living in it. You will never feel entirely separate or apart from God, because never again in your life will you be able to go for long periods without bringing God into your conscious awareness and in some measure abiding in Him.

Think for one moment of what is taking place in the mind of the person who awakens in the morning and realizes, "Without God, I am nothing; but with God, all the powers of harmony unite in me to express themselves"; or who ponders some scriptural passage such as, "He performeth the thing that is appointed for me. ...The Lord will perfect that which concerneth me. ...Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. ...Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Think of what it means to a businessman, leaving for his office, or to a mother, sending her children off to school, to know that they are not alone—wherever they are, the Spirit of God is with them, and where that Spirit of God is, there is liberty. Never again can they feel alone or that their life is dependent wholly on what they do or what others may do to them, for good or evil, for never again can they forget that there is a *He*, closer than breathing, nearer than hands or feet; there is a Presence which goes before them to make the crooked places straight, a Presence and a Power which goes to prepare a place for them. Never can they be separated from the Spirit of God as long as the Spirit of God is kept alive within them.

As you contemplate this, you will begin to discover that whether you are one of those who pray in holy mountains or in great temples in Jerusalem, or whether you do not pray in any particular place, the truth is that the place whereon you stand is holy ground as long as you are contemplating the presence and the power of God within you. That does not mean that you may not continue to worship in the church of your choice. This book is not meant to take you out of any church where, at the present time, you may be enjoying the association of those on your particular religious path, nor is it meant to put you into any church in which you may not already be worshipping. Its purpose is to reveal the kingdom of God—where it is and how to achieve it. The Master said that the kingdom of God is neither lo here! nor lo there! but is within you, and you will learn, through this study, that that kingdom is established in you the very moment that you begin to contemplate His presence and His power within you.

God *is*; of that you may be sure. This is only true in your experience, however, in the degree in which you contemplate, meditate, and keep your mind stayed on God, living, moving, and having your being in the conscious realization that God will never leave you nor forsake you. God's grace is your sufficiency, but this is only made practical in your life by your contemplation of that grace. Only in the degree that you live consciously in

the realization of God and let this realization of God dwell in you does it become true that you do not live alone—that the place whereon you stand is holy ground, for God is with you and He will never leave you nor forsake you.

Every person who has known dissatisfaction, incompleteness, and frustration will some day learn that there is only one missing link in his entire chain of harmonious living. That is the practice of the presence of God—consciously, daily, and hourly, abiding in some great spiritual truth of scripture, and it makes no difference which scripture: Christian, Hebrew, Hindu, Buddhist, Taoist, or Moslem. The Word of God, given to man through inspired saints, sages, seers, or revelators—this is what we need, in any language, from any country, just as long as it is universal truth.

I have been a traveler for nearly fifty years, and I have found peace, joy, and companionship wherever I have journeyed. In my opinion, the reason I have enjoyed such satisfying experiences around the globe is because I have carried with me the great truth given us by the Master, “Call no man your father upon the earth: for one is your Father, which is in heaven.” This truth has been my passport and has been the open sesame to freedom and joy in all countries, for wherever I have traveled, I have consciously remembered that God is the Father, the creative principle, the life of all with whom I come in contact. No one can change the fact that whatever the name, nationality, race, or creed, there is only one God, one Father, and that we are all children of that one Father; but this truth serves only those who consciously remember it, realize it, believe it, and trust it.

In my lifetime, I have known abundance and the absence of abundance, but in every case, whenever there has been a lack of any kind, harmony, wholeness, and completeness have been restored through the realization that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ...I have meat to eat that ye know not of.” Have you ever wondered what the Master meant by those words? Over the years, I have spent weeks and months pondering them, sometimes weeks at a time, and the next year more weeks, until I understood their meaning. I realized that he was talking about an inner substance, which made meat on the outer plane of comparative unimportance—not that he would not eat in due time, but when there were more important things to do, he had another kind of meat and bread to sustain him.

After the years that I have spent in this work, I can say to you that the inner meat, the inner water, the inner wine, and the bread of life—all these are brought into tangible experience through inner communion and in no other way. They cannot be brought from the outside into the inside. Not even reading the Bible will do this for you. It is taking the truths of the Bible into meditation and gaining an inner realization of them, which changes the words that you read in a book into the Word of life, the bread of life, the meat, the wine, and the water of life.

Spiritual truth in a Bible is only a power in proportion as it is brought alive in your consciousness and kept alive. This is not my word to you; this is the word of the masters who have told us that we shall be kept in peace by keeping our mind stayed on God and

that if we abide in the Word of God and let the Word abide in us, we shall bear fruit richly. We shall then have an inner water, an inner wine, an inner meat, and an inner bread to bring to the development and the growth of the fruit that is to appear in the without. You can only feed the tree of life from within, not from without.

The bread of life, the meat, the wine, the water—these are formed inside of us through the contemplation of God, the things of God, and the Word of God. These are formed within us by communion with the Spirit. Always remember: The Spirit of God is within you, but it is only the few today who seem capable of spending hours with spiritual literature, and more hours in inner communion—only the few. Their earnest desire to know God will insure their success on the spiritual path.

The message of this book is not a personal message. It is an age-old wisdom that man shall not live by bread alone but by every word remembered in consciousness, by every word and thought of God held within us. By this we live. When we try to live without God, we are living only with the carnal weapons of this world. When, however, we take this great truth into our consciousness and let it abide in us, then we are clad in spiritual armor, and the only sword we need is the sword of the Spirit. And what is the sword of the Spirit except every word that proceedeth out of the mouth of God?

I have learned, and so I endeavor to pass on to you: Keep the Word of God alive in your mind, in your thought, and in your experience, and you will never know lack or limitation. Keep consciously before you the truth that no man on earth is your father—there is only one Father, the creative Principle of all mankind—and you will never know anything but love from the men and women of this world.

As you keep the word of God alive in your consciousness, you are practicing the principles of spiritual living. In this book, you will find an exposition of these principles, which I refer to from time to time as the letter of truth. In and of itself, this is not sufficient “for the letter killeth, but the spirit giveth life.”

This book is my personal life revealed. This book, *The Art of Meditation*, and *Living The Infinite Way* reveal all that has happened to me in my entire spiritual career, and not only to me but to all those who have been taught in this way, whether by me or by any other spiritual teacher on this particular path. For it is not I alone who have learned this secret of the Master; it is an ancient wisdom lived many times by many men. Throughout all centuries this way of life has been practiced, but it has been lost except to those few who live the mystical life.

The world's troubles in these past generations have driven men to seek that which will restore the lost years of the locusts, that which will establish peace on earth and good will to men. I have found it—and in this book, you will find it.

7. **LOVE THY NEIGHBOR**, from “Practicing the Presence”

*Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.*

This is the first and great commandment.

And the second is like unto it, Thou shalt

love thy neighbor as thyself.

Matthew 22:37-39

The two great commandments of the Master form the basis of our work. In the first and great commandment, we are taught that there is no power apart from God. Our realization must always be that the Father within us, the Infinite Invisible, is our life, our Soul, our supply, our fortress, and our high tower. Next in importance is the commandment to "love thy neighbor as thyself," and its corollary that we should do unto others as we would have others do unto us.

What is love in the spiritual sense? What is the love, which is God? As we remember how God was with Abraham, with Moses in the wilderness, with Jesus, John, and Paul, ministering to them, the word "love" takes on a new meaning. We see that this love is not something far-off, nor is it anything that can come to us. It is already a part of our being, already established within us; and more than that, it is universal and impersonal. As this universal and impersonal love flows out from us, we begin to love our neighbor, because it is impossible to feel this love for God within us and not love our fellow man.

*"If a man say, I love God, and hateth his brother,
he is a liar: for he that loveth not his brother whom
he hath seen, how can he love God whom he hath not seen?"*

I John 4:20

God and man are one, and there is no way to love God without some of that love flowing out to our neighbor.

Let us understand that anything of which we can become aware is a neighbor, whether it appears as a person, place, or thing. Every idea in consciousness is a neighbor. We can love that neighbor as we see him, or it possessing no power, except that which comes from God. When we see God as the cause and our neighbor as that which is in and of God, then we are loving our neighbor, whether that neighbor appears as a friend, relative, enemy, animal, flower, or stone. In such loving, which understands all neighbors to be of God, derived of God-substance, we find that every idea in consciousness takes its rightful place. Those neighbors who are a part of our experience find their way to us, and those who are not are removed. Let us resolve loving our neighbor into a spiritual activity, beholding love as the substance of all that is, no matter what the form may be. As we rise above our humankind to a higher dimension of life in which we understand our neighbor to be a pure spiritual being, God-governed, neither good nor bad, we are truly loving.

Love is the law of God. When we are in tune with divine love, loving whether it be friend or enemy, then love is a gentle thing bringing peace. But it is gentle only while we are in tune with it. It is like electricity. Electricity is very gentle and kind, giving light,

warmth, and energy, as long as the laws of electricity are obeyed. The minute they are violated or played with, electricity becomes a double-edged sword. The law of love is as inexorable as the law of electricity.

Now let us be very clear on one point: We cannot harm anybody, and nobody can harm us. No one can injure us, but we injure ourselves by a violation of the law of love. The penalty is always upon the one who is doing the evil, never upon the one to whom it is done. The injustice we do to another reacts upon ourselves; the theft from another robs ourselves. The law of love makes it inevitable that the person who seems to have been harmed is really blessed. He has a greater opportunity to rise than ever before, and usually some greater benefit comes to him than he had ever dreamed possible. The whole proof that this is true is in the one word "Self." God is our Selfhood. God is my Selfhood, and God is your Selfhood. God constitutes my being, for God is my life, my Soul, my spirit, my mind, and my activity. God is my Self. That Self is the only Self there is—my Self and your Self. If I rob your Self, whom am I robbing? My Self. If I lie about your Self, about whom am I lying? My Self. If I cheat your Self, whom do I cheat? My Self. There is only one Self, and that which I do to another, I do to my Self.

The Master taught this lesson in the twenty-fifth chapter of Matthew, when he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What I do of good for you, I am not doing for you at all; it is for my benefit. What I do of evil to you, will not hurt you, for you will find a way to recover from it; the reaction will be on me. We must come to the place where we actually believe and can say with our whole heart: "There is only one Self. The injustice that I am doing to another I am doing to myself. The lack of thoughtfulness that I show to another, I am showing to myself." In such recognition, the true meaning of doing unto others as we would have them do unto us is revealed.

God is individual being, which means God is the only Self, and there is no way for any hurt or evil to enter to defile the infinite purity of the Soul of God, nor anything at which evil can strike or to which it can attach itself. When the Master repeated the age-old wisdom: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," he was giving us a principle. Unless we do unto others as we would have others do unto us, we injure, not the others but ourselves. In this present state of human consciousness, it is true that the evil thoughts, dishonest acts, and thoughtless words we inflict upon others do harm them temporarily, but always in the end it will be found that the injury was not nearly so great to them as it was to ourselves.

In the days to come, when men recognize the great truth that God is the Selfhood of every individual, the evil aimed at us from another will never touch us, but will immediately rebound upon the one who sends it. In the degree that we recognize God as our individual being, we realize that no weapon that is formed against us can prosper because the only *I* is God. There will be no fear of what man can do to us, since our Selfhood is God and cannot be harmed. As soon as the first realization of this truth comes to us, we no longer concern ourselves with what our neighbor does to us. Morning, noon, and

night we must watch our thoughts, our words, and our deeds to make certain that we, ourselves, are not responsible for anything of a negative nature, which would have undesirable repercussions.

This will not result in our being good because we fear evil consequences. The revelation of the one Self goes far deeper than that. It enables us to see that God is our Selfhood, and that anything of an erroneous or negative nature which emanates from any individual has power only in the degree that we ourselves give it power. So it is that whatever of good or of evil we do unto others, we do unto the Christ of our own being. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In that realization, we shall see that this is the truth about all men, and that the only road to a successful and satisfying life is to understand our neighbor to be our Self.

The Master has instructed us specifically as to the ways in which we can serve our fellow man. He emphasized the idea of service. His whole mission was the healing of the sick, the raising of the dead, and the feeding of the poor. The moment that we make ourselves avenues for the outflow of divine love, from that very moment, we begin serving each other, expressing love, devotion, and sharing, all in the name of the Father.

Let us follow the example of the Master and seek no glory for ourselves. With him, always, it was the Father who doeth the works. There is never any room for self-justification, or self-righteousness, or self-glorification in the performance of any kind of service. Sharing with one another should not be reduced to mere philanthropy. Some people wonder why they find themselves left with nothing when they have always been so charitable. They come upon lean days because they believe they have given of their own possessions; whereas the truth is that "the earth is the Lord's and the fullness thereof." If we express our love for our fellow man, realizing that we are giving nothing of ourselves, but all is of the Father, from whom every good and perfect gift comes, we shall then be able to give freely and discover that with all our giving there yet remain twelve baskets full left over. To believe that we are giving of our property, our time, or our strength reduces such giving to philanthropy and brings with it no reward. The true giving comes when giving is a recognition that "the earth is the Lord's," and that whether we give of our time or our effort, we are not giving of our own, but of the Lord's. Then are we expressing the love, which is of God.

As we forgive, divine love is flowing out from us. As we pray for our enemies, we are loving divinely. Praying for our friends profiteth nothing. The greatest rewards of prayer come when we learn to set aside specific periods every day to pray for those who despitefully use us, to pray for those who persecute us, to pray for those who are our enemies—not only personal enemies because there are some people who have no personal enemies, but religious, racial, or national enemies. We learn to pray, "Father, forgive them; for they know not what they do." When we pray for our enemies, when we pray that their eyes be opened to the Truth, many times these enemies become our friends.

We begin this practice with our personal relationships. If there are individuals with whom we are not on harmonious terms, we find, as we turn within and pray that brotherly love and harmony be established between us, that instead of enemies, we come into a relationship of spiritual brotherhood with them. Our relationship with everybody then takes on a harmony and a heretofore, unknown joy.

This is not possible as long as we feel antagonism toward anyone. If we are harboring within us personal animosity, or if we are indulging in national or religious hatred, prejudice, or bigotry, our prayers are worthless. We must go to God with clean hands in order to pray, and to approach God with clean hands, we must relinquish our animosities. Within ourselves, we must first of all pray the prayer of forgiveness for those who have offended us, since they know not what they do; and secondly, acknowledge within ourselves: "I stand in relationship to God as a son, and therefore, I stand in relationship to every man as a brother." When we have established that state of purity within ourselves, then we can ask the Father:

Give me grace; give me understanding; give me peace; give me this day my daily bread—give me this day spiritual bread, spiritual understanding.

*Give me forgiveness, even for those harmless trespasses,
which I have unwittingly committed.*

The person who turns within for light, for grace, for understanding, and for forgiveness never fails in his prayers.

The law of God is the law of love, the law of loving our enemies—not fearing them, not hating them, but loving them. No matter what an individual does to us, we are not to strike back. To resist evil, to retaliate, or to seek revenge is to acknowledge evil as reality. If we resist evil, if we refute it, if we avenge ourselves, or if we strike back, we are not praying for them which spitefully use us and persecute us.

How can we say that we acknowledge good alone, God, as the only power, if we hate our neighbor or do evil to anyone? Christ is the true identity and to recognize an identity other than Christ is to withdraw ourselves from Christ-consciousness.

*Love your enemies, bless them that curse you, do good to them that hate you,
and pray for them which despitefully use you, and persecute you.*

*That ye may be the children of your Father which is in heaven: for he
maketh his sun to rise on the evil and on the good,
and sendeth rain on the just and on the unjust.*

Matthew 5:44, 45

There is no other way to be the Christ, the Son of God. The Christ-mind has in it no criticism, no judgment, no condemnation, but beholds the Christ of God as the activity of individual being, as your Soul and mine. Human eyes do not comprehend this because as human beings, we are good and bad; but spiritually, we are the Sons of God, and through spiritual consciousness we can discern the spiritual good in each other. There is no room

in spiritual living for persecution, hatred, judgment, or condemnation of any person or group of people. It is not only inconsistent but hypocritical to talk about the Christ and our great love for God in one breath, and, in the next breath, speak disparagingly of a neighbor who is of a different race, creed, nationality, political affiliation, or economic status. One cannot be the child of God as long as he persecutes or hates anyone or anything, but only as he lives in a consciousness of no judgment or condemnation.

The usual interpretation of “judge not” is that we are not to judge evil of anyone. We must go much further than that; we dare not judge good of anyone either. We must be as careful not to call anyone good as we are not to call anyone evil. We should not label anyone or anything as evil, but likewise, we should not label anyone or anything as good. The Master said: “Why callest thou me good? There is none good but one, that is God.” It is the height of egotism to say: “I am good; I have understanding; I am moral; I am generous; I am benevolent.” If any qualities of good are manifesting through us, let us not call ourselves good, but recognize these qualities as the activity of God. “Son, thou art ever with me, and all that I have is thine.” All the good of the Father is expressed through me.

One of the basic principles of The Infinite Way is that good humanhood is not sufficient to ensure our entry into the spiritual kingdom, nor to bring us into oneness with cosmic law. It is undoubtedly better to be a good human being than a bad one, just as it is better to be a healthy human being than a sick one; but achieving health or achieving goodness, in and of itself, is not spiritual living. Spiritual living comes only when we have risen above the human good and human evil and realize: “There are not good human beings or bad human beings. Christ is the only identity.” Then we look out on the world and see neither good men and women nor bad men and women, but recognize Christ alone as the reality of being.

*Therefore if thou bring thy gift to the altar, and there rememberest
that thy brother hath ought against thee;
Leave there thy gift before the altar, and go thy way;
first be reconciled to thy brother, and then come and offer thy gift.*

Matthew 5:23, 24

If we are holding anyone in condemnation as a human being, good or bad, just or unjust, we have not made peace with our brother, and we are not ready for the prayer of communion with the Infinite. We rise above the righteousness of the scribes and Pharisees only when we stop seeing good and evil, and stop boasting about goodness as if any of us could be good. Goodness is a quality and activity of God alone, and because it is, it is universal.

Let us never accept a human being into our consciousness who needs healing, employing, or enriching because if we do, we are his enemy instead of his friend. If there is any man, woman, or child we believe to be sick, sinning, or dying, let us do no praying until we have made peace with that brother. The peace we must make with that brother is to ask forgiveness for making the mistake of sitting in judgment on any individual because

everyone is God in expression. All is God manifested. God alone constitutes this universe; God constitutes the life, the mind, and the Soul of every individual.

“Thou shalt not bear false witness against thy neighbor” has a much broader connotation than merely not spreading rumors or indulging in gossip about our neighbor. We are not to hold our neighbor in humanhood. If we say, “I have a good neighbor,” we are bearing false witness against him just as much as if we said, “I have a bad neighbor,” because we are acknowledging a state of humanhood, sometimes good and sometimes bad, but never spiritual. To bear false witness against our neighbor is to declare that he is human, that he is finite, that he has failings, that he is something less than the very Son of God. Every time we acknowledge humanhood, we violate cosmic law. Every time we acknowledge our neighbor as sinful, poor, sick, or dead, every time we acknowledge him to be other than the Son of God, we are bearing false witness against our neighbor.

In the violation of that cosmic law, we bring about our own punishment. God does not punish us. We punish ourselves because if I say that you are poor, I virtually am saying that I am poor. There is only one *I* and one Selfhood; whatever truth I know about *you* is the truth about *me*. If I accept the belief of poverty in the world, that reacts upon me. If I say that you are sick or that you are not kind, I am accepting a quality apart from God, an activity apart from God, and in that way I am condemning myself because there is but one Self. Ultimately, I convict myself by bearing false witness against my neighbor, and I am the one who suffers the consequences.

The only way to avoid bearing false witness against our neighbor is to realize that the Christ is our neighbor, that our neighbor is a spiritual being, the Son of God, just as we are. He may not know it; we may not know it; but the truth is: I am Spirit; I am Soul; I am consciousness; I am God expressed—and so is he, whether he is good or bad, friend or enemy, next door or across the seas.

In the Sermon on the Mount, the Master gave us a guide and a code of human conduct to follow while developing spiritual consciousness. The Infinite Way emphasizes spiritual values, a spiritual code, which automatically results in good humanhood. Good humanhood is a natural consequence of spiritual identification. It would be difficult to understand that the Christ is the Soul and the life of individual being, and then quarrel with our neighbor or slander him. We place our faith, trust, and confidence in the Infinite Invisible, and we do not take into consideration human circumstances or conditions; we see them in their true relationship. When we say, “Thou shalt love thy neighbor as thyself,” we are not speaking of human love, affection, or friendliness; we are holding our neighbor in spiritual identity, and then we see the effect of this right identification in the human picture.

Many times we find it difficult to love our neighbor because we believe that our neighbor is standing between us and our good. Let me assure you that this is far from true. No outer influence for good or evil can act upon us. We ourselves release our good. To understand the full meaning of this requires a transition in consciousness. As human beings, we think that there are those individuals in the world who can, if they would, be

good to us; or we think that there are some who are an influence for evil, harm, or destruction. How can this possibly be true if God is the only influence in our life—God, who is “closer . . . than breathing, and nearer than hands or feet?” The only influence is that of the Father within, which is always good. “Thou couldst have no power at all against me, except it were given thee from above.”

When we realize that our life is unfolding from within our own being, we come to the realization that no one on earth has ever hurt us, and no one on earth has ever helped us. Every hurt that has ever come into our experience has been the direct result of our inability to behold this universe as spiritual. We have looked upon it with either praise or condemnation, and no matter which it was, we have brought a penalty upon ourselves. If we look back over the years, we could almost blueprint the reasons for every bit of discord that has come into our experience. In every case, it is the same thing—always because we saw somebody or something that was not spiritual.

Nobody can benefit us; nobody can harm us. It is what goes out from us that returns to bless or to condemn us. We create good, and we create evil. We create our own good, and we create our own evil. God does not do either; God *is*. God is a principle of love. If we are at-one with that principle, then we bring good into our experience; but if we are not at-one with that principle, then we bring evil into our experience. Whatever is flowing out from our consciousness, that which is going forth in secret, is being shown to the world in outward manifestation.

Whatever emanates from God in the consciousness of man, individually or collectively, is power. What is it that emanates from God and operates in the consciousness of man but love, truth, completeness, perfection, wholeness—all of the Christ qualities? Because there is only one God, one infinite Power, love must be the controlling emotion in the hearts and souls of every person on the face of the globe.

Now in contrast to that, are those other thoughts of fear, doubt, hate, jealousy, envy, and animality, which are probably uppermost in the consciousness of many of the people of the world. We, as truth seekers, belong to a very small minority of those who have received the impartation that the evil thoughts of men are not power; they have no control over us. Not all the evil or false thinking on earth has any power over you or over me when we understand that love is the only power. There is no power in hate; there is no power in animosity; there is no power in resentment, lust, greed, or jealousy.

There are few people in the world who are able to accept the teaching that love is the only power and who are willing to “become as a little child.” Those who do accept this basic teaching of the Master, however, are those whom he said:

*...I thank thee, O Father, Lord of heaven and earth, that thou hast
hid these things from the wise and prudent, and hast revealed them unto babes:
even so, Father; for so it seemed good in thy sight.*

*...Blessed are the eyes which see the things that ye see:
For I tell, that many prophets and kings have desired to see*

*those things which ye see, and have not seen them; and to hear
those things which ye hear, and have not heard them.*

Luke 10:21, 23, 24

Once we accept this all-important teaching of the Master and our eyes see beyond the appearance, we shall consciously realize daily that every person in the world is empowered with love from on High, and that the love in his consciousness is the only power, a power of good unto you, unto me, and unto himself; but that the evil in human thought, whether it takes the form of greed, jealousy, lust, or mad ambition, is not power, is not to be feared or hated.

Our method of loving our brother as ourselves is in this realization: The good in our brother is of God and is power; the evil in our brother is not power, not power against us, and in the last analysis, not even power against him, once he awakens to the truth. To love our brother means to know the truth about our brother; to know that that in him, which is of God, is power, and that in him, which is not of God, is not power. Then are we truly loving our brother. Centuries of orthodox teaching have instilled in all the peoples of the world a sense of separation so that they have developed interests separate and apart from one another and also apart from the world at large. When we master the principle of oneness, however, and this principle becomes a conviction deep within us, in that oneness the lion and the lamb can lie down together.

This is proved to be true through an understanding of the correct meaning of the word "I." Once we catch the first perception of the truth that the *I* of me is the *I* of you, the Self of me is the Self of you, then we shall see why we have no interests apart from each other. There would be no wars, no conflicts of any kind, if only it could be made clear that the real being of everybody in the universe is the one God, the one Christ, the one Soul, and the one Spirit. What benefits one benefits another because of this oneness.

In that spiritual oneness, we find our peace with one another. If we experiment with this, we shall quickly see how true it is. When we go to the market, we realize that everyone we meet is this same one that we are, that the same life animates him, the same Soul, the same love, the same joy, the same peace, the same desire for good. In other words, the same God sits enthroned within all those with whom we come in contact. They may not, at the moment, be conscious of this divine Presence within their being, but they will respond as we recognize It in them. In the business world, whether it is among our co-workers, our employers, or our employees, whether it is among competitors, or whether in management and labor relationships, we maintain this attitude of recognition:

*I am you. My interest is your interest; your interest is mine, since the one life
animates our being, the one Soul, the one Spirit of God. Anything we do for
each other, we do because of the principle that binds us together.*

A difference is immediately noticeable in our business relationships, in our relationships with tradespeople, and in our community relationships—ultimately, in national and international relationships. The moment that we give up our human sense of

separateness, this principle becomes operative in our experience. It has never failed, and it never will fail to bring forth rich fruitage.

Everyone is here on earth but for one purpose, and that purpose is to show forth the glory of God, the divinity and the fullness of God. In that realization, we shall be brought into contact only with those who are a blessing to us as we are a blessing to them.

The moment we look to a person for our good, we may find good today and evil tomorrow. Spiritual good may come *through* you to me from the Father, but it does not come *from* you. You cannot be the source of any good to me, but the Father may use you as an instrument for Its good to flow through you to me. So, as we look at our friends or our family in this light, they become instruments of God, of God's good, reaching us through them. We come under grace by taking the position that all good emanates from the Father within. It may appear to come through countless different people, but it is an emanation of good, of God from within us.

What is the principle? "Love thy neighbor as thyself." In obeying this commandment, we love friend and foe; we pray for our enemies; we forgive, though it be seventy times seven; we bear not false witness against our neighbor by holding him in condemnation; we judge not as to good or evil, but see through every appearance to the Christ identity—the one Self which is your Self and my Self. Then can it be said of us:

*...Come, ye blessed of my Father, inherit the kingdom prepared
for you from the foundation of the world:
For I was an hungred, and ye gave me meat: I was thirsty,
and ye gave me drink: I was a stranger, and ye took me in:
Naked, and ye clothed me: I was sick, and ye visited me:
I was in prison, and ye came unto me.
Then shall the righteous answer him, saying, Lord,
when saw we thee an hungred, and fed thee?
Or thirsty, and gave thee drink?
When saw we thee a stranger, and took thee in?
Or naked, and clothed thee?
Or when saw we thee sick, or in prison, and came unto thee?
And the King shall answer and say unto them,
Verily I say unto you, Inasmuch as ye have done it unto one of
the least of these my brethren, ye have done it unto me.*

Matthew 25:34-40