

# “The Thunder of Silence”

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A Synopsis of the Principles

Chapter by Chapter

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The following is an abbreviated format, chapter by chapter, of the principles and key spiritual concepts that Joel outlines in this book. Consider them the highlighted pearls of truth. Some of the sentences and short paragraphs are the exact wording, as they appear in the text. Others have been slightly shortened, condensed, or rearranged. With a specific topic, like healing, the segments of it mentioned throughout a chapter have been brought together. Some of the statements that contain the personal pronoun, “I,” were changed from pronouns like “we” or “you” so that these sentences can be read and used like a quieting thought, much like a peaceful prayer of affirmation and truth—thoughts to use while the mind slows its pace, deepens, and enters the receptive state of Silence at the center of being. In such profound stillness, the rumblings of thunder are heard.

## PART ONE: FROM DARKNESS TO LIGHT

### Chapter I – The Two Covenants

In the kingdom of God, there is no time, so *this* and *every* moment is now. This *now* presents the opportunity to reject our humanness and accept the divinity of our being.

The transition from humanhood—born from the “bondwoman” and subject to the flesh and all the effects of its claims—to spiritual sonship—an intentional activity within our consciousness—is made only by Grace.

Humanhood constitutes a bondage to the visible realm, to some thought, thing, or person.

Divine sonship rests in, “I and my Father are one, and He shares all with me. In faith, I look only to the Infinite Invisible and then share freely my all with all.”

The “transition-of-consciousness” experience occurs when we become acquainted with our spiritual identity or Selfhood—the new creature born of the Spirit.

It is possible to think and think on truth—and up to a certain point that is normal, natural, and right—but then a time comes when a blank happens, almost a vacuum, and into it rushes the very presence and power of God. We can only come into that Presence stark naked, barren, and completely empty, in a moment of silence after the entire thought processes have stopped, and when we have nothing to rely upon or pin our hopes on.

To become empty is self-renunciation, and Silence is the only way. Silence—the healing consciousness—is not an absence of sound but a state of consciousness that enables us to refrain from mental reaction to what is seen or heard.

### Chapter II – Karmic Law

The God of the Old Testament is not God. It is karmic law—*as ye sow, so shall ye reap*. This karmic law, given by Moses, came to be known as the “Old Testament version” of God. The God of most people on earth is a God that punishes evil and rewards good. There is no such God. It is important to understand the meaning of karmic law and its place in our life, but it is also vitally necessary that each person

go beyond this age-old law of cause and effect into the realm of Grace, as taught by Jesus Christ in the New Testament.

There is a time in our lives, during our earliest stages of humanhood, when we need the law of the Ten Commandments, but to advance toward our spiritual freedom requires that we go further than this lower state of consciousness of living humanly and by human laws, which is actually the Hebraic stage as lived under the *thou shalt not*s of Moses.

There is a karmic law, and human beings are subject to that law—the law of *like begetting like*. Thus, our first task is to bring ourselves into harmony with it. Whenever there is an ensuing “punishment,” it has been brought about by individual conduct, an incorrect act that violates the law, or by individual misperception of the nature of the law, such that whatever material laws or theories we believe in (i.e., a law of matter, time, heredity, disease, or old age) we bring into our lives on this human plane. The very misdeed will return to us by what we have set in motion. The very mental state brings back to us something of its own nature. As we do unto another, that is what is done unto us.

As we lose our mortal, selfish, human desires, a day comes when we actually attain a realization of the Spirit of God that dwells in us. In some way or other, *It* announces *Its* presence. And the word “I” drops away from our consciousness. Henceforth, we are neither simply good women and men nor do we live under the law of punishment and reward. We now live in the spiritual realm under Grace—a state that sets aside both the laws of matter and the laws of mind.

In order to achieve our ultimate goal of a return to our Father’s house, to God-consciousness, the nature of God must be known—*whom to know aright is life eternal*. First and foremost, we must realize that our prayers and meditations do not influence God to do good or evil for us or to bring the glory of God to ourselves or to anyone else. We must recognize the grace of *IS*, that which already *IS*. The mighty nature of God as Love is already in the midst of us. Our good—physical, mental, moral, and financial—is ours by divine Grace as the gift of God.

The only time we can live is *now*, and now we are living under Grace. The past of responsibility, sin, disease, death, limitation is gone; the future will never be. With the entire memory of all our past years gone, *now* nothing is operating in our consciousness except the love of God.

Then, we are living under the true spiritual religion, as taught by the Master who gave us only two commandments of significance: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." When we regard each other in our true identity, as siblings and equal heirs, there is no karmic effect being generated within us, but rather we are living a pure life of love, devotion, and service—a sharing of the Self. We no longer harbor thoughts and deeds of humanness or mortality, because we live in an atmosphere of love and forgiveness.

In the realm of Spirit, there is but one power that operates, which eliminates all comparisons, contention, and opposition. There is only one divine Being, Soul, Spirit—and each one of us is that same One, inseparable and indivisible. With spiritual vision, we can say, "I cannot see anyone. The face of God is all that shines. The Soul of God looks out through all eyes."

There is something more to life than being healthy and having abundance, and that is *Life*. Life is eternal, a Life that knows no grave, infirmity, lack, poverty, sin, war.

Each one of us has to "die" within our own consciousness to the old person, so that the new person can be born. No person ever dies after spiritual illumination is attained. We can, at this moment, commune with any of the great, illumined Souls. There is within each of us the transcendental Consciousness, which is the Christ, the Spirit of God in us. God *IS*, and God is available to all who can acknowledge that God *IS*. So instead of praying up to God, let us be so silent within ourselves that we can hear the still, small Voice.

In order to avail ourselves of *It*, we must give up the God of reward and of punishment and accept a God of love and life eternal in whom there is no darkness, no human qualities, no traits of mortality. When we understand and know that God is uninfluenced by us and no longer fear God or His wrath or punishment, we will know we are not under any threat of lack, limitation, disease, old age, or death, because there is no provision in God for such things. The function of the Master, that is, the Christ within us, is to nullify all mortal sense and mortality.

### Chapter III – Beyond Power

As long as man has someone or something to which he can cling or hold onto, he will not find God. Whatever man knows or is able to know with his human mentality—whether a thought or a thing—is not God. No one is going to find God while he has anything on which to stand or think.

The search for God is not easy for anyone, and when the revelation of God does come, it is something so entirely different from what was expected and beyond the individual's understanding. The revelation does ultimately register but only after finding much corroboration, through the spoken and written word, for what the person has inwardly discovered and then by living with it for many years.

The modern, mechanistic world is still seeking exactly the same things it sought and prayed for before the days of Abraham, Isaac, and Jacob. Most people today want a God they can use. Humanity has not yet learned the great lesson that the surmounting of any and every difficulty comes not through using any kind of power. There are no powers to be overcome, because life is to be lived "not by might or power but by my spirit." Spiritual power, then, is the lack of power. This "no-power" means a state of consciousness in which there are not two (material or mental) forces or powers combating one another, each attempting to destroy the other.

We are never going to find a spiritual power to overcome or destroy anything. That is why no power discovered in the physical, mental, or spiritual realm has ever been sufficient to remove any unwanted condition. Instead, the path forward is to overcome the false belief that there is good or evil in any form or effect. Let us rest in the realization that all the evil of this world constitutes but the "arm of flesh" and let it pass from our experience, not by pushing or forcing it out but by *letting* it pass.

God power has no opposite and no opposition. It cannot be used for good or evil. It always remains the creative, maintaining, and sustaining power of good. God power can use us, but it cannot be used by us. Nothing is great enough to localize, finitize, or house God. Only God Itself can activate, express, and motivate.

In a God-created universe, the secret of life is no power. When we come to the place of no power, then no power can operate in us, through us, or against us. At this point, because "I can of my own self do nothing," I let the no-power of God assert Itself and do the work.

Just as people have always sought for an insuperable power to overcome other powers or destroy their enemies, they have also sought for a God who would give them all kinds of "things." When we finally give up the futility of seeking things of God, we receive the greatest gift and fulfillment—God Itself within our consciousness, in our inner sanctuary.

Every time a thought or desire for wanting or needing anybody or anything in the external realm comes to us, our vigilant answer must be, "I shall not live by bread alone"—by mental means, material effects, by self-creation—but by Spirit, the Creator. There must be a continuous realization that we must lose all desire to live by the visible—outer powers and outer things—and live only through the invisible of God's sufficiency. Hereafter, the Infinite Invisible produces in our experience the persons, things, supply, circumstances, and conditions necessary to our daily life.

God operates in Silence, when thought is stilled and when the human sense of self is so truly humble and receptive that we ask, "God, I know not what You are or even how to pray to You, how to go in or how to come out. Reveal Yourself, Father; show me Your will. I place my life, being, body, hands, strength in Your keeping. Do with them what You will, Father. Take my fears, envy, sins of omission and commission, diseases; take my health, happiness, and wealth. Take it all. I ask only for the gift and grace of You."

## PART TWO: FROM THE UNREAL TO THE REAL

### Chapter IV – Who Told You?

The world can never rise above the idea of using one power over another and into the realm of no power until *the mystery of Genesis* is solved. In this first book of the Bible, there are two contradictory and conflicting records of creation. The first chapter reveals that this entire universe is the activity of Consciousness, in all its purity and eternity, appearing as form, peopled by spiritual beings who live by cause rather than by effect. Subsequent chapters contain an account of the creation of mind, where knowledge of good and evil creates a sense of separation from God and where man lives by power and effect and by all the creature things, instead of by the Creator.

Consciousness, or Soul, what we call God, reveals and expresses Itself as a spiritual universe in which there is no conception and no birth. Creation is thus the immaculate conception of God emanating Itself as the substance of individual identity, whether as human, animal, vegetable, or mineral forms.

In Genesis, we learn that God created Adam and Eve and placed them naked in the Garden of Eden in the midst of perfection, wholeness, harmony, goodness, love, joy, and beauty. Adam and Eve were unaware of their nakedness or of any shame about their bodies. They were constituted of God and given all that they needed by the grace of God.

Yet, the next thing we read is that Adam and Eve were ashamed, because they knew they were naked. Suddenly, the belief of evil came into their minds, and they began to cover up and hide. And then God said to Adam, "Who told thee that thou wast naked?" They walked right out of Eden into the world, where they became the man and woman of earth, earning their living by their mind and the sweat of their brow, birthing their children with pain.

In God's query is summed up the whole essence of human life. Each of us is in that same predicament as Adam found himself. We, too, are the Adam who is hiding and outside the Garden of Eden, as long as we entertain *a belief of good and evil*. Thus, we also cover up our nakedness and hideaway when we dwell in the realm of good and evil.

The "sin" that crept into Eden was the acceptance of two powers. When we eat of the tree of the knowledge of good and evil and fall prey to this the only "devil," we

enter a dual universe. We are then subject to chance and change, to accident, limitation, and old age.

The second chapter of Genesis is a radical departure from the first in that it is the account of the creation of mind, mind producing mental images—not externalized reality but mere images in thought that never penetrate beyond the realm of mind into the realm of Being. Only in the realm of Being are we outside of thoughts where *IS*, is. Here, in the Silence and with a listening attitude, God utters His voice and imparts to us that which *IS*. The instant God speaks the person of flesh is transformed into the Child of God and immediately returns to the Garden of Eden, once again living under God's government.

As a creation of the false or mortal mind, the entire sense world, made up of what we see, hear, taste, touch, and smell, has no existence whatsoever, because it is finite, unstable, and unreal. Moreover, the belief in two powers is what traps us into vacillating between the pairs of opposites that follow one another in cycles—harmony and discord, poverty and abundance, sickness and health, life and death. The only way to return to the eternal life of Eden is to give up the pairs of opposites and to no longer desire good any more than we desire evil. The Garden of Eden is a *state of desirelessness*—a contentedness with being.

The moment we recognize that the second chapter of Genesis describes only mind in action, we possess the secret of its destruction, which is to rise above the merry-go-round of the human mind and its incessant thoughts.

For Joel, he found only one way to stop thinking: The minute I can look at any person or condition and know that it is neither good nor evil, my thought stops, and my mind becomes quiet. There are no thoughts left for me to think good of it or evil of it. All I know is that *it is*—because there is only God—and then I am back at the center of my being where all power is. The mind is restless only when I am thinking about things or persons either in terms of good or in terms of evil, but the mind is at rest when I surrender all such concepts.

Healing comes with the realization, "This is not evil, and this is not good; there is neither good nor evil here in this condition or person, because God is here."  
"Where the Spirit of the Lord is, there is liberty."

There never were two of us or two universes. There is not a real person and an unreal person. There is not a real universe and an unreal universe. The man of flesh is that real man, even before the Spirit of God is awakened in him, because the

first Adam and the last Adam are both spiritual—the one pure and eternal before he is expelled from Eden and the other pure and eternal after his return.

The secret of harmonious living lies in the ability to withdraw all our estimates and judgments of situations and people. It is difficult to do this at first, because we have been conditioned to live a dual life. We have to remember in this state of dualism in which we live that we are only actors in a play and, therefore, we do not have to accept appearances at appearance value in the world of appearance.

There is a high state of consciousness to reach where, even though outwardly we are living a normal life, inwardly exists the conviction, "Appearances are unreal. I stand on *IS*. God is and only God is, so there are no good or bad conditions. There is only God."

When problems of any sort come that tempt us to be hypnotized once again by the appearance of good and evil and to step right outside Eden, we must remember that moments like these require fortitude. This is also when the grace of God comes forward to enable us to stand fast in our spiritual integrity and the truth of "no-power." It is only the knowledge of good and evil that keeps an individual from the holy kingdom.

## Chapter V – Transcending Mind

In the beginning, there was only one state of consciousness—the spiritual. Within this spiritual center in our consciousness is stored our entire spiritual heritage. We can draw out of the infinity of our consciousness all that is ever necessary for our unfoldment today and beyond into eternity.

But ever since the so-called, illusory experience known as the "Fall," people have been divided into three states of consciousness—the material, mental, and spiritual. When made flesh, spiritual consciousness is the perfect, immortal body, but very few have ever achieved this state of consciousness. For the most part, all that has been known is a physical sense of the world, and almost everything has been done by material or mental means, because the mind has been used as a creative faculty, as though it has power in and of itself. This is the origin and root of our troubles and problems today.

In the last century, more of the mental has been revealed—what is known as the science of right thinking—in order for the mental to govern the physical and

manipulate the human scene. Even though there is the attempt to use the power of the mind to adjust, improve, or heal a condition or malady, those using this technique are still left with a physical universe that is subject to the laws of good and evil. Mind can only produce the “effects” of its own image and likeness. However, the mind, like the physical body, is an instrument and has its rightful place in our human experience, so the revelation of the mental realm has made it possible to take the next higher step into the spiritual kingdom.

The mind—created by God—is an instrument for something higher than itself, and that something is the one Self. When we reach the point, where the Self governs the mind and receives the divine Impulse, we are embraced in a peace that passes understanding. Then, we do not control the body or the mind, but the activity of Truth in our consciousness, of which we become aware through the mind, keeps the mind clear, clean, vital, and harmonious. The mind then governs the body, acting as the purifying agent of both mind and body. When the mind is an instrument of God’s Truth, harmonious and perfect form flows out from it as the very essence and substance of our world. After that, all visible form is spiritual and can be multiplied.

The mind in its unilluminated state, filled with materialistic beliefs, opinions, and theories, can only manifest its own state of chaos. A mind freed of these beliefs becomes the instrument through which the creative Principles of life can flow as harmonious and eternal form. *The external appearance is always mind formed.* As we sow mentally, so shall we reap the material effect(s), because mind is the essence and basic substance of which matter is formed—*mind made visible*. Mind is the principle, the life, and the law of all material and mental form, and on this level, mind is the essence of a finite creation, as described in the second and third chapters of Genesis. Correctly understood, mind is an effect, just as the product(s) of mind is an effect.

When we rise above both mind and thought into the realm of Silence, God manifests now as our being, body, identity, and universe, because God alone is Cause. God is Spirit, and therefore, the body and universe of God are spiritual. The creations of God are incorporeal and infinite, not physical, material, or finite. However, as the creations of God present themselves to our human sense, they appear to be physical, material, and limited. The reason for this anomaly is that our mind—in its unilluminated state—is interpreting for us only what we can become aware of through our senses, which is not the true picture. We do not behold what *is*. We behold the interpretation of our mind. So, it is not what we become aware of that is important, but rather *how the mind interprets* what we are aware of.

Right where we are *is* the very kingdom of God. All that is in heaven is on earth; but whether we find earth to be a heaven or a hell depends on whether we see the “appearances” of earth through a spiritual or material vision. The mind’s interpretation of our experience determines whether it is heaven or hell. In the human scene, the mind creates pictures of good and evil—the pairs of opposites. When the mind interprets the scene through the pure activity of Soul, all judgment is set aside while we wait in the Silence. In quiet humility, when the Father is present, spiritual vision illumines the scene, such that the mind is an avenue of awareness, not a creative faculty.

Divine Intelligence resides within the Soul or Spirit. *It* functions through *Its* instrument—the mind. The whole secret lies in making the transition from a thinking, plotting, planning, scheming mind to a receptive mind at rest in a state of awareness, through which divine ideas and healing can flow.

When we transcend mind and touch the realm of Spirit, we live in a different consciousness. No longer do we resort to the use of affirmations or denials (the metaphysical approach) or the use of physical or mental remedies. Now, we contact that spiritual center where we find peace, having transcended the “good-and-evil” activity of the mind. Although it appears that we are living a so-called normal life at this point, it is, in reality, the spiritual life—a life that to a great extent is untouched by the activity of the unilluminated mind.

Living in an atmosphere of spiritual wisdom and feeding our consciousness with truth, there comes a moment when Truth takes over the mind and begins to live our lives. It is not we who are thinking truth, remembering, declaring, or meditating on truth, but rather it is Truth using our mind for *Its* expression, as truth flows through us. And from now on, none of the evils of this world come nigh our dwelling place.

## Chapter VI – Unconditioned Mind

The basic secret of mind is that there is only one Mind—the mind of each individual being—and this *unconditioned* mind recognizes only one Power.

The substance of the visible universe is unconditioned mind, which is the instrument of pure, immortal Being, Essence, Substance, and Reality; and its formations are also

unconditioned, because they are Mind Itself appearing as infinite, visible form. The substance of mind and matter are one and the same.

Both mind and body, being unconditioned, are a state of absolute being and perfection, until the belief of good and evil is accepted into thought. In reality, there cannot be intelligent and ignorant mind, healthy and diseased mind. Mind, forming itself as body, is unconditioned; therefore, body is neither well nor sick, tall nor short, thin nor fat.

Mind does not create; mind shapes its own conditions of matter, form, and body. Creation is already complete—spiritual, perfect, infinite, eternal—but our mind, depending on its conditioning, interprets and forms our human experience on this plane.

Human experience is, *in reality*, the perfect mind, which manifests as perfect being and body but which as human experience *is influenced* by the knowledge of good and evil—thus enters the mortal mind. Only as each of us gives sway to the judgment of good or evil, healthy or unhealthy does the mind present those forms to us for our acceptance.

Once we recognize that the carnal mind is merely a belief in two powers (the “tempter”), we stop fighting error or trying to remove, overcome, or rise above it.

Mind, when free of beliefs, theories, superstitions, and false concepts, governs material form harmoniously and eternally. Mind, imbued with spiritual truth and grace, is a law of renewal, regeneration, restoration, and resurrection. It dispels the illusions of sense. When the mind receives the full light of spiritual wisdom, the appearance conforms more nearly to the mind’s pure form.

As I begin to perceive that mind is unconditioned, my thoughts no longer turn to the subject of good or evil or of erroneous conditions or circumstances. I live each circumstance of life as it comes along, without trying to cling to it if it seems good or trying to get rid of it if it seems evil. My life is one of nonattachment to things and people, a life of being in the world but not of it. By leaving the realm of conditioning, I am in the realm of that mind which was in Christ Jesus.

In all the healings that Jesus brought forth in his ministry, he was the transparency for the Father’s will that was being performed through him, and he knew it was not his mind but the unconditioned Mind of his Father. Jesus could say to the blind

man, "Open your eyes," and to the crippled man, "What did hinder you?" For Jesus, there was no *conditioned* condition in his consciousness.

This unconditioned mind only becomes "our" truth—bears fruit in our earthly life—when we apply it to every experience and appearance we face each moment, keeping before us the Truth that *unconditioned mind is formed as unconditioned effect*.

As I know the truth through abiding in the Word and letting the Word abide in me, this truth frees me from all conditions, situations, or circumstances that are judged good or evil by the carnal mind. When life is unconditioned, I live as pure, spiritual being.

## Chapter VII – A Rose is a Rose is a Rose

No one can free himself from the belief in two powers and make the return to Eden until he is willing to relinquish his human interpretations or judgments and look out upon the world with an unconditioned mind. The practice of seeing neither good nor evil can begin this moment with any thing, person, situation, or condition. For example, a rose in and of itself has no power whatsoever to be a good or a bad flower.

The *I*, or God, that part of me which is my true identity, created all flowers in *Its* image and likeness. Of themselves, they are nothing—not good, not bad—but by virtue of the grace of God, they are perfect. Flowers are a part of the allness, fullness, and completeness of God, the very form of God in *Its* beauty and essence.

Eventually, you will not suffer grief over the loss of anything to which you have attached value, such as a bouquet of roses or a loved home, regardless of how much money it may have cost. The true value of the object lies in that which is invisible and which prompted its coming into your experience. The real good is always invisible and thus intangible to human sense.

Everything in this world has a spiritual significance, but you will never discover what that significance is until you turn inward in silence to realize: "This is not what it appears to be, and of my own self, I cannot interpret this appearance. God alone can interpret it correctly. So now, God, would You reveal its true identity and spiritual significance?"

There is a simple procedure you can follow in regard to anything for which you have grave concern, such as a lack of money or an issue to which you are unduly attached, such as an addiction to alcohol. Using this way, your mind can settle down into a peace so that God will be able to speak to you, whatever the need.

To illustrate: Take out any piece of money and put it in front of you. Look at it, and let your mind proceed with any thoughts that arise, like its inanimate and lifeless appearance. Your thoughts may turn to where this money came from as earnings from work to compensate for your service given or as a birthday gift from a friend. Does the coin or paper have any inherent value? Other thoughts will perhaps come to mind. This internal, deepening process allows you to lose sight of this object as money and to understand its function as something useful (a medium of exchange), loving, and generous. Soon your mind has gone beyond the money itself, and you see why it belongs to you. Money does supply you but only to the extent you supply money with its capacities and power. By that time, your mind has gone from the physical realm into the invisible and a peaceful quiet comes. In this complete stillness, you can receive an impartation from God in regard to the true interpretation of money.

Acquiring money is generally considered desirable, whereas the addiction to alcohol, smoking cigarettes, or overeating is considered evil. Yet, any of these can be handled in much the same way as the challenge of supply. When a person begins to realize that substances, like alcohol, cigarettes, or food, have power neither for good nor for evil, he loses all taste and pleasure for the use or abuse. As long as a person gives any physical form or thought power—for good or evil—they hold him in their grasp. There is nothing good or evil in and of itself in any outer effect.

There is only the power of God and a perfect universe emanating from God. All that exists is pure Soul, infinitely expressing Itself as a rose, a cat, a home, a star—and without any pairs of opposites.

## Chapter VIII – Henceforth Know We No Man After the Flesh

The question may arise in your mind, “How can I stop thinking about and believing in good and evil?” Take, for example, your hand. It is just a hand, a piece of flesh and bones. It has no intelligence or power to act *in* or *of itself* to be either a good hand or a bad hand.

The body is the same—not good or bad, young or old, strong or weak, healthy or diseased. The body knows nothing about time or calendars. The human “I” does, however, and because of that the body changes. The body reflects whatever we agree to in our mind and impose on it, and it is the mind that becomes the avenue through which the body takes on the “accepted” beliefs of the world. All human conditions of whatever name or nature exist only as a belief in the mortal mind—that pairs of opposites are real.

At the point when we have transcended mind and thought, it is then that both mind and body are governed and controlled by the I that is God. This produces a mind, body, and daily experience that are neither good nor bad but spiritual. This is the attainment of the unconditioned mind through which the Soul functions as our life and experience. And we realize now that our body is the holy temple of the living God—an instrument for God.

Then, we can say, as the Master did, “I have overcome the world.” We are back in the kingdom of heaven where nobody knows what health or wealth is because no one knows what disease or poverty is. There is nothing to make comparisons. There is just God, spiritual Being, perfection.

The truth of “neither good nor evil” has to be lived, until we can fully demonstrate it as so evident in our experience that the world sees it. We have to prove it over and over again within ourselves every time we are tempted with an appearance of evil in any form, such as with fear, sin, lack, limitation, disease, death.

We can only prove this principle of neither good nor evil in the degree that we hug it tightly within ourselves by keeping it sacred and secret, but using it continuously with every kind of error that confronts us at any moment. Whenever and wherever you are faced with error, turn within to ask, “Can this make me believe in good or evil? Can I be made to accept two powers?” As you practice consciously, you refrain from accepting or judging by appearances, and there will be no temptation to try to change or heal someone or something. Hold to the truth, “God made all that was made out of Himself, and He found it to be very good.” There is only Spirit filling all space; there is only one Life.

Spiritual healing cannot take place on the human plane. It takes place only when you transcend thoughts of the person, condition, disease, the belief or the claim, and return to the silent awareness, the peaceful state of receptivity of Eden where there is only God, Spirit—the healing Grace of wholeness and completeness. No one can ever be a spiritual healer who works from the standpoint of effect or who

prays in an attempt to try to correct something in the "Adam-world." If the healer succeeds in improving the human picture, she would only have good materiality instead of bad materiality. She would be no closer to the kingdom of God, because there is *no God in the human scene*. Furthermore, there is nothing to be made good in the first place, and there is nothing that can ever lapse from good.

The function of a spiritual healer is to know the truth that this whole mortal creation is made up of the belief in good and evil, but in the Garden of Eden there is only a continuous outpouring of spiritual harmony. A spiritual healer rests in the belief that there is no such thing as two powers—the power of God and the power of sin, lack, danger, germs, disease, or power in astrology or diets. A spiritual healer knows she does not need *any* power, because God is maintaining His spiritual universe eternally, and there is nothing wrong with it. The only disharmony is the universal belief in two powers, as lived under "the karmic law of cause and effect" in the second chapter of Genesis. The person of the first chapter of Genesis, created in the image and likeness of God, lives under Grace.

The secret of The Infinite Way and of healing is: "Henceforth know we no man after the flesh"—of either good flesh or bad flesh, as sick or well, rich or poor. Henceforth we know only God as Father and God as Son, the Christ, the spiritual image and likeness of God. Henceforth know we only God and not the man that is "visible."

Thereafter, we perceive that man is not flesh but consciousness, possessing only spiritual qualities. There is a creative, sustaining Principle, which only produces *Its* own image and likeness, *Its* own essence—Life, Love, Spirit, Soul. This is the true nature and identity of man. Given that all individuals are the spiritual offspring, we look beyond the body right through the eyes, until we can see way back of them beyond young or old, well or sick mortal man to where the *Christ sits enthroned*. This spiritual Self is not subject to the laws of the flesh, not even harmonious flesh, but is subject only to the Christ.

As long as we remain "knowing" the truth—thinking, declaring, or voicing truth—we are in the mental realm. True, we may be thinking of spiritual things, but we are thinking of spiritual things mentally, and no healing is likely to take place. If healing does occur in some cases, it is through mental argument. It is not spiritual but rather mental healing, the effect of suggestions like, "You are well," "You are perfect," or "God's will is done in you." The patient has merely responded to the suggestion of another mind.

To summarize the process of healing in *The Infinite Way*, we do not make suggestions. The word “you” or the patient’s name is never used in a treatment. The name of the complaint, condition, or disease is never taken into the treatment. After a person has asked for help, we release that person from our thought. Even though, at the beginning, we are still in the mental realm when we commence contemplation, it is not about the patient. It is about God, and the things of God that we know or the laws of God that we understand or have read about and are now trying to realize. The only way that the patient of “flesh” can be restored to Eden and to their natural, spiritual harmony is to go beyond thoughts of that person and to *enter into a state of Silence*, which recognizes neither good nor evil. The Garden is a state of desirelessness, a contentedness with Being, having realized that God appears as every individual.

## Chapter IX – This is a Spiritual Universe

A personal story of Joel’s lost luggage on a trip to South Africa is given to illustrate a very important point in spiritual living and healing. Ordinarily, in metaphysics, we would think, “Oh well, the baggage has to turn up,” or “It can’t be lost.” This would be dealing with an “it”—an it called baggage. The fallacy of this method of meeting a problem is immediately apparent, because in the case of illness, in order to be consistent, we would have to give a treatment that dealt specifically with heart, liver, lungs, stomach, digestion, head, or foot, and we would be completely outside the realm of spiritual being. Most of us healers do know enough not to treat people by name or to treat organs or body parts, but just see how easily we can be fooled by the *hypnotism of human sense* into looking for baggage!

Joel describes the “pondering and meditating” process he went through about his lost luggage as he sat in his room, when finally the answer came: “This is a spiritual universe, and yet here I am waiting for baggage, when the truth of the matter is there isn’t any baggage. All that baggage is, is part of the belief of time and space—space that is occupied by baggage, time and space in which it could be lost. Here we are all trying to find luggage, which if it were found would only be evidence that the human scene had been manipulated. There is no truth to this whole picture, because we are living in a spiritual universe, where nobody has any need of baggage. Whatever there is of reality is incorporeal, spiritual, and omnipresent; and whatever appears as finite baggage in time and space must be an image in thought. It can have no reality to it. So, I have been fooled into hoping and waiting for material baggage to turn up in a spiritual universe, where every idea is omnipresent.”

After that, Joel rested. The story came to a quick conclusion after that realization. The next morning, the assistant manager of the airline suddenly thought, "Baggage can't dissolve into thin air between here and there. It has to be somewhere." Then, another idea came, and he went to the hotel, where the airline crew was lodged overnight. There were the two pieces of baggage, where they had been waiting for three weeks to be claimed. Nobody had thought of that possibility; in fact, nobody thought of any kind of a practical solution until Joel stopped thinking about baggage. Just as with Joel's realization that they were not dealing with material baggage but with Omnipresence, it immediately awakened the one man necessary to the demonstration—awakened him to the idea of Omnipresence—and right where he was the luggage was found.

Spiritual Creation is incorporeal creation. As we live and move and have our being in Spiritual Creation (as set forth in the first chapter of Genesis), we have everything we need without having baggage, because nothing finite can enter to limit or create any sense of separation. The sense world—that which we can see, hear, taste, touch, and smell—is the unreal creation (described in the second chapter of Genesis). It is a mental image in the mind. Quick dissolution of these mental images occurs when we do not try to manipulate the human scene or handle the mental image, which exists only as a shadow within our thought.

The body is yet another example. Most of the time our concept of body seems real, because one thing or another brings it into our awareness. Then, we are tempted to think of it as real. We do not deny the body. It is real, but what we see as body is not body. It is a mental image within our own thought—a universal, mental concept individualized within us.

There is no such thing as a material body. There is only a material concept of body. There is no such thing as a material universe. There are only material concepts of the one spiritual universe. As long as we accept a material concept of the universe, we are under the laws of matter, but we are free as soon as we begin to understand that we live, move, have our being in the first chapter of Genesis, where man is made in the image and likeness of God—and that the Soul, life, mind, body of God is the Soul, life, mind, body of man.

The clouds of human belief and the density of human thinking, reasoning, or beholding anything as person or thing may temporarily hide from us that which is omnipresent where *I* am. All that the Father has is omnipresent, unless we *finitize* it and see it as a piece of luggage, something that occupies time and space. Nothing occupies time or space but our mental images, and the reason they do so is

because we accept a yesterday, a today, and a tomorrow. The moment we rise above the mental realm of life into the spiritual realm we perceive there is no such thing as either time or space in the consciousness of Omnipresence.

There is a way in which we can rise above the mental level of life to such a degree that eventually, at least when we are in the world, it will no longer disturb us to any great extent. In our meditation periods, a beginning can be made by not attempting to stop our thinking processes. If the mind wants to think, we let it; and if necessary, even sit and watch it as it goes through the thinking process. No matter what thoughts come, they have no power to do us harm, and there is nothing in them for us to fear, hate, or love. We simply let the thoughts come and go while we sit and watch as beholders. All we are looking at are pictures or shadows that flit across the screen. These shadows have no power, substance, cause, law, or authority in them. They cannot do anything, even if they may disturb, or frighten us, or flood our mind with their images. When we are able to see them in their correct perspective, they are inoffensive nothingness—only names (such as poverty or disease), only images in thought, a false creation that God never made.

We can only take in pictures of that which is an activity of mind being held as a mental image. As we continue the above exercise, looking squarely at the specific picture, we begin to realize that it is a picture without any cause or substance. Regardless of how material the condition appears to be, it is no more material than was Joel's lost baggage, which was a mental image, the realization of which revealed Omnipresence.

In following such a practice, it is wise to let go of the beautiful images, as well as the unpleasant ones that may arouse fear. Whatever the picture, it has no existence as externalized reality but only as a mental image without any inherent properties of good or evil. All properties are in the Consciousness that made this universe in *Its* own image and likeness, and neither good nor evil is in form or effect.

When we achieve complete quietness and peace, the mind is no longer functioning. We have transcended and risen into the *atmosphere of Spirit*, wherein we are receptive and responsive to impartations from God. As soon as we are detached from thought—from hate, fear, or love of objects or people so that they float in front of our eyes with the utmost indifference—we are no longer in the realm of mind. We are then reaching, touching, or being touched by our own Soul. We are in an atmosphere where, when God speaks, we can hear Him. As God utters His voice, the earth melts and all problems dissolve.

## PART THREE: FROM LAW TO GRACE

### Chapter X – Ye Have Heard It Said of Old

We live under the law and are in the ye-have-heard-it-said-of-old, or the prodigal experience, as long as we are in the mind creation of the second chapter of Genesis. When we return to our original state of pure being, we no longer live under karmic law but under divine Grace—under the “I say unto you” of the Sermon on the Mount.

At any moment of our experience—it makes no difference whether we are nine, nineteen, or ninety—we can begin the return to the Father’s house. But we cannot return to the Edenic state until we give up the person we are and lose both human failings and human virtues.

For hundreds of years before Moses, the Hebrews were living in what was actually a state of slavery with little or no opportunity to make advances in their life or culture and without any greatly developed moral sense. Moses presented to these people a higher way of life, the backbone of which was the Ten Commandments. It was strictly a teaching of moral and ethical laws, with little or no concept of love embraced in it. Living with a moral or ethical sense, even as high as it may be, is only a step on the way to spiritual Consciousness. The true spiritual life is a *living above the pairs of opposites*.

When Jesus came, he taught a way of life that was not concerned with changing the negative sense of life into the positive, but rather with rising above *both* the negative and positive into the spiritual. Jesus received an illumination about a God of Love, which gave him an entirely new religious teaching, something heretofore unknown to the Hebrews and their God of rewards and punishments. He went far beyond the karmic law of the Old Testament with his teaching of one Power. As he taught this revelation, the people became free of all the long established and most cherished dogmas, practices, rituals, and observances in which they had placed their trust for so long.

Jesus brought to light the truth that spiritual welfare is in no way related to the rigid observance of any forms but has to do with the state of consciousness developed by the *individual*. He preached a new dimension of life, a higher consciousness that required a *dying to old beliefs*—the new wine must have new bottles. This original dispensation, which Jesus summarized in the Sermon on the Mount, could not merely be added to the old Hebraic mode of life. The old would have to give

complete way to the new, because the two were contradictory—the law came by Moses “but grace and truth by Jesus Christ.”

For almost three hundred years after Jesus’ ministry, people traveled up and down the Holy Land, crossing over into Greece and Rome, preaching and teaching not the law as set forth in the Hebrew faith but a something startlingly new called *grace and truth*, which gradually came to be known as the teachings of Christianity. These first followers were called Jewish Christians. Eventually Peter and Paul realized that this Christ teaching was more than just a different kind of Judaism, and so the disciples began to preach to the Gentiles, acknowledging that these teachings were universal in nature. The pagans of Greece and Rome and any person, regardless of their background, could become a Christian.

Several hundred years passed before a church was finally organized that adopted all the rites and rituals of the Egyptians and other pagans of the day, that accepted bodily and literally Judaism as taught in the Old Testament, that discarded all the Christian teaching, except the name of the revelator, and then called itself the “Christian church.” But the God Jesus revealed was of an entirely different nature from that of the Old Testament, and in that part of the Sermon on the Mount which deals with karmic law—“Ye have heard that it hath been said...”—Jesus taught that sin is punished by the sin itself. No reference is made to a God who punishes. It is clearly explained that as we do individually unto others by our own state of consciousness, the same will be done unto us—not by God, but according to the karmic law of *as ye sow, so shall ye reap* under which all human beings live. What evil or good we are experiencing we are bringing on ourselves. God does not inflict it on us.

The deed itself carries with it its own reward or punishment. It does not have to be an overt act, because the act itself is only the outward expression of the thought impelling the act. Merely desiring what somebody else has is sufficient to set in motion the karmic law.

Those on the spiritual path have a greater awareness of what is right and what is wrong and thus the slightest deviation or a minor infraction from the law quickly sets repercussions in motion.

To start setting aside karmic law involves first a recognition that it exists—that the evil we think or do reacts on us—and then this realization prevents us from blaming or condemning somebody or some set of circumstances or conditions for any predicament in which we may find ourselves. We alone are responsible. There is

no mysterious God somewhere chalking up our errors against us, but we each determine the issues of our life by understanding that we have set in motion the good and the evil that befall us.

Very quickly we learn what Paul discovered—that there are two of us, each warring with the other. Each of us is a dual person, one the creature who is not under the law of God and the other, the Son of God, who has the Spirit of God dwelling in her. “For the good that I would I do not, but the evil which I would not, that I do.”

When we come to the place of realizing that there is a Son of God in us—but that the prodigal son of man is still struggling for survival—we begin to understand the warfare between the flesh and the Spirit. The prodigal, or Adamic man, out in the world using up his substance and finally sinking to the depths of degradation, as symbolized by his eating with the swine, was none other than the son and heir who later wore the purple robe and jeweled ring. They were not two different men but the selfsame man in two different state of consciousness.

As we begin to accept the principle that there is neither good nor evil in person, thing, or condition, that is, in any appearance or effect, in that moment the inner yielding begins, which leads to the life by divine Grace. Consequently, we are no longer in conflict with, or in opposition to, any person or thing. The goal of life becomes the attainment of the conscious awareness of our true Self, while the little self diminishes and disappears.

The “I say unto you” of the Sermon on the Mount is possible only when people come to the realization that they are not living off one another, or from one another, or by human modes or means but by “every word that proceeds out of the mouth of God.” The Sermon on the Mount is a way of life that is impossible for us as human beings to attain, unless we have contacted the *divine faculties* within us and are living through the Soul rather than through the mind and body.

“I say unto you” is a complete assurance that God is the creative, maintaining, sustaining Principle. It is the *mystical way of life* in which we are not the actor, the doer, or the be-er, but in which there is a transcendental Presence and Power, called by the Master “the Father within.”

## Chapter XI – I Say Unto You

We can know how close we are to *My kingdom* by observing to what degree we still react to good and evil. How joyously do you react to the good and how much are you disturbed by the bad? In what measure are you becoming indifferent to either the human good or the human evil? When I dwell in the spiritual kingdom, I am completely indifferent even to the good things of life.

As we journey on the spiritual path, the true demonstration we are seeking is a rebirth, an entrance into that state of consciousness wherein *My kingdom* is not of this world.

To follow the teaching of Christ Jesus demands a tremendous price, a strict and disciplined way of life. It is the “I say unto you”—I, the Christ. True, along the way, there are inner joys untold and inner peace beyond the imagination, but for a long time there will be a Soul-stirring struggle with that little devil called *self*—a struggle with the personal sense of “I,” “me, and “mine.”

This price that must be paid is described in some of the “hard sayings” of the Master, such as, “Love your enemies, bless them that curse you.” Yet other examples include if we are sued, or our property is taken from us, or if we are harmed, the Christ says that we must stand still and seek no redress. We cannot give only lip service to these teachings, but must live them each day.

To live humanly is to forgive in one instance and withhold forgiveness in another. It is to criticize, judge, condemn. To live the human way is to say, “Look what he did. He deserves it!” Jesus, however, brought to light *a spiritual way of life* that takes no cognizance of what anyone thinks, does, or is. He merely said, “Forgive.”

Jesus reversed the whole human picture. When we follow his teaching, we do not advertise our good, nor do we seek credit for it. We are simply to live up to our highest sense of right and to garner the real treasure of spiritual wisdom. Further, we cannot live according to a human standard of life—serving mammon—and at the same time reap the fruitage of the spiritual life through serving God.

We are responsible to a large extent for our lives as we find them at this moment, not responsible in the sense that it is necessarily the mistakes that we have consciously or unconsciously made or our deliberate transgressions and offenses, as much as because of our ignorance of life and life’s principles (or a knowledge of spiritual law), which has made us an easy prey to world beliefs.

From our earliest years, the desirability of being a go-getter, having a strong personality, being dynamic, knowing what we want and going after it, and the importance of getting, achieving, and accomplishing have been impressed on us. But, those very qualities may be responsible for some of our problems, because through these acquisitive traits of character, we have undoubtedly violated spiritual law. For instance, whenever we have pushed or elbowed someone aside mentally, or physically, or reached out for what is rightfully another's, in that degree we also violated spiritual law. Even that for which we have legally and legitimately struggled was sometimes the very thing that destroyed us, because, inasmuch as we are infinite, we already have within us all that the Father has—*all that God is I am*. Any attempt to add to that infinity is in itself a violation of the Law of God and a breaking of the relationship of Oneness.

To be spiritually attuned and live in accordance with the laws of God, we must begin with the realization that all that the Father has and the entirety of the kingdom is embodied and established within us—the bread of life and the wine of inspiration. In this way, we live out from our withinness in the confident assurance that our joy is in sharing, serving, and cooperating. In this state of consciousness, our fruitage on the human plane is the reflex action of our bestowing and giving. But, the moment we claim anything as our own, we instantly cut ourselves off from the Source and such separation results in limitation.

With God as our always-present Source, there is nothing we are spending—not substance, life force, vitality, strength, years, wisdom—because it is not ours to begin with. It is all pouring *through us* as we call on it from the Infinite Invisible. It is not our life that is being lived but God's life, and we are His glorious instruments of spiritual harmony.

To live without "taking thought" is not sensible humanly. Yet, as we find ourselves being fed from the internal waters of life eternal, our life is supported and maintained by the inner Soul faculties. To live by a spiritual standard is to live by Grace. Paul called it living by the Christ, letting the Christ live our life and do all things. To live by the Christ demands that we give up the personal sense of life with its reliance on human reasoning, physical force, and material resources.

Thus, when our spiritual capacities are developed, there is absolutely no limit to what can be accomplished, because it is not we who accomplish it. God goes out invisibly into this world and draws to me everything and everybody necessary to my

experience, and I am drawn to the place where I am meant to be at the right time, receiving exactly what I am meant to have.

In the Sermon on the Mount, Jesus set forth two entirely different ways of life with no common meeting ground. Most people do not seek for a way of life that is a radical departure from the conventional, human mode of living; and therefore, except among those who follow the mystical path, little or, perhaps more correctly, nothing is known of the *I-say-unto-you way of life*.

The Master's great teachings are not ones that advocate weakness, expediency, or compromise. Rather, we are taught to resist not evil in the realization that the Father within is taking care of our interests. If there is only one power, God, is there anything to struggle against or to battle? If, however, we do judge by what we see and hear in the outer appearance, then there are two powers. The Master taught to judge righteous judgment, which means to bear witness not to what we see or hear but to what unfolds spiritually from within. This is the miracle and mystery of this teaching—there are not two powers; there is only one.

We must rest in the one Power and attain an actual, demonstrable experience of the Presence. When we are able to do this, we are practicing the Sermon on the Mount and living the spiritual life—having risen above the pairs of opposites. We stand still not in human being but in divine Being.

The secret of the Sermon on the Mount takes us away from both health and no health, supply and no supply into that world of the first chapter of Genesis, where we judge not at all whether it is health or not health, supply or not supply, but whether we stand in the Spirit of the Father within.

## Chapter XII – Resist Not

To live the spiritual life—by the Christ—means to live above the human sense or standards of life, to live without recourse to human modes and measures, such as to try to recoup our losses when someone has defrauded us.

Most of us have not tried the resist-not-evil way of life, as Jesus tells us to do in the fifth chapter of the Gospel of Matthew; and moreover, until we have reached that state of consciousness, it would probably be very unwise for us to try it.

In this instruction from Jesus, he means that we are not to retaliate humanly, but he did not say what would happen spiritually if his advice is followed, that is, what God will do for us when we stop doing for ourselves. The implication is that a spiritual Presence comes to our rescue to lift us up above injustice and dishonesty. Is it really possible for anyone to defraud us if we stand on our spiritual identity as the child of God?

When the soldiers came to seize the Master in the Garden and the sword was drawn in his defense, Jesus refused to permit his disciples to defend him, saying, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Instead, what Jesus was realizing at that moment was, "I have an Infinite Invisible on which I rely. I have a divine Something that knows my need before I do, and it is *Its* good pleasure to give me the kingdom." In this complete reliance, he rested quietly.

"Resist not evil" sounds like the most foolish and impractical of human teachings, yet it is the wisest and most practical of spiritual principles. Those who attain a state of consciousness in which they can let the enemy come at them with the armor of the world are able to stand in complete confidence, with no resistance, for they can never lose, much like David facing Goliath or the Hebrews who were so greatly outnumbered by the enemy. This state of mind does not resist the seeming error by denying, struggling, fighting, or trying to destroy it. This state responds by *putting up the sword into its place*.

As long as we resist evil, we are not living under Grace but under the law, and the very knife that we throw at another will boomerang to pierce us in the chest, all in a blinding flash and out of nowhere. The weapons of defense we use are the very same we are injured by. There is no way for Grace to descend on us if we are indulging the human way of life, which is going along with the crowd. But if we are willing to lean back on the "nothingness" of the earth, the Spirit rushes in to pick us up and carry us forward, appearing in and as whatever form may be necessary.

The Master shows us a clear, certain way to rise above the law of cause and effect, and that is to not set in motion a cause—to do nothing, think nothing, and be nothing of ourselves. It follows that whatever it is we bind, that is what is bound to us; whatever we loose, that is what is loosed.

Everything that we see, hear, taste, touch, or smell exists as an external effect—without presence, substance, or power. The moment we perceive there is neither good nor evil in effect, we lose our fear of any and every effect. We cannot fear

something that has no more power for good or evil any more than has a glass of pure water. We just take it as it is, for what it is—a glass of water.

If our dependence is on the material way of life, then when those reliances are swept away, we are indeed lost. No one is ever lost who practices the spiritual way of life—one that has no dependence of human beings, human positions, or human investments.

Individually, we can develop the state of consciousness that lives without using power to justify or defend ourselves and which finally brings our own world into the orbit of no-power—into a new dimension of life—by understanding that nothing that exists as person, place, thing, circumstance, or condition is imbued with the power for good or evil. God alone *is* and always remains the only power, and we are the instruments through which and as which *It* flows.

The *conditioned, human mind* forms our problems. A problem can exist only in the mind. But, if there are no thoughts in the mind and it becomes a vacuum, then where is the problem? There is no problem, and in place of the problem the truth or reality rushes in. If we can be perfectly quiet and still with no attempt to overcome, destroy, remove, or escape from any problem or situation, the Spirit flows in to dissolve the condition and freedom results.

A consciousness must be built in which the response to any problem presented to me is, "Look, here it is in my mind. I'm looking at it. It is taking place inside my mind, not outside, so it can't benefit or hurt me. It is like a shadow on a screen or 'an arm of flesh.' I know the world has said that this thing is a power that can weaken, destroy, or kill, but I know it to be a discordant picture, a mental image, or a mental concept. In a God-created world, it cannot be a power, and thus I do not need any power to overcome it or rise above it. There is only a heavenly universe with God Himself living *Its* own life as me and you. Now, I meet every situation simply by resting in the Spirit."

In every prayer, meditation, and treatment, I remind myself to put up my sword. When we no longer use human weapons—physical or mental—we relax, not into letting the world do what it wants with us, but into that Spirit which is within us as we allow Grace to take over and govern all our experiences. Then, God's will and not the will of man is being done in us. And that is an entirely different life, as set forth in the Sermon on the Mount.

## Chapter XIII – The Father Which Seeth In Secret

According to Jesus, prayer must be practiced in secret and addressed to the Father within us, not in public for the motive to inflate our ego or to receive the praise of our neighbors. A valid reason for going to church or temple is to unite in a holy atmosphere in silent and secret prayer with other devoted followers of the spiritual way of life for the purpose of being in communion with God.

Jesus also reminds us that “the kingdom of God is within” us, so we can realize the Presence of God in our home and garden. There is no need to journey to the Temple in Jerusalem or to pray on a holy mountain. To pray without ceasing is to pray within our own consciousness in serene Silence—wherever we are this moment. The Father within us is our very own Soul—the / in the midst of us—and anything that we do, our Soul knows, for God alone witnesses our good works. Then, “the Father that seeth in secret” rewards us openly.

Within us are the issues of life, and they are decided there. Within us is the entire kingdom of immortality, virtue, prosperity, harmony, health, wholeness, completeness, and fulfillment. In our human selfhood, we can never bring that forth, because, as a human being, we are living in terms of effect and not cause. When a human being learns to make contact with the Source, the ego or personal sense of “I”—that Adam who lives by the sweat of his brow—is still. A vacuum is created when the ego, with its desires, wishes, hopes, and ambitions, is in abeyance and absent. Then, there is room for that transcendental spark to be kindled. In this way, we draw on the Infinite Invisible and are back in Eden.

When we pray in secret, realizing our oneness with the Father, all that the Father has is ours by divine inheritance. We need no longer look to any person for affection, cooperation, gratitude, reward, or compensation. Secrecy—the key to spiritual success—is as potent as silence, and without secrecy, spiritual demonstration is impossible.

A *spiritual fast* is an abiding in God unobserved by those around us. It is inward communing with God while abstaining from thoughts and words. It is prayer in its highest sense in that it is a refraining from seeking anything of God, yet it is an awareness of God’s grace flowing freely.

## Chapter XIV – When Ye Pray

For centuries, the world has believed that merely voicing words in an attempt to reach God was sufficient to bring the power and presence of God into daily experience. On the contrary, no one experiences answered prayer when he prays merely with his mind, relying wholly on thoughts and words, because there is no opportunity for the Spirit to break through into expression. Regardless of what form prayer may take, there is no connecting link with God until there is a conscious awareness of His presence, which is always there and ever available.

Prayer and “vain repetitions” made up of thoughts and words—even as great a man-made prayer as the Lord’s Prayer—do not and cannot reach God, and therefore remain unanswered. God is not to be found through the sphere of “humanness” or the intellect, but in a state of *silent receptivity*, wherein we contact the divine Selfhood within our own being.

The prayers that are answered are those deep within a person when no thoughts and no words are present, but when there is a heart hunger, desire, or need that is beyond words. In that intense longing, God is reached. We begin *to know Him aright*. Inner peace is realized.

Prayer must be a desire for *spiritual fulfillment* through seeking first the kingdom of God, giving up hope of gaining anything and being satisfied, as we open ourselves, to let the things be added unto us. Spiritual fulfillment may keep us in our present work or present mode of living, or it may lead us into new activities and an entirely new life.

As we pray with a listening attitude, waiting in *the thundering Silence*, God’s word flows into us as a reminder, “Son, all that I have is thine.” When God speaks His word, there is no doubt of *Its* truth, and there will be no interval of barrenness between God’s word and *Its* fulfillment. For those who love and trust God’s will and way, untold riches of the Spirit will be poured abundantly on us. The Word of God received in our consciousness is also the *healing agency*—quick, sharp, and powerful—and harmony is established.

To bring ourselves as an empty vessel to God and let God fill that vessel is the highest form of prayer. “Not my will but Thy will and plan be done in me. Thou art the all-knowing, infinite wisdom and grace of the universe, and I surrender myself, all my hopes and desires, my fears, aims, and ambitions into Thy hands.”

Attaining this emptiness of self on a daily basis, even if it takes time, is a glorious thing, because then we do not have to plan our day or the next year. Every day of the year becomes a day of fulfillment as God's day, and we have nothing to do with it except to be beholders of God at work. I am never alone. God accompanies me always. *Where I am, God is. Where God is, I am.* When the Spirit moves me, the mighty works are done.

## Chapter XV – As We Forgive

Repeatedly, Jesus extols the virtues of forgiveness—"if you forgive not men their trespasses, neither will your Father forgive your trespasses." Yet, for nearly two thousand years, humans have prayed, "Forgive us our debts, as we forgive our debtors," not realizing that this teaching represents the very core, heart, and soul of the good life.

Only in true prayer is it possible to lose all sense of separateness from one another and from one another's interests. The intellect does not comprehend that your interests are my interests, and my interests are your interests. We are all equally children of God—one infinite, equal child of God—though material sense testifies to the opposite. Only through communion with God is it revealed to us that *we are all one.*

Anything that enslaves one person enslaves the world. Anything that sets one person free tends to free the entire world. The impoverishment of one person, race, or nation impoverishes the world. Supply for an individual tends to set the world free from lack. A prayer for our enemy is in similar measure a prayer for our loved friend. Neither the mind nor any materialist, however, can ever be convinced of this truth that the real identity and Source is the same for all beings.

There is no room in the spiritual life for the return of evil for evil—no room for anything but a life of forgiveness. "I forgive. If I have aught against any man, woman, or child, here and now I forgive each one completely, perfectly. If anyone's misdeeds persist in coming back to my memory, over and over again I forgive them. I seek no punishment, revenge, or justice. I hold no one in bondage. I release all as my sisters and brothers in Grace."

There is a secret about forgiveness. No one or nothing can forgive us. We must ask ourselves, "Have I been entirely forgiven and purged of all offenses of which I am and might be guilty?" No matter what our offense may have been, as long as

there is the potentiality within us of its being repeated, we are not wholly forgiven. It is God who sees right through us to the center of our heart, and in His omniscience says, "Ah, it's still there, that block within you. You will continue to be under the penalty of it until you are completely purged of it and will never repeat it if similar circumstances arise."

The same state of consciousness that made us commit the offense in the first place can make us do it a second time. When that state of consciousness no longer exists within us, we have then "died" and are reborn of the Spirit. Returning once again to God to ask forgiveness, He replies, "I don't even know who you are any more. I see nothing in you to forgive."

That is the true idea of forgiveness. There really is no God to forgive us. When the state of consciousness that could be guilty of anger, jealousy, resentment, or whatever it may have been "dies," there not only is nothing to forgive and nobody to forgive, there is not even a remembrance—not even a "smell of smoke."

Every time we come to a place in our consciousness where we actually give up our errors of thought and deed, of omission or commission, and confess—not necessarily outwardly but inwardly—and feel a deep sense of contrition in which we know it cannot happen again, then we are *washed white as snow*. We are released from bondage once we recognize and forsake our errors. Every time we feel that place of grief over our errors, we are forgiven. That ends the episode, but it carries with it the command, "Sin no more, lest a worse thing come unto thee."

There is really no such thing as one person forgiving another or God forgiving us. There is only a "dying daily" to the state of consciousness that accepted good and evil and acted from that premise. When that old consciousness has been purged and is thoroughly "dead," we come to the place of rebirth and Self-completeness in God where we know, "I and the Father are one, and all that the Father has is mine. What I have been seeking, I already am. I am a joint-heir with Christ in God, and His Grace was planted in me from the beginning." In this new, peaceful state of consciousness, we need no forgiving, because there is no sin, no longer any barriers or blockages within.

With our new purity of vision, we behold a world in which there is not a thing anyone has that we want. We no longer have any desire for person, place, thing, circumstance, or condition. There is not a sin anyone could commit for which we would hold him in criticism, condemnation, or judgment, because we now know that the state of consciousness that did it was not really his but an imposed one

under the sway of world beliefs and subject to the universal ignorance that characterizes human beings.

It is vital that some period every day be set aside for consciously remembering that we are holding no person in bondage to their sins and that we want no person to suffer or be punished for them. "Father, forgive him his offenses and open his eyes that he may see."

## Chapter XVI – That Ye May Be the Children of Your Father

No part of the Sermon on the Mount is more challenging than its teaching of not only loving our neighbor as ourselves but our enemies as well. The crucial question becomes: Are there two powers? Is there someone or something outside the range of God's power? To what degree do I believe that God operates on this side of the street but not on the other side?

According to the Master, we are to "call no man [our] father upon the earth, for one is [our] Father, which is in heaven." There is but one heavenly Father who is the creative, governing principle of each one of us and of all that is.

If we go to the altar to pray, knowing in our hearts that we have not accepted all individuals as equal children of the one Father—and therefore our true siblings—we might as well stop praying for ourselves, get up from the altar, sit down quietly, and decide within ourselves that before we can hope to reach God, we must become reconciled with our sisters and brothers.

When our mind is stayed on God, realizing that everyone and everything that is emanates from God, we know each one lives, moves, has their being in God, and thus in that degree can we love our neighbor, even though they be an enemy. Knowing this truth universally, we do not judge some people as separate and apart from God or as unworthy to be God's children. There is no divided household but the singular household of God—all united in that common Ground.

Everyone has a Soul—not a separate Soul, but the same Soul—and God is that Soul. Each one of us is merely a projection or individualization of that One, and when we penetrate beneath the surface of the outer life, we soon discover that *we are not alone*, but that we have a contact with the infinite Source. It is flowing out as our individual experience.

Only when the Spirit of God touches one can he feel spiritual love, and then that love is not limited merely to his own family but extends to his neighbor and enemy near and far. This universal love does deepen and strengthen the love a person feels for their own immediate family.

When we inwardly release everyone from human obligations, holding them only in a united relationship of love, they will feel the freedom. In this freedom, giving becomes a joy, because it is not expected or demanded of a person or held to be a personal obligation.

Only in the realization that God is the Soul of man, and that this Soul is the source of all our good, can freedom from bondage to the material way and the things of life be attained.

When someone came to Joel for help, he was not aware of their human identity. He recognized, of course, that here is a person, but the only person Joel saw was a person without qualities of their own—a person whose qualities are *God qualities*. This is *to know no person after the flesh* but to behold people as they really are in their full, divine nature. Peter gave the example when he was able to see through the human appearance of Jesus and recognize that it was the Christ that was really functioning as the man, Jesus the carpenter.

We all have human traits—some good, some bad, some indifferent, some we admire in each other, and some we dislike. However, that is not me or you, but rather the person we think we are in our minds—nothing but a mental concept or mental image. It is also the outer mask we have built up since birth, the presentation of ourselves to the world. This is the “part” we are playing for one reason or another, but back of the *persona* is the true identity of God, the Invisible, appearing outwardly as God, the visible—God, the Father, and God, the Son, as One.

The children of God, under His government, are free of the tangles and troubles of the world, because an inner change or transformation of consciousness has occurred. They have renounced all judgments of praise and condemnation, of good and evil and know in their own minds the truth about every appearance: “It, whether a person, flower, or painting, is neither good nor evil. God alone is good, and evil is but the hypnotism of this world. My freedom rests in the truth that I am no longer under the hypnotic influence of the pairs of opposites. I do not see in the old way, so the world has no power to enslave me. A new name is now written on my forehead—“I Am.”

As each of us realizes ourselves as I Am, that I *Am-ing* becomes a state of continuity, an eternal *Is-ing*, and the hypnotism disappears.

To be transformed from the man of earth to the man of Christ is not a matter of another world. *This* is God's universe. Right here and now *is* the Garden of Eden.

## Chapter XVII – Your Father Knoweth

There is a way of living not by human might and power, personal opinion and judgment, or through a material sense of existence, but by the spiritual grace of God. As we understand the nature of God, we never again remind God of anything that concerns our affairs or us. *He knows we have need of all these things*. This Presence never leaves or forsakes us and appears outwardly as the very form necessary to our experience.

Because of the infinity of God, all that is, is already omnipresent. Nothing is absent, hence it is impossible for God to give or send us anything. God does not provide an apple or an automobile. *God is* the apple and the automobile. God appears *as* the daily manna, as our daily bread. There is nothing but God Itself.

There is no such thing as God *and*. The only demonstration for us to make is the demonstration of God's presence. Therein we demonstrate the fullness of life and its eternity, because through the realization of Omnipresence, all things already exist.

The world of Spirit is a new and different world from the material world, which is built on the unstable foundation of human desires, hopes, and fears.

A materialist is a person who wants to get something, to compete, achieve, acquire more and more. The person devoted to the spiritual way of life has little or no interest in accumulating things, whether those things are fame or fortune, since he knows that all that the Father has is already his—God's grace is our daily sufficiency in all things.

In each case, God's grace is an individual unfoldment, in ways we may know not of or have ever dreamed would become a part of our experience. God's grace flows as spiritual activity, but it governs our human affairs in ways that we could not possibly outline or picture.

When we let go of our human thoughts, will, rights, and desires—even the good desires—and absolutely surrender ourselves to God’s will, *It* rushes in as if there were a vacuum. When *It* takes over, we can feel *Its* every movement coursing throughout our body, right through the muscles and veins down to the nails. We are one with the rhythm of the universe, and all is well. With such spiritual realization, we are in the world but not of it.

## Chapter XVIII – Ye Are the Light

We become the light of the world in proportion to our degree of illumination. Some students attain that illumination quickly, while others wait for many, many years.

When we are aware of the density of human selfhood, we know that we are moving a mountain of ignorance, and although a beginning is made with our first serious meditation, progress will not be too evident for a long, long time. Then, all of a sudden, it seems to burst on us like a flash.

There is an inner light shining from our eyes and a glow on our face after being touched by the Spirit. We are once again established in Eden by our contact with the Father within. Our life changes outwardly, such as in our human relationships, our nature, health, and sometimes even our physical form changes.

There is no room in spiritual living for egotism or for the exercise of personal power, because we are never the doer or the actor. The power, glory, and dominion always remain in God, and we are but the instruments, humble servants, or transparencies through which the Divine Light may shine.

God can find entrance to the world only through consciousness. For instance, until Moses had his illumination, there was no consciousness to receive and release God into the world. There had to be a Moses before the Hebrews could be freed.

There was just as much God on earth before the time of Jesus, but it was only when a Jesus appeared and the Consciousness of God could flow through him that the waves were stilled and the blessings took place—not only for that time, but for all time.

Looking back and thinking of their developed spiritual consciousness, we would expect perhaps that the influence of these illumined souls—ones such as Moses, Isaiah, Jesus, John, and Paul—would have permeated the whole world and brought harmony and peace to it. Yet, even while these great lights were walking this earth, the greater part of the world was experiencing untold disasters. The reason is that no matter how high a degree of spiritual consciousness a person attains, he can help and bless only those who bring themselves into the realm of his consciousness.

The spiritual Word cannot penetrate the human mind. Each of us can and will help the world rise above disease and war by being the light in our own family, by holding the peace within ourselves as we retire from the battle between good and evil—demonstrating the principle of *resist not*.

In reality, there is no power for us to oppose physically, mentally, or spiritually, so we need no sword. In God is no darkness or warfare at all. The sovereign, divine remedy for all the ills of the world is *resist not evil*.

No spiritual teaching of any mystic can ever be understood, believed, or accepted by the masses or the unillumined mind, which can only grasp what can be seen, heard, tasted, touched, or smelled. The unillumined mind cannot comprehend the spiritual Presence or *no power* because, before spiritual wisdom can be understood, the Soul faculties must be opened and spiritual discernment aroused or awakened. All human beings are asleep in the belief of material and mental powers, asleep to the reality of spiritual being, to the mystical Presence and Power of God.

When this transcendental Presence is embraced, *It* encompasses our being and reaches our *heart center*, setting us apart from the world. The germs, alcoholism, drug addiction, juvenile delinquency, and old age, to name a few, do not come nigh our dwelling place to mar the serenity of our household. If they do touch it, they are quickly dispelled, because we live in the secret place of the most High and in an atmosphere of peace and love, instead of hate, injustice, and inequality.

Every spiritual healing is the result of one individual sitting in the Silence, becoming *nothing*, quietly, peacefully waiting. And then the Spirit comes through the consciousness of that one—the *voice thunders in the Silence*—and the earth melts as the Light acts in, as, and through us. God functions through our individual consciousness—the instrument of Spirit—as we learn to be still enough to hear the thunder of Silence.

Man born of woman is a mortal being almost completely separated from God and not under God's care and grace. Once a human being has attained the transcendental Consciousness, she becomes that very Christ and thereafter cannot be separated from *It*. She is one with *It*, and she is *It*. *I am the way. I am the truth. I am the life.*

In the earliest stages of illumination, there is a sense of twoness. There is a John, Mary, or Ruth who is aware of a Presence and Power—Something overshadowing, helping, guiding, and governing them. It is within them and functions within and through them, but there is a higher state of Consciousness when humanhood is transcended and the person is not there any more. There is just *I* voicing *Itself*. That is Consciousness *Itself*. It only comes in the highest moments of our experience when the Presence is the only being that *I Am*. "*I AM THAT I AM.*"

This is the goal—the realization that, as a person, we are a nothingness. We only become something when we are overshadowed or transcended by this Presence within. Subsequently, we become the miracle worker.

If the grace of God has touched us to the point where we cannot stop studying and meditating, then we are doing everything that can be done to attain the Light. We cannot hasten the day. We can delay it by ignoring this inner urge to meditate more and to read more, but we cannot hasten it. To hear the Word comes in *Its* own good time and *Its* own good way.

When this Consciousness of *My Spirit* and *Its* harmony is upon us, there are no other powers, and whatever seeming powers there are, are dissolved—not as if these were something being overcome, but as if they were a nothingness fading away. The still, small Voice is the power that nullifies the illusions and pictures of the senses of this world. The truth is that no power is needed to destroy any form of error, because error has within itself the elements of self-destruction.

Step by step, we are strengthened until the day comes when we realize that now we can rest at will in God and let Spirit flow through us. The Robe that envelops us is the prayer, benediction, and healing Light for our family, community, and the world. At last, we rest, relax, and bear witness to God functioning on earth as in heaven.

## Chapter XIX – The Still Small Voice

Today, world conditions make our personal problems seem infinitesimal, but whether we are thinking in terms of individual, national, or international problems, basically there is only one problem—material and mental power against *My Spirit*.

There is only one enemy, which is the universal belief that material and mental force can control this world. There is no power in the visible world, however, and anything that exists in our mind as an objective thing is not power. We never need fear an image in our mind, whether that image is a person, fever, disease, poverty, a nation, or even a bomb. The still, small Voice in the midst of us is mightier than any and all such images.

If we can become so silent that the Voice can utter Itself—even if only as a deep breath or a sense of peace or warmth—then the earth is filled with the Voice of God, and the belief in two powers is silenced. Our stillness has permitted the Light of Spirit to use us. So, the real victories are won when we use no power and do not fight our opposition but rest in the knowledge that all opposition destroys itself and disappears out of our experience.

In the thundering Silence, we hear, “I am God; therefore, you be still and rest, for I will be with you unto the end of the world. You relax and allow silence. I will work the miracle.” From now on, we let that Something greater than ourselves perform *Its* function and go before us to prepare the way.

In this Silence, we find Allness. We find our confidence, strength, and peace. It is our Sabbath, the complete and perfect universe of the first chapter of Genesis in which we rest from all power, living by the *I-say-unto-you* way of the Sermon on the Mount.

Rumblings of the thunder of the deep Silence of *My Peace* reverberate and increase in volume and power, until they eventually break every barrier, until the mighty noise of thunder rips asunder the veils of illusion, and God stands revealed in all His majesty, glory, and peace.

*In Oneness, Joel*