



"The Mystical I"
Joel S. Goldsmith
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*(The Mystical I is the collection of the
1966 Infinite Way Letters)*

A Synopsis of the Principles
Chapter by Chapter
Compiled by Zane Maser
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INTRODUCTION

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 wisdom and truth. Most of the sentences and short paragraphs are the exact wording, as they appear in the text. Others have been slightly edited, shortened, condensed, or rearranged. With a specific topic, like healing, the segments of it mentioned throughout a chapter have been consolidated. Some of the statements that contain the personal pronoun, "I," were changed from pronouns like "we" or "you" so that 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, deepens, and enters the receptive state of Silence at the center of being. In such profound stillness, the presence of / comes forth and is realized within our own consciousness.

Zane Maser

CHAPTER ONE – / STAND AT THE DOOR

“/ stand at the door and knock” means that the presence and power of God, the Christ, stands at the door of your consciousness seeking admittance, so that you might have eternal life more abundantly. Your function is to say, “Enter, Lord.” Only when you admit / into your consciousness do you admit the power of resurrection and the secret of life. This / in the midst of you is the mighty / that transforms your life into Its image and likeness.

I close my eyes and gently within myself say the word, “/, /, /”—silently, sacredly, secretly. I always keep that / sacred and secret within myself and then watch how my life transforms outwardly. My last thought at night is, “Thank You, Father, for the / that abides in me and for my oneness with all that You are.” Then, all that / am becomes my experience. All that / have becomes mine. All My peace becomes mine.

I know that the name of God is /, or / Am, and that I am the temple of God after I have admitted / into my consciousness. This / Am, the very / that I am is the Father within that Jesus speaks of and the Christ that dwells in him mentioned by Paul.

You cannot use or influence God, but by the degree of your yielding to that divine /, the spirit of God can use you. Your heavenly Father already knows you have needs, and it is His good pleasure to spiritually influence, guide, direct, feed, clothe, and house you.

When you hold the word / in your consciousness, no evil can come nigh your dwelling place or your world, and even though you are crucified, you will be resurrected. Whether the problem comes in the form of the loss of your family or house, of sin or disease, lack or drought, depression or business recession, these are only the “arm of flesh.” As you become more still, without resisting the evil or fighting whatever the danger that threatens you, but by maintaining your oneness with the source of Life even though temporarily your “temple” be wrecked, the / that is your true identity takes over to raise you up in three days.

If you wish to be under the law and grace of God, it is necessary that you accept God as the divine intelligence of this universe and not seek to inform, tell, advise, or help It. The All-knowing spirit of God is already within. So, be still—resting and relaxing in the truth of God’s presence—praying not with thoughts and words. Only in this way can the Christ enter and wipe clean, purify, redeem, and restore “the years that the locust hath eaten.”

For each person, as the Christ enters, the past no longer exists. The capacity for any kind of future error is also gone. Past mistakes, errors, and sins are forgiven and wiped out, along with the penalty for them, and *a new day begins*. If there is some form of restitution needed or an expression of regret for any past offense, go and do so, and then drop it. Drop it! The presence of Christ translates into harmony, health, abundance, and fulfillment.

Thereafter, the voice of Christ within says, "My peace I give unto you." The peace that I give you is a spiritual peace the world cannot give, and further, it is a peace that passes human understanding. Thus, when you experience *My peace*, you feel it abundantly, permanently, joyously. *My grace, My wholeness, My infinity, My immortality I give unto you*. All God's gifts are given to each one as we open ourselves to receive them.

When you have opened your consciousness to the spirit of God and God's grace is upon you, you are a light unto all those who are in darkness, whether they are in danger, sick, or poor. All those who reach out to your consciousness receive spiritual blessing in proportion to their receptivity.

Receptivity is the key to spiritual attainment, and receptivity is attained through givingness, through pouring out from the center of your being. The more you give, the more receptive you are to the grace, presence, and healing power of God. Real givingness includes not only the giving of material things but also the attitude of forgiveness, benevolence, peace, and good will toward all people, setting them free, and holding no person in condemnation.

Everyone has sinned. No one is without sin. Acknowledge whatever wrong you have done, whether it has been done through spoken words or just through the eyes. Close your eyes and look within to the I: "Forgive me, Father, I knew not what I was doing." Like the Prodigal Son, you will find that, as you reach out one percent of the way toward your Father's house, your Father will come out the other ninety-nine percent of the way to meet you, to enfold you once again with the royal ring and robe.

As we meet together for a spiritual purpose, whatever of divine Grace touches one consciousness is immediately a shared part of the consciousness of everyone who is receptive. That which unites and makes of us one family, one household, is our admitting into our consciousness the I that has stood at the door and knocked.

Let us acknowledge that this world is suffering from only one thing—the absence of God. Yet, there is an *I* knocking at the door of the entire world. All we have to do is open our consciousness and say, “Father, enter. Enter this world; enter human consciousness.” Only in this way can the sins, diseases, lacks, limitations, warfare of this world disappear in the presence of *I*. Let us watch this silent, secret influence as It permeates all human consciousness and eventually reveals peace.

CHAPTER TWO – THE UNVEILING

Moses was given a revelation of absolute truth by which he was able to take the Hebrews out of slavery and lead them right up to the Promised Land, not by means of armies or with storehouses of food but entirely under the grace of God. Centuries later, the Master Jesus removed the veil and again revealed the truth, which led to his ministry of such remarkable fruitage. When Jesus said, “My doctrine is not mine, but His that sent me,” or “I can of mine own self do nothing,” he was making the truth perfectly clear throughout all ages—*Spirit cannot be personalized*.

About 300 A.D., the truth was veiled again and has been kept so well veiled that no religion known to humanity has revealed that truth in the past nearly seventeen hundred years. In modern times, here and there, it has been known, but, on the whole, the truth has remained veiled.

There is only one truth. The teachings of Krishna, Buddha, Shankara, Moses, and Jesus always reveal the same truth. It has never deviated. And, it was the same veil or method that was used in each revelation to later hide the truth. Every time truth has been revealed, those to whom it was revealed identified the truth with the name of the revelator and worshipped him. The revelator never did this. But, as soon as a “statute” is built to an Elijah, Moses, or Jesus, then the veil is on again.

The final revelation that will forever remove the veil and show me the real truth is the Master’s statement, “Call no man your father upon the earth.” Spirit alone is my Father, my creator, and we are children of and in Christ. We are members—joint heirs—of one household and family with God the Father.

When Joel unveiled the truth of the *I* of our being as God, the son of God, and Christ as the mediator—the individualization—the connecting link between *I*, the Father, and *I*, the son, Joel opened the door to our freedom, but we must walk

through it. A spiritual teacher is the Christ of God, and so am I. The truth about anyone of us is the truth about all of us. We are each the light of the world.

The unveiled truth in every age has always been the revelation that *I* am He. *I* anywhere and everywhere am He. There is no other than *I*. *I* is incorporeal eternity. The *I am that I am* is the one and only divine Selfhood in the midst of you and me.

I need only abide with this inner Word of truth, and I will be preaching in the silence to all who are receptive. My responsibility lies in so living this truth that I demonstrate it, and that is all. From there on, *I*—my divine consciousness within—knows my need and leads me into my rightful activity and the way in which I am to go. To the extent of my realization of *I*, I am about my Father's business, whether in this life or what the world calls "death." I am never separate from the *I* of my being.

As I recognize that the *I* in the midst of you is your Christhood, your sonship, it is the only prayer, blessing, and treatment I can utter. This is our oneness with God that constitutes our oneness with the animal world, the plant and mineral worlds, and with all the spiritual treasures of heaven and earth.

In God, there is no time; there is only an *eternal now*. Something that is constantly now never changes. It never becomes yesterday or tomorrow. It is always now, and now there is a sufficiency of God's grace to meet the need of this continuing moment unto eternity. Thus, you do not have to demonstrate persons or things year after year. You only have to demonstrate God, and then you have demonstrated all spiritual good unto eternity. This is the demonstration that *I* is God, that *I* is with you forever.

CHAPTER THREE – "I AM COME"

From the very beginning of The Infinite Way message, it was revealed that God is not to be known, but is to be experienced in the kingdom that is already within you. Only when God is experienced do the signs of fruitage naturally follow. Just as God is an *actual presence*, so grace is an *actual experience*.

In teaching that God is beyond knowing, Moses revealed a truth that must forever stand, which is that God is incorporeal, spiritual, and, therefore, God cannot be known with the mind. I and my Father are ageless.

When your mind is completely in a listening attitude, a vessel emptied of all its human desires and concepts or images of God, then what is revealed to you through the still, small voice becomes visible as the harmony of spiritual living. Silence is your resting, abiding, living place. Be assured that when the voice utters Itself, It lives your life.

The moment you take thought and have a desire, you set up a selfhood apart from God and thereby erect a barrier to receiving the grace of God. A prayer such as this, "I know not how to pray or what things to pray for, so I let Thy spirit bear intercession with my spirit," allows you to come into the highest possible attitude and altitude of prayer, receptivity, unfoldment, and fulfillment. Then, you let the spirit of God take whatever form It will to meet the need.

While the "metaphysical" life is about taking thought, of attempting to demonstrate wellness, safety, prosperity, happiness, and peace, the *mystical consciousness* is the actual demonstration of the presence and grace of God.

Some day you will hear the voice say to you, "I," and when It does you know you have come face to face with God. *I* am the only *you* there is. *I* am all there is to you.

In writing of the unveiling of truth and God, you might think there is a God that could be unveiled and set before you. Such is not the case. The "unveiling" reveals nothing that can be seen, heard, tasted, touched, or smelled with the physical senses, nothing that can be thought or reasoned. Therefore, it may seem strange that, in order to know Him aright, you have to arrive at a place in consciousness where you know nothing, the place of unknowing.

Once you recognize *I*—God—as the identity of yourself, you will recognize It as the identity of mother, father, husband, wife, child, sister, brother, friend. Then, there is no fear of releasing them into their *God Identity*. All fear for them goes. The Master never meant that you have to "abandon" your family but merely urged you to go up higher in your awareness of what constitutes your "family" and ultimately to realize that *God is your family*. Thus, the love between all of you is greater. The bond is also greater, and the need or dependence has gone, because each finds fulfillment from the divine Center within.

When you bring it all down to *I* and the Father are one and know that *I* is omnipresence, *I* is omnipotence, *I* is omniscience, in this oneness you are infinite in

being and immortal. You demonstrate the presence of God every time you realize *I*.

Be aware, however, that this Hebrew imagery of father and son used in the Master's teaching can be a barrier—parent *and* child as two-ness—so, it is sometimes necessary to get away from that ancient image. You can hold fast to *I, I, I*. *I* and truth are one. *I* and life are one.

I is not the body, and the body is not *I*. *I* am not the body that is buried. *I* am the life that is continuous and that life which *I* am is never slain. There is no birth or end to the *I* that *I* am. *I* come that you have life and have it more abundantly. It is to this divine *I* in the midst of me that I must always look—and to no other.

CHAPTER FOUR – “*I* AM THE WAY”

One of the most important statements in the New Testament is the passage, “*I* am the way.” On the understanding of this one passage hinges an individual's spiritual darkness or spiritual enlightenment. The fruitage of the latter is freedom, peace, and abundance.

Rightly interpreted, the words, “*I* am the way,” mean exactly what they say. The way, the truth, and the life more abundant are to be found in the oneness of *I*—the *I* that *I* am, the *I* that you are. It is *I*. *I* will never leave you. Rest in that power and assurance that you never need take anxious, worrisome, or fearful thought for the things of this world.

It is in this word *I* that you find the entire secret of the spiritual message given to the world by Christ Jesus. This *I* is within each and every one of us. But, it is only through your awareness of It, your consciousness of Its realized presence within you that It functions. This, then, is the inheritance, the grace, and the fulfillment of God, as His child. After this, every bit of seeking, striving, and laboring for things or for success ceases. There is no more struggling for full baskets or any other tangible form but always more than enough for you to share.

Once the spirit of God is upon you, you are called on to fulfill God's mission for you, and that entails more work than you may dream.

As long as you live constantly and consciously in this truth of the indwelling Presence and Its function in your life and in the life of your friends and foes, you are

living a contemplative life of prayer—remembering and contemplating the presence of His son within you. This is a spiritually fruitful life.

I is always the divine Selfhood, the Creator, the Word that is in the midst of you. To recognize It is to live the way of prayer, entering the inner sanctuary of your own being to commune with God. The holy of holies is your own consciousness, where you find God, tabernacle with Him, speak to Him, and hear the voice of God—all within yourself.

Awakening in the morning, remember consciously that where you are is this temple of God not made with hands. All during the day, wherever you are, turn within and realize, "I am the temple of God, and God dwells in me, in this temple, where I am."

Practice this presence of God in you morning, noon, and night, under any and every circumstance, but more especially those that appear to be evil circumstances. The prayer of remembrance is: "Be not afraid. It is *I*. Be still and know that *I* within you am God."

CHAPTER FIVE – THE TWO WAYS OF *I*

Those of you who are on the spiritual path are living in two worlds—the material and the spiritual.

When you have turned in the direction of a spiritual teaching, such as The Infinite Way, the practice of the principles must eventually result in the practice of meditation. It is in meditation that the glimpse of the spiritual kingdom is given to you, because in meditation you are not seeking things, health, prosperity, or companionship. You are seeking the kingdom of God.

The more often you seek for the Christ to reveal Himself in meditation and the more often you attain it, the closer you are to that place where spiritual grace takes over, and you are living more in the realm of God than in the world.

When a person has attained a measure of spiritual light and spiritual blessings, God will entrust to that one a piece of work, so that she or he may be a light to illumine those still in darkness and those who are still seeking.

We must always be careful to remember there is a human *I*—our personal sense—who can do nothing, and there is a divine *I*—that is the spiritual teacher or

revelator—within us through which we can do all things. My real Selfhood is the very *I* of my being. To live consciously in the awareness of this *I* is to begin to withdraw your faith, hope, and confidence in the external world and in human beings.

All of this leads us to a very difficult place in our journey. “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it....” Jesus tells us that a division is taking place, and it is taking place the very moment you begin to rely on the *I* within you and not on your parents, spouse, children, siblings, aunts, uncles, cousins, and friends.

As long as there are two states of consciousness—the material and the spiritual—you will find there will be a division or separation from those of your relatives who prefer to remain in material consciousness, even if they are your own children or parents. You may choose to remain in their home or continue to have them live in yours, but there will be a wall between you—a wall that means a lack of understanding. Your companionship, wholeness, and oneness will be with those of your *spiritual household*, rather than with those of your family household.

In the same way, if you are seeking health during your early entry into spiritual work, sometimes when you hope to get rid of one undesirable condition, three or four others come along with that one. They have been latent in your body or mind, and now this stirs them up, and all of a sudden you discover ailments you never knew you had. Your spiritual study did not bring this on, but it did bring to the surface whatever was latent in mind or body. Even though difficult, the right attitude is to be grateful, because otherwise it would lie dormant until it got ready to strike, whereas now at least it has come to the surface. Through your study and spiritual work, you will have the opportunity to make the transition from a material sense of health to the spiritual consciousness of wholeness and completeness.

As you remain on the spiritual path, you eventually come to that place where, through spiritual consciousness, you rise above the idea and the human satisfaction for good physical health, material wealth, and companionship. Instead, you remember that all this is but the outer manifestation of an inner grace. You are making the transition to a health, which is not of the body but of the soul, and to a point where supply is not money, but its source is in the soul. This is the realization that *I* appears outwardly, as all forms of human contentment.

You realize there is more to you than you can see in the mirror, because there is an invisible something that is the most important part of your life and being. This invisible part is the source of the visible.

During this transitional period, you are practicing the presence of God by continuously going within for the remembrance of this indwelling / that is the Christ, the Self. So, it is that in these two worlds there is always a “you” communing, in your silent moments, with the Spirit in you, and this brings It more and more into manifestation. This is rising above your humanhood into the ultimate experience of conscious union with God. The moments of union with God are an intermittent one, as it was with the Master—here today and gone tomorrow.

For instance, most healing work or treatment actually takes place when the practitioner, through deep meditation, has lifted herself out of humanhood—the personal, little I—into the Christhood. The more years a person works as a practitioner or spiritual teacher, the more hours of the day or night he is in his Christhood, and, therefore, the fewer specific treatments he has to give.

When you reach out to any individual whom you recognize to be God-realized, this recognition of the Christ of his being is an indication of your receptivity, and that is what gives you the benefit of his meditation. You benefit by the / that he is, whether you are in his physical presence or not. In his stillness, he has let / do the work.

Through the realization of the Infinite Invisible within you, you attain your freedom from this world. You do not lose your love for your spouse, children, or parents, but it will be love of a different nature.

CHAPTER SIX – IMPERSONALIZING GOD

What holds and benefits you spiritually and is your Comforter is something you know with your fourth-dimensional Consciousness, and if you try to impart it to someone still living in the third-dimensional or material state of consciousness, he would never understand what you are attempting to share with him.

Whatever you may know about God, you know through your developed spiritual discernment, through the soul faculties. To try to tell this to a person living out from a materialistic consciousness would be nonsensical, if not impossible.

There is a transcendental Consciousness that is higher than the human mind, called in Christian mysticism the Christ consciousness and in Buddhism the Buddha mind. This is not a matter of general knowledge and not many understand that this Christ Mind is universal to all people. It is just as much yours and my consciousness as it was that of Jesus or Buddha.

God is being but not *a* being. God is being you and being me. To set up a God separate from that being produces the sense of separation of an entity, identity, or a being outside of us, which keeps us in ignorance. That personalizing of God—*I*—is the “veil” that brings about the human sense of separation from God. *The personalization of Spirit is the veil.*

The minute you have an image of God in your thought, you are personalizing. You are expecting that mental concept to be God, and a concept or any wood, ivory, or gold carving of God cannot be God. Only *I* can be God.

Impersonalization is the “unveiling,” and the moment you know God as being, then God is my being, and God is your being. Spirit is your creator, and this breaks down any personalization. Then, the meaning of Omnipresence will be clear. If God is Omnipresence, then I must be that Presence. I have God as Omnipresence only if I am Omnipresence. So, there is no need to make any mental effort to reach God, for we are already one with the Father.

I is the creative principle of the universe. The *I* of your being is the very food, clothing, housing, companions, joy, peace, and security you are seeking. *I* is the resurrection that restores any lost years of the locust you have experienced. That is why the mystical path is the most practical way of life that has ever been known. This *I* is knocking at the door of your consciousness. Have you opened the door yet to admit *Me*?

To persons unprepared for this truth, the revelation of *I* can be destructive, comparable to the opening of Pandora’s box when evil jumped out, because they may attempt to use it for personal gain. It may also give them a false sense of *I*, which makes them believe that an individual has power. The truth is that no individual has power, nor can they use or direct power, because *I* am All-power. *I* am omnipotence. *I* is the real treasure.

The part your consciousness plays when it has been illumined is that it has awakened. It has had enough of the “unveiling” to know that the *I* of you and the *I* of anyone turning to you is God, so that there is no need to transfer thought or

power to him, or to use God power for him. There is never a reason to reach out, as you only have to abide in the stillness for God to meet the present need. Let the one and only *I* do the work without thoughts and words, and then the personal sense of *I* will not get in the way.

Supply is *I*. It is embodied in *I*. All that is embodied in the infinite *I* that *I* am and you are is yours—all the land as far as you can see. But, if you personalize supply, thinking you do not have it, then you have set up a selfhood apart or a sense of separation from God. In this way, you are declaring, “*I* am a person.” And you will not have supply. You cannot demonstrate supply; you can only demonstrate *I*. Then, you realize there is no God withholding anything.

Impersonalize yourself, and see that you are not the person that you see in the mirror. That is a body, an instrument only for your use, but what you are is *I*. Now, you have impersonalized yourself, and you have impersonalized God. Likewise, impersonalize supply, because there is no such thing as supply that is meant merely for you or me.

If *I* give to you, *I* am giving to myself. If you give to me, you are giving to yourself. It is like transferring money from your right-hand pocket to your left. So, whatever you do to another, you are doing to yourself, which is the *meaning of karma*. We can never really destroy others; we only destroy ourselves, and we do that through personalization, through misinterpretation of the truth of that very *I*.

You cannot personalize *I*. Otherwise, there are two—one infinite and one finite. Rather, *I* is the name of God. *I* have the name of *I*, and you have the name of *I*. That is what makes it possible for us to meet without envy, jealousy, or malice, because no matter how much abundance this one may have or how much another may lack, it will all equalize itself as we come into the awareness of this *I*. Each one of us is *I*, and God is that infinite, universal *I* in us and the *I* of every cat, dog, bird, animal, plant, and tree.

God is not bodiless. There cannot be a being without a body. True, the body does not have to be physical in nature, but it is a body. Every individual embodies that *I*, that divine Being. It is his individual consciousness.

CHAPTER SEVEN – IMPERSONALIZING ERROR

There have been hundreds of mystics in the history of the world who have been lifted so high in consciousness that they have realized *I*, and yet many of them were never able to round out a happy, healthy, or successful life. The reason is that they never grasped the importance and significance of the *nature of error*.

Without an understanding of the nature of error, this world is not going to be any different in the next generation than it has been in this one. The revelation of the nature of error in combination with the revelation of *I*, however, can and will make it different.

The more aware you become of the nature of God as omnipresence, omnipotence, and omniscience, the more aware you become of the powerlessness of anything and everything that is appearing to you as power, whether it is a person, thing, lack, circumstance, or condition, such as a lump. You are realizing the non-power of this world of effect. God *is* the only power, regardless of appearances.

Millions of persons today, as well as the countless people from untold centuries of various religions and teachings, have been praying to God to destroy the evils of their world, and yet they have not been overcome. If God could fight evil, it would not be necessary to pray to God to do it. God would be doing it without our asking Him, because God's wisdom is infinite.

When, through your meditations, you begin to commune with the Spirit within you, it will very quickly help you to understand that the powers of the world are not power, and more especially that the evil powers of the world are not evil. In fact, nothing is evil except thinking—and accepting—makes it so, but in and of itself there is no evil.

If you have had a serious illness, and through your own or another's spiritual consciousness, you have seen the pain and symptoms disappear and harmony restored, all that you have really experienced is the nothingness of that which was appearing as a disease. If it were something, it would still be something. The very fact that it disappeared without material remedies, surgery, or application of any kind means that it really was not what it claimed to be.

All evil, regardless of its name or nature, is the product of a universal hypnotism or malpractice of the belief in two powers, what Paul termed "the carnal mind." Whatever discord touches us is nothing but this mesmeric sense or universal

belief—an ignorance of the truth. As we overcome the belief in the powers of good and evil, we begin to dissolve the source of every form of discord and lack of harmony. We impersonalize evil and free ourselves from that influence, living now under grace instead of under the law.

Consciousness does not embody within Itself quantities or qualities of good or evil. It just *Is*. There are no opposites in God. There are no degrees in God. God is infinite and leaves no room for opposites, limitation, or finiteness.

What determines the harmony of our experience is our reaction to the daily human pictures we see of sin, sickness, disease, poverty, accidents, and death, to name a few. We are not to hide our head in the sand and claim or declare these “shadows” do not exist, but recognize as we witness them, “Yes, they are the ‘arm of flesh.’ They do have temporal power. They are power to a world that believes in good and evil but not to me, because this universal belief in two powers has no law of God to maintain it. I know there is but one power. And, there is no power external to me.”

The first principle of The Infinite Way is the omnipotence of *I*, and the second principle is the non-power of what is appearing as the world of effect.

When you are cognizant of varying degrees of good and evil in persons you may deal with or persons active in national or international affairs, you must bear witness to the fact that the Christ is in them, and secondly, you must recognize that the universal nature of the carnal mind is not power. By doing so, you *impersonalize* and *nothingize*.

Be aware and watch this: The evil that comes nigh your dwelling place always personalizes itself in some personalized form. It may come as a sin, temptation, or a false appetite in you or in some other person. But, it always personalizes itself in “him,” “her,” or “you.” For example, you probably never think about alcoholism or drug addiction; you just think about an alcoholic or drug addict. It came to the Master in the form of a devil, but when Jesus turned on the devil, there was no devil there. It was just a temptation in his mind, and it had to be met in his mind. Remember, there is no evil person or condition confronting you. This is a personalization of the impersonal carnal mind—not your belief or mine, but the universal belief in two powers. As you recognize this *maya* or illusion and impersonalize it, the evil falls away from the person in whatever unreal form it appeared as.

When you learn to impersonalize evil, you do not have to call upon a God power to do something for the blind or impotent man. The spiritually illumined know there is no need to call on God for anything, because God is always about His business of maintaining and sustaining His spiritual universe. He does not have to be reminded, directed, or pleaded with. We are completely released and free from seeking anything. God is, I am; and we rest in that.

CHAPTER EIGHT – I SPEAKS

Within each one of us, there is a Presence, a something more real than anything we can know, with a vision beyond our vision. This it is that is living our life for us. Before our awareness of this Presence, we attempt to live our own life, making our own decisions and relying on our personal strength, experience, judgment, and wisdom. That is because we have not yet come into the actual experience of *This that is within us*.

In one way or another, regardless of how It is brought to our attention, there must come an awareness that there is a Presence or Spirit within, a He that is greater than he that is in the world. There must be an abiding in the truth of this Presence until the actual experience comes to our conscious awareness. When It does, It often speaks in the word *I*, much like you imagine the Master speaking—“It is *I*; be not afraid.” Henceforth, It will continually bring to our attention the fact that we are not walking the earth alone.

It is possible you may feel that, when you acknowledge God in you or the Christ indwelling, you are indulging in duality or twoness, but this is not true. The truth is this *I* within us—the presence of God—does not make for duality, because It is actually the Self of your and my being. So, *God includes individual being*.

The Self and I are one, but It is greater than me. It is greater in the same sense that we speak of the branch of a tree and the tree as if they were two, but a branch and the tree are not two. They are one—one tree and one life—and the tree includes the branch. The life of the tree is the life of the branch, as long as they are one, but from the moment the branch is severed from the tree the life withers.

Where the human being lives as a branch separate and apart from the tree of Life, there is withering, for there is birth and death, and the very birth itself is the forerunner of the death that comes into the human scheme of life.

This can be overcome in only one way. Since we are a branch of the Tree, one with the Tree, we have no branch life, no life that has a beginning and ending. We have the infinite and eternal life of the whole Tree of God—a life that is even greater than the sum total of all its branches. Because of our relationship of oneness with the Tree, we thus have no responsibility, no personal life.

There comes a moment in our life when we realize we have lived as human beings with our gaze on the outer realm and cut off from our Source, from the Tree of Life. After this awareness dawns, we must perform a specific act. Scripture describes this act as “repent, and turn yourselves.” This conscious “about-face” act is the declaration: “Now, I return to my Father’s house, and from then on I am fed from the eternal spring that is within me. I draw all from within my Father’s storehouse. I recognize You have never left me, for You are the very fabric of my life. I know now that there is but one divine Selfhood, one Father of every one of us and that I can only ever be greeted by You in the form of another.”

When this Presence announces Itself to you in an inner assurance that It is present, you recognize It to be the universal presence of God. “My divine Presence” is equally all presence, everywhere presence, the Presence in those near and far, because there are none near or far. This universe and its entirety of people are embraced in my infinite consciousness. God’s Consciousness is my consciousness individualized. Therefore, nothing can exist outside of my consciousness—past, present, and future, even the worlds of outer space. All that exists, exists in divine Consciousness.

You bring this *I* into tangible expression only in the degree of your conscious awareness and conscious action. And, while your consciousness is active in truth, with truth, through truth, you find the truth becomes the very fabric of the new life.

A high accomplishment is to learn to live as if there were no yesterdays with their mistakes, errors, fears, and sins. Let go and tear up your entire past consciously and actively and live as if today is the only day the Lord has made and given you to live. Now, now is the appointed day, and when midnight comes and goes, it is still today in which I am living in the life of Omnipresence.

Such an unfoldment as this “now” has to come from within during periods of quiet stillness, in confidence and assurance wherein I listen to this *I* and am taught of the Spirit—taught that always within me is the essence and substance of that which is to appear outwardly.

Whenever a problem arises in your experience or the experience of others who turn to you for help, turn away from the problem in the realization that this / within is Spirit, and it is this Spirit that is the solution to all problems. Go into meditation and wait until you have the feeling of this Presence, and then release the problem to It. Let it go completely, keeping it out of your mind, for you have released it unto the / that you are. Then, a day or more later, you can watch how It has solved the problem in a way you could never have understood or accomplished.

Once a day, in your meditations, remember consciously to release God in the sense of releasing Him for any responsibility for the evils of the world, because no evil has its source in God. In this way, we take all power out of the erroneous or evil nature of the world, because the major power it has comes from a universal belief that God is the cause of the world's discords and woes. Nothing that does not emanate from God has power, so we are releasing the power of evil into its nothingness. In that same meditation, also release all humanity from the penalty of their sins. "Father, forgive them; for they know not what they do."

So, as we release God from responsibility and sinners from their sins, we find that we have released ourselves from these ills. We forgive, and we are forgiven.

CHAPTER NINE – THE TEMPLE NOT MADE WITH HANDS

On the spiritual path, the goal is the attainment of conscious union with the / or the realization of the Christ as our identity. This requires a "dying daily" to the outer, human, limited sense of self and being reborn into or as our perfected Self, the Christ Self. In actuality, this real Self has never fallen or left heaven and thus can never gain heaven. It is already a state of heaven.

It is time to wake up and realize that your humanhood is no more the manifestation and completeness of what you really are spiritually than night is like day. This is equally true of your spouse, parents, children and grandchildren, siblings, neighbors next door and neighbors across the ocean, of friends and foes.

You have to go beyond even the best humanhood that has ever been known before you can find spiritual identity. You must think beyond the demonstration of healthy humanhood, wealthy humanhood, and happy humanhood. You must pierce the veil of illusion that separates you from the realization of your immortal, perfected Christ Self, which has no qualities of good or bad humanhood.

Again, we come to that word "I" and the two ways of using it. There is the I that refers to our humanhood. That is the I that has problems, gets angry and feels resentment, and is always overcoming something. That is the I that counts birthdays and concerns itself with fears, inequalities, injustices, and the future. But there is that other *I*, which has never had a problem and was never born and will never die. It is the *I that I am* that constitutes our spiritual identity and spiritual dominion, that is under the law of God, and that lives by grace. Then, whatever person we may be thinking of in the moment, such as our child, we are not communing with the humanhood of this person. We have no interest in it—good or bad. We are seeking to enter into a spiritual communion with their perfected Self that is hidden behind the external appearance.

If I go into meditation thinking of myself or of someone I would like to help, enrich, or make happy, then I am back in the metaphysical world and likely also in the psychological or psychiatric world that has as its goal improving a human being—the improvement of which usually is not permanent. In contrast, if I am on the spiritual path, I go within and drop that human self, that human sense of I, and refuse to make any attempt to improve, heal, correct, purify, or enrich the individual. I ignore the appearances and abide in *I*.

There is only one thing that makes for divine harmony, and that is Christhood, which is the universal truth about every individual anywhere on earth—past, present, or future—any individual in hell or in heaven. Christhood is our true identity, not good humanhood, not bad humanhood. And, it is the only basis on which we can form a permanent relationship of brotherhood, of loving our neighbor as we love our self—both truly spiritual beings.

Righteous judgment means to be able to look at the young and the old and see the Christhood of spiritual perfection, immortality, eternity. All of these divine qualities are not yours and mine as personal possessions. They are ours as the gift and grace of God. They are not something you have created for yourself. "*I am come that they might have life, and that they might have it more abundantly.*" Without any human effort, everything appears in its order.

The function of the *I* within us is that we may be lifted up above all the good the earth has into a temple—or Consciousness—not made with hands, into a life and body not made with hands. The *I* is the secret of life.

In my meditation, I always remember: / am a temple not made with hands, so I am able to quiet the physical body and to go right through any appearance to the / at the center of my being.

CHAPTER TEN – AN ACT OF COMMITMENT

All creation was formed in the womb of Silence. There was not a person, but there was a universe of the earth, the rocks, trees, streams, seas, skies, suns, moons, and planets—all this flowing forth as an unfoldment, as if in a rhythm, from this huge womb of penetrating, complete stillness. Yet, it was more than stillness. It was absolute quietness, silence.

This rhythm that is flowing from the Silence maintains and sustains creation beautifully, all in its order and peace. Eventually, people appeared here and there on the face of the globe, also maintained by this rhythm that flows within their consciousness. It is a *flow of rhythm* that supports the activity of the body, the organs, and their functions.

Every sense of discord and disharmony that touches our experience is evidence that we are out of tune with this rhythm of the universe. Like a willow tree that stands too stiffly in resistance to a wind, a man is also broken the moment he is moving out of alignment or attunement with the flow of the rhythm that brought him into manifestation and expression. If we attempt to move in a way, will, or direction of our own, it removes us from the flow, where we are either in opposition to it or trying to stand erect in the face of it.

As a human race, we are not being governed by the rhythm of the Spirit, of the Silence. We can, in one way, restore harmony by recognizing the oneness of all life and acknowledging the common fatherhood of God to all races, religions, and nationalities. Another way to show that we are living in the relationship of oneness is the wisdom of tithing, in the sense of acknowledging our bond not only to our own kin but also to all humanity.

To reestablish one's self in this original rhythm and universal relationship requires *an act of commitment*. We can make a beginning by doing something, some small act, even if it is a very little "unto . . . the least of these my brethren." With these small steps, we begin to live as the Christ.

To acknowledge the Christhood of our fellow man—friend or foe—is to bring forth another act of commitment. Not only from the acknowledgment of my Christhood, insofar as the light is given me, but also in the moment that I recognize the Christ of you, I am then called upon to act toward you as if you were the Christ. As I bow my head in the presence of the Master, so do I bow my head in the presence of everyone I meet.

A spiritual teacher is able to discern the degree of spiritual unfoldment in a student, if the teacher observes a sign, not necessarily by physical observation, and that sign is an act of commitment in one form or another. This shows the teacher that the student has gone over the hump and reached a place beyond humanhood.

No one can get away with anything, because the judge is closer than breathing. It is one's very own consciousness. However, you are never punished by God or in any other way, as many people seem to believe, but through your "mistakes" it is simply the universal rhythm that has been broken.

Thus, every time we violate spiritual law, the rhythm is broken. And we violate spiritual law every time we do not acknowledge God as omnipresence, omnipotence, omniscience, and every time we do not love our neighbor as ourselves. These are the only two spiritual commandments there are, but they are virtually two parts of one commandment. These signify the rhythm for all forms of life that populate the entire universe.

The moment we violate either of these commandments, the law is broken, and then whatever discord or disharmony comes we ourselves have set it in motion.

We violate and break the rhythm when we accept a presence other than the presence of God, or when we accept two powers—good and evil—in place of the omnipotence of Spirit, or when we accept a mind other than the Mind of God.

This rhythm of the universe makes each one of us an individual completely governed and fulfilled by the spirit of God, with all things provided for us in accord with the need of the moment, so that we never have to envy our neighbor, be jealous, or lustful, because in the rhythm *our own shall come to us*. We do not ever have to seek it and can even relax quietly beside a stream. Our own shall find us. It is only when we are in our human state of consciousness that we are outside the rhythm of the universe, residing in a continuous state of anxious waiting for our own, perhaps even for a lifetime.

Sitting in the silence, the way is found by acknowledging both the *I* of my being and the omniscient, omnipotent Omnipresence. This is the way to restore harmony, but always it must be accompanied by an act of commitment, such as to the principle of loving my neighbor as myself. Moreover, it is only as I do unto another that I do it unto my own Self.

The Silence that we attain within is the womb, and out of this Silence flows all creation, as it is necessary to our individual experience. The Way of *I* provides.

Humans do not live by the Word, but merely by bread. As we receive the Word flowing through the silence to our consciousness and perform an act of commitment that binds, identifies, and relates us to It, then we have come out from the rest of the world and become separate. Our world *is* an emanation of our state of consciousness. The higher our state of consciousness rises in obedience to the two commandments, the more joyous, peaceful, and harmonious becomes our world, because the created world is a creation of our consciousness.

If we could see or feel that behind our head is this great, great area of Consciousness projecting Itself, and then if we did not get in Its way by taking thought, this Consciousness would flow out in Its infinite form and variety. There would be no limitation to our universe and its harmony. It is only as we, in some measure, get in the way of this flow with a personal sense of "I," "me," or "mine" that our universe is less infinite than it could be.

Clearly, the importance of meditation is evident—meditation that does not attempt to stop thought, deaden consciousness, or escape from the world, but meditation in which the darkness or silence is so great that you look through it to see the whole of infinite Consciousness behind you, ready to pour Itself forth into your expectant inner ear as you invite It. "Speak Lord; your servant is here to hear Your voice."

"Take no thought for your life; *I* am come." When the voice begins to speak, you experience the *I* in the depth of the dark stillness in the womb of Silence. There is *I*. This is the hidden manna, the meat the world knows not of. The way of mediation also establishes the kingdom of God on earth as it is in heaven—within us and for all people. The purpose of our meditation is that *through us* peace may flow to the world. Furthermore, enlightenment is never bestowed for our own personal sake. It has never happened in the history of the world, as was demonstrated by Moses, Gautama the Buddha, Jesus, and Paul in their universal service.

If you are seeking enlightenment, you will receive it, as long as you are not dreaming of it as setting you apart from the world or as making you a master on earth. Illumination does not bring fancy titles or robes, or a life of peace set apart, but rather it will make you an ordained servant living a life of dedication, devotion, and usefulness. You are to carry the message of the Christ to humanity, thus does illumination always carry a price—to leave the world, leave mother, brother, husband, and child, if necessary for *My* sake. To receive illumination means an act of commitment to the world seven days a week, twenty-four hours a day. This act of commitment unites us with God and man.

When the Master told his disciples to leave their nets, he was asking for a sign of commitment, and if they received illumination for him, it was only that they would become “fishers of men.”

God does not reveal Himself lightly, or for selfish purposes, or to those who would use God. The *pure in heart* are those who understand the nature of the two commandments, as constituting the rhythm of the universe, and in obedience to those two commandments, they are in attunement with this sacred rhythm, as it flows from the silence within themselves.

CHAPTER ELEVEN – AN ACT OF WORSHIP AND THE FRUITAGE

We live and move and have our being in an infinite ocean of Consciousness, pouring Itself through as our individual consciousness, appearing outwardly as form. As long as we do not get in Its way with “I,” “me,” or “mine,” the rhythm of that Consciousness will continue to unfold in harmonious appearances and forms. Then, we are living the spiritual life in the Fourth Dimension of life.

If we violate a moral or spiritual law, we set in motion the karmic law of as-ye-sow-so-shall-ye-reap. This law is set in motion whenever human sentiment hits up against the spiritual reality of the *I* that I am. But, sooner or later, our error will find us out—having hit up against our spiritual integrity—and demand payment by bouncing back at us. This we have come to look on as punishment, almost as if it were punishment from God. Most religions do, in fact, teach that punishment derives from God. The punishment is not from God, but is due entirely to our ignorance. In the very moment of our enlightenment, the punishment ends, because we have withdrawn from the personal sense of self that loves, hates, and fears. This absolves us from all our previous mistakes and the penalties thereof.

As long as we continue to live as human beings, there is no setting aside of karmic law. This law is set aside, however, in any given moment, when we return to the rhythm of the universe by bringing ourselves into attunement with it and by obedience to the two great commandments: "Love the Lord thy God with all thy heart, soul, and mind," and "Love thy neighbor as thyself." God is indeed the Father of all.

Loving God and loving our neighbor have nothing whatsoever to do with any emotion. Neither of these directives has to do with love in any way that we understand love, unless we can translate the word "love" into obedience to the law.

The first commandment of "loving God" means to acknowledge Him as omnipresence, omnipotence, and omniscience. In recognition of these, there is a demand for silence, because the only prayer acceptable to God is absolute silence, a relaxing and resting in the conviction of God as omnipresence, omnipotence, and omniscience. In this way, we refrain completely from asking, telling, or demanding anything of God, and we never seek the power of God. Rather, to bring forth the grace, glory, and perfection of God, it is necessary to be still, so that in stillness the rhythm of the universe can flow forth as harmony—without hitting up against barriers or without being deflected.

It is a demanding act of commitment to be able to cease from taking thought, to be able to refrain from reminding God of my needs, or seeking the help of God. Truly, the listening ear is the attitude in prayer and meditation that I may hear, not that I may be heard.

As soon as the rhythm of the universe is functioning within us, the Christ has entered our soul, and the world becomes new. This is the acknowledgment of only one Self. Therefore, what takes place as the consciousness of my Self takes place as the consciousness of your Self. In the moment that I love my neighbor as myself, I make my neighbor's consciousness and my consciousness one and the same consciousness—both now responding to the very same influence.

It is unlikely that in our earthly span we will entirely die out of a personal sense of I, but we can minimize the effects of it by continuous acts of commitment in the loving of God with all our heart, soul, and mind and in the loving of our neighbor as ourselves.

When you are in the silence in the presence of God and you are expecting this rhythm of life to flow forth through your consciousness, as harmony in the outer

world, be sure you have a reason for your faith, rather than simply a blind faith. That reason is we have come into the awareness that *I* is the name of God. We have agreed that is why we can be still and know *I* in the midst of us is God.

There is no provision in the entire kingdom of God for any person to be able to multiply loaves and fishes, or make manna fall from the sky, or water come from rocks. The only miracle a person can perform is the *miracle of silence* wherein she becomes the transparency for the miracle-working Spirit Itself. Be still and know that *I* can give you water and multiply fishes and loaves—that *I* before which we stand in complete silence. Then, I am able to behold the Word of God coming forth, as the healing waters, as bread, meat, and wine—the Word appearing outwardly, as an activity of divine Grace.

The might of God is within us, and that mightiness is brought into the external realm when our attitude is that of a beholder and of being completely still in the presence of the *I* that we are. The light of *I* dispels all personal sense.

No one is forgiven what is in his consciousness that is unlike God. It cannot be forgiven; it has to be forsaken. When it is forsaken, it does not exist and does not have to be forgiven. Therefore, the only forgiveness occurs when the transcendent Spirit enters and purifies us at a given moment, often in a moment of commitment, dissolving our faults and errors.

Do not rely on words, mantrams, or prayers. Your words and thoughts will never multiply loaves and fishes or heal anyone of his ills. If words and thoughts do come, they are but the working tools. The power is in the Consciousness through which the words come while sitting in the Silence, and God is individual consciousness. When It utters Itself, the earth melts. When I *sit at the feet of the Master* inside my own consciousness, the voice of the Father reveals the nature of my being and tells me who I am, what I am, when, where, how much, how little, and why.

The attitude of prayer, meditation, healing, and of being a beholder of God's miracles is to maintain a complete attitude of receptivity to the Word that is imparted within me.

CHAPTER TWELVE – DO NOT “PASS BY ON THE OTHER SIDE”

When God is unveiled inwardly, you begin to live in the *nowness of life*. Having relaxed and received His spirit and the Word, resting in His grace, you have no further concern for tomorrow, no regrets about yesterday, and no reliving of the yesterdays in your memory, for these have been erased.

The unveiling comes in that moment when I decide to awaken in the morning with God, to fall asleep at night with God, and to determine that every minute of every day I will walk with God. I let God walk in me and through me. I live with and in God and walk with Him only as I learn to keep an open ear throughout my waking and sleeping hours.

For a while it might be necessary to open your ears the very last thing at night and say, “Speak, Lord; for thy servant heareth.” When you fall asleep this way, your body and mind are at rest, but you yourself are awake. You will then be open to receive thoughts throughout the night, just as consciously as you do throughout the day. In that state of consciousness, you will be aware of the events taking place in the spiritual kingdom and sometimes of their relationship to you in your earthly affairs, because *I* never naps or sleeps.

Consciousness never sleeps or lapses into unconsciousness. The mind and body are what *I* use, but Consciousness is what *I* am. Before there was ever a concept of God, you can be assured there was *I Am*. *I* was there, and *I* will always be there. *I* in the beginning was with and in God, so *I* had no need to create in my mind a concept of God to worship. Thus, endowed from on high and enfolded in His grace, there was no sin, disease, lack, death, and therefore, no need to invent a God to get rid of these.

God is needed in the mind of man only when he is experiencing some lack or limitations, or some error and evil. A child does not need God, because the child is living in all his innocence of being, already being all that a child can be. Nothing need be added to the child, and she knows it. For a child, God is not an idea or thought in the mind of a human being but rather an experience of consciousness, an inner communion in the soul with the presence of God. This is the actual feeling within that the universal Christ is incarnate in you and in all others.

Those who have worked with the message of The Infinite Way for any length of time have received benefits of one nature or another, although not always in accord with what they were at first seeking. No one can even begin to know the blessings

of it, until he comes into association with other students—especially with students from many parts of the world—and experiences the *bond of oneness* that exists. The fellowship, joy of companionship, and love experienced comes by virtue of the one Spirit present in all of us. This coming together on the spiritual path is not based on material or human values, ties, necessities, obligations, or debts. Each student looks within to God's grace; thus, no one is expecting, wanting, or desiring anything from another, but shares out of their abundance of grace.

When the spirit of God was unveiled in Joel's consciousness, it was also unveiled in the consciousness of others from all parts of the globe, drawing them together and raising them up into Christ Consciousness. As groups of students of The Infinite Way went back home to their cities and countries, they carried the grace they had attained in their *united consciousness*. A larger and larger group of individuals was drawn together into this universal brotherhood known as the *circle of Christhood*.

There is a circle of Christhood on the inner plane in which we live, walk, and through which we receive revelation and inspiration. There are those with whom we tabernacle who have access to the divine Consciousness of the illumined of all ages. It was this that enabled Joel to write (as revealed in *The Art of Meditation*) that the Circle would be revealed on earth. Joel subsequently traveled the world and formed that invisible Circle among Infinite Way students.

It has spread far beyond that Infinite Way group, because the unveiling reveals that the spirit of God is the spirit of God unto all people. The circle of Christhood will embrace all people, as all will be drawn eventually into the Circle.

Being a link in the circle of Christhood, you will live in two worlds or between two worlds, which means you are in this world but not of it. You will be of the spiritual kingdom, and even though you are of the circle of Christhood, you will live in the world of business, art, literature, government, or religion, for example, in order that this light may shine as you continue to lift up the Son of God in all individuals. You lift It up by beholding the Christ in and as individual consciousness.

The function of The Infinite Way is not merely the healing of disease or the overcoming of any form of error. It is a rising out of the three-dimensional consciousness of good and evil into the Fourth Dimensional, illumined Consciousness that is aware of the things of God. This is an area of consciousness, where you not only know the things of God, but also where you receive the things of God and live under the law of God. This is grace.

The Master, who of all persons was best known for his realized state of Christ Consciousness, used as his principle “resist not evil” and “put up . . . thy sword,” which is a recognition that there is no temporal power out in the world—nothing to fight. He understood the non-power of the world of effect.

The anti-Christ, or so-called evil, is “the carnal mind” with its universal belief in two powers, which results in a universal hypnotism. Each of us has to impersonalize, that is, evil does not have its origin in any individual, and recognize the nothingness of this universal belief. Hence, through your daily, spiritual preparation and as your consciousness lifts ever closer to the Christ Consciousness—out of the mental inertia that operates in this human world, you discover there is no power in any evil condition, so there is never anything to resist. Mesmerism or malpractice is not spiritually ordained.

Each person, with their own individuality, plays a different part in letting the light of The Infinite Way message shine through them. No one chooses what part he or she will play. But whatever is given to any person, as their particular forte, is the manner in which they must function in this message.

When the spirit of God makes Itself evident in us, we come to know, at our level of consciousness, that we have a responsibility to the entire world. Whether we do it in a united group or individually at home alone, the important thing is that it is done. Tithing and healing reach a very small number of the mass population, so there is only one way for our obligation to the world to be accomplished—that is through *accepting the responsibility of spiritual realization and being a transparency through which spiritual Light reaches the world.*

Worldwide, we are now going through a period that is fascinating and challenging—a transition of such proportions—that Joel said he would not be surprised if it is not more interesting to be alive at this particular time than at any other time in the history of the world. This is the age of the breaking up of prejudice in race relations and of a great deal of religious upheaval wherein it is a breaking up on all sides of the old encrusted patterns of the idea that self-preservation is the first law of human nature.

When the mist clears from us and the Christ enters into our soul, our world becomes new. We are no longer a world full of separate persons. We become a part of the circle of Christhood, each sharing with the other what has unfolded within them from the kingdom of God. In our variety of professions, we receive the

grace of God in different forms and then share these with one another. This completes the circle of Christhood.

Let us not confine our sharing, however, to those already in the Circle, but let us draw into this Circle people from the entire world by our recognition and acknowledgment of the Christ in them—a lifting up of the Son of God in them. Then, it is just a varying period of time, circumstance, and experience before they consciously enter the Circle and acknowledge they are in and of it. “Whereas I was blind, now I see. Whereas I was dead, now I am awake, alive.”

At this stage of unfolding consciousness, with His spirit upon you, you are responsible for every picture that presents itself to your sight or hearing. You may not “pass by on the other side” of the road. The grace that you have received from God was given you, not for you; it was given as the fruitage of God for the world to eat. You are a fruitful vine that bears spiritual grapes. Give up your grapes by letting them go out into the world marketplace, for the only way to serve God is to serve humanity.

You owe a debt to God and to the world, and the debt is that you do not pass by on the other side of the road. You are at a state of spiritual unfoldment wherein you have already been told to leave your “nets”—not to go anywhere or do anything, but just to be unconcerned about your nets in the face of appearances. Henceforth, you take note of every discord and bring to bear the activity of the Christ, being still for an instant and letting His spirit flow through you as a transparency to dissolve the appearance. In the presence of the Christ, temporal power is not power. It is only an “arm of flesh.”

You who walk in the Light have more to give individually than an entire nation, because the nations can give only of material resources, which are limited and finite. But, you have the word of Life, the living waters, the spirit of God incarnate in you—ordained by God. Above all, you have emptiness, so that in your moments of Silence the voice of God can thunder to fill you daily. The Silence is the most precious gift in the world. / am come that the kingdom of God may come on earth as it is in heaven.

There is an invisible bond existing among all mystics that has been kept secret from the world. The visible and invisible mystics of the world have recognized / standing at the door of their consciousness and are eternally united in consciousness, sharing with one another.

*I have set before thee an open door,
and no man can shut it.*
Revelation 3:8

In the Oneness of spiritual household,
Joel