

CHAPTER IX A MOMENT OF CHRISTHOOD

The correct letter of truth necessary for spiritual unfoldment is embodied in the principles as set forth in the foregoing chapters • Love God with all your heart, acknowledging that God is the only power and that there is no power in any effect; love your neighbor as yourself by refraining from all judgment as to good or evil, by forgiving seventy times seven, and by praying for your enemies; recognize the infinite nature of individual being, the corollary of which is that there is only one Self; begin to pour, in the realization that to him that hath shall be given; demonstrate God and not things; meditate on God and the things of God; and live only in this moment, which is the only moment there is.

A full realization of any one of these principles, living and working with it, day after day and week after week, would be sufficient to transform our experience and usher us into the kingdom of heaven. Instead of attempting to grasp the full meaning of truth in the short span of a day or a week, with one reading of this or of any other book, we should begin working with some one principle and take that principle into meditation daily for at least a month, dwelling on it until its inner meaning is revealed, and it becomes the spirit that quickeneth," and then observe to what extent our words and acts are in harmony with it. Thus it becomes bone of our bone and flesh of our flesh.

Many times we let the pressure of the world rob us, not only of our peace, but of the time in which to have these quiet periods of renewal which work the transformation in our lives. If we are

sincere in our desire to experience God, we shall make it a matter of decision to let nothing interfere with our firm resolve and steadfast purpose. Most of us know people who have already discovered the way to do this. These people are able to accomplish a tremendous amount of work and yet never seem to be pressed for time, but always, even in the midst of the most harassing circumstances, maintain a gentle tranquility and a never-failing equanimity. They move in and out of confusion and withstand outside pressure with a quiet poise and an unruffled calm. What is their secret? How have they developed this ability?

There is a simple practice by which a considerable measure of this peace can be achieved, if persisted in day in and day out. It is by developing a consciousness of nowness, a state of todayness. This state of nowness is achieved by consciously training ourselves to live only in this minute, by recognizing, first of all, that we do not live on yesterday's manna. Since we live only on the manna as it falls today, our dependence is only on that which comes to us today and not on anything that was due from yesterday or was carried over from last month. We do not waste time thinking about past obligations people may owe us, nor about past hurts or wrongs they may have committed.

Our responsibility is only for this day and for this moment. Whatever demand is made upon us, let us fulfill it this moment. If a call comes to us for help, let us not wait until tonight to give the help, but answer the call at the moment it comes. If there is correspondence to be handled, it must be answered this day so that the next morning we come

to our work and our day with a clear desk. It is surprising how much spare time we have during the day when we take care of everything as it is presented to us.

Most of us never have free days because we are always attempting to finish work which has accumulated from yesterday and the day before, work which should have been done the day it was given us to do.

This practice of nowness develops a consciousness which is never pressed from the outside because there is nothing to do except what is at hand this minute. Living in this consciousness, we are never worried about supply, nor about any obligation due tomorrow.

There is only today; there is only this hour of today; there is only this moment of today. Then there develops in us -- we do not do it -- It, the Christ of our being, develops in us a sense of peace, a sense of quiet so that we hear within us the words: "I can of mine own self do nothing. It is the Father within me that doeth the works. . . . I can do all things through Christ. I live, yet not I, but Christ liveth in me."

When "Christ liveth in me," when Christ lives my life for me, no demands are ever made upon me; every demand is a demand upon the Christ. The Father within can accomplish more in twelve seconds than we can in twelve hours. Let us be willing to be called upon for anything in this world, without resentment, without rebellion, without feeling that it is too much for us to do, or that too much is being asked of us. It may be too much for John or Mary or Henry to do, but it is never too much for the Christ.

There is only this moment —a moment

of Christhood. We cannot live yesterday. No one has it within his ability to live yesterday and no one can live tomorrow. There is only one time in which we can live, and that is now, in this instant; it is what we are, in this instant, that constitutes our life.

In Isaiah we read, ". . . though your sins be as scarlet they shall be as white as snow." In the same vein, the Master said to the thief on the cross, "Today shalt thou be with me in paradise."

These examples are indicative of but one point, and that is that we live in a constant state of nowness. Yesterday does not exist. As a matter of fact, even an hour ago does not exist, and, therefore, all the things that belonged to yesterday or to an hour ago are as dead as yesterday's newspaper; they are no part of our being unless we revive them in this moment.

Our demonstration is to maintain our integrity to the highest degree of which we are capable at any given moment. If we make a mistake, let us pick ourselves up and be sure that it does not happen again. It is only what we carry over into the present that hurts us not what happened in the past, but what we carry over into the present of what happened in the past. If each of us could begin every day afresh with the realization, "I and my Father are one," it would make no difference what our mistakes were yesterday as long as they are not repeated today. It is only when we revive yesterday and bring it into today that it injures us. We do not live on yesterday's manna, but neither can we suffer from yesterday's lack of manna. It is only what we are and what we have this instant, what we are living

in this instant, that counts. It is only we who, in memory, bring yesterday into today. We can bring yesterday into our deeds, also, by making the same mistakes today that we made yesterday. If we, in this moment, revive our hates and fears and animosities of yesterday, they are alive and active in our experience today. Then we are subject to the punishment of cosmic law, because it is this moment in which we are in enmity or antagonism to the law of the Christ. But this moment let us bring ourselves to the realization: Yesterday is gone forever; tomorrow will never come; there is only today; and today love is the fulfilling of the law. This moment I acknowledge the Christ as my being; I acknowledge the Christ as the life of my friend or enemy; I acknowledge the Christ alone. Then, in this moment, we are Christ-consciousness. In this moment, we are aligned with cosmic law, and all the power of the Godhead is flowing through us to "forgive us our debts as we forgive our debtors, [to] lead us not into temptation," to hold us on the course leading to spiritual fulfillment. Let us hold steadfastly to this Christhood. "Go and sin no more." It makes no difference how scarlet our sins were a moment ago, if, in this moment, we realize the Christ -- Christ as omnipotence, Christ as our individual being, Christ as the only power unto our experience. Then are we children of God, then are we aligned with the cosmic power, and all the forces of the world unite to uphold us, support us, sustain us, and maintain us.

"Neither do I condemn thee but go and sin no more." This is our moment of repentance. "Turn ye and live." This is our moment of adopting Christ; this is

our moment of accepting Christ; this is the moment in which we acknowledge that no longer will we indulge in resentment, revenge, or retaliation, nor will we put on any armor with which to defend ourselves from somebody's evil deeds or thoughts, but in this moment we stand in our Christhood. We not only stand in our own Christhood, but we stand in the Christhood of every person. There is no such thing as standing in Christhood for ourselves unless we hold to the Christhood of every other person as well. When we see Christhood in this universe, when we see the Christ appearing in form as human, animal, or vegetable, then all the power of the cosmos works in us. It will work through even our body to raise it up, to resurrect it, to redeem it, to spiritualize it, so that even this body becomes the temple of the living God and not just a carnal or a mortal body. This carnal body is translated into its spiritual reality but only in a moment of Christhood. Yesterday that is gone. Our old days they are gone. Our animosities, jealousies, and bickerings—what about them? Under ordinary circumstances, they represent only human ignorance; but what happens when these are indulged in by those who have acknowledged the Christ? Then it becomes spiritual wickedness in high places. If a person has accepted the Christ—has put on the Robe and has adopted Christhood—and then goes back to the indulgence of these human errors, from him a double penalty is exacted because he understands the law and knowingly has violated it. He, then, is sinning consciously and not ignorantly. The only final word is, "Go and sin no more."

This life is not ours. This life is God's.

We belong to God, and God is responsible for our life and for our fulfillment. Whatever of good takes place in our life is God in action; whatever of evil takes place is only in proportion as the word "I" is injected I, John; I, Mary; I, Henry. Let there be no praise for us, no condemnation, and no weight of responsibility. When responsibility comes, let us be sure that we do not permit this human sense of "I" to come forth and say: "How can I accomplish this? How am I going to perform that? My strength is not sufficient; my bank account is not adequate." Jesus did not permit the word "I" to intrude when he was called upon to feed the five thousand. He acknowledged that he could do nothing of himself.

As we study, read, and meditate, we are developing a state of consciousness which recognizes the Father within as the only actor and the only activity, and we are paving the way for an actual God-experience. The moment we have a God-experience, we no longer live our own life: God lives Its life as us. We have nothing to do but to be very peaceful and quiet. It is like looking over our shoulders, watching God unfold. We become beholders of God and God's activity, and then all sense of personal responsibility drops away.

Early in the morning, we begin our day with a sense of expectancy of what the Father will present for us to do. Once the work is given us, a quiet smile comes in the remembrance that He that has given it to us, performs it. The entire day is filled with joy in watching the glory of the Father unfold as our individual experience. We become beholders of God appearing as you and as me. And

what about all the people out here in the world with whom we come in contact every day? They represent our finite concept of God, but actually all that is here is God manifested as the Son: the Father and the Son one; God, the Invisible, and the child, the visible. To see this is to be able to live as a beholder of God performing that which is given us to do, a beholder of God as the divine law of adjustment. When this is brought into family relationships, community relationships, capital and labor relationships, this law of adjustment operates to reveal the eternal harmony.

It is God's responsibility to see to it that we are grateful to one another, that we cooperate with one another, because these activities are love, and love is of God, not of man. Man is only the vehicle for its expression, the instrument for God's love to be expressed. We shall never glory in praise and we shall never be hurt by censure if the Christ is the motivating force in our life. Then that which is being praised is the Christ. If, however, that Christ is misunderstood, It may be condemned. There is no condemnation for the person who knows that the Christ, alone, is acting in him. With love and with grace, the Christ can dissolve whatever condemnation may come.

We are in bondage to the world and everyone in it as long as we look to it for that which must come from God and can only come from God. Fear and worry as to whether or not we have sufficient understanding or wisdom to discharge our responsibilities are dispelled when we know that it is not our wisdom or our understanding, but God's wisdom, understanding, justice, and

benevolence that govern all of us. The whole question revolves around the use and meaning of the words "I," "me," "mine"—my wisdom, my strength, or my understanding; your appreciation or your gratitude; and whether or not we have risen high enough to realize:

I am not concerned with whether anybody is grateful or anybody is loving or anybody is just. I renounce all that. I look for love, justice, recognition, reward, and compensation, in, of, and from God.

The moment we take that attitude we are free from the world.

The great Master said: "My doctrine is not mine, but his that sent me. If I speak of myself I bear witness to a lie." The whole teaching is that only God can perform, only God can love, only God can think, only God is the healing, feeding, and supplying agency, only God can express wisdom and joy. We can do all things through God, but without God we can do nothing; we are the vehicles through and as which God appears.

Eventually, we must give up the personal sense of selfhood with its heavy load of responsibility and let the divine Presence take over. We must begin with this minute. Everything that happens, happens now. This minute we can begin to realize:

Only God functions as my being; only God functions as any and every person on the face of the earth. I loose everyone in my experience; I let everyone go and look only to God for whatever it is that, heretofore, I was expecting from man.

That is the secret of life.

That is the secret of the first

commandment. Only God is power:
Never worship effect; worship only God.
Cease ye from man, whose breath is in
his nostrils for wherein is he to be
accounted of. . . . Put not your faith in
princes." It is the Father's good pleasure
to give us the kingdom. Why, then,
should we seek it from man? Why
should we look to man for that which it
is God's good pleasure to give us? Why
do we look to parents, children,
neighbors, or friends, when all the time I
am come that we might be fulfilled.
The moment we live this life of the Spirit
which is a sufficiency through Christ,
none of the things that afflict the world
will afflict us. In that moment, we bring
ourselves into oneness with spiritual
law. We look to the I of our own being to
fulfill our every experience; we turn
every responsibility over to the Christ of
our being. As we live in that life, freeing
everybody from the bondage of
criticism, condemnation, and judgment,
the whole world may collapse; but it will
not collapse where we are, for it will not
come nigh our dwelling. To the extent
that we are willing to loose the world
and let it go, are we free from the world,
from the things of the world, and from
the people of the world.

Loose man whose breath is in his
nostrils, and he will never be a problem
again. People resent, fight, and resist
us, only in proportion as we have some
hold on them. Only in proportion as we
are looking to them for something, do
they struggle to tear away from that
bondage and have their freedom. The
instant we give them their freedom and
say: "You owe me nothing. My good is
of God, so let us live together and share
together," we free ourselves from all the
hate, envy, and jealousy in the world.
What is more important, we live in

conscious union with God.

This is the secret of spiritual living. It is the secret of the mystical life. "I and my Father are one," and all that the Father has is mine. Does that have anything to do with anyone else in the world? When our reliance is on God, we can never be disappointed. God has never failed anyone. "I have never seen the righteous begging bread." The righteous are living in obedience to spiritual law, the law of having no other gods save only Me, loving their neighbor as themselves, praying for their enemies, forgiving seventy times seven, holding no one in bondage, but looking only to the Christ for their sufficiency in all things. The person who is living that life will never beg bread.

This constitutes righteousness: conscious union with God; the realization of God as Father, or as the creative principle; the realization of God as support and supply; the realization of God as the health of our countenance; the realization that our sufficiency is of God; the realization that only God can love, and therefore, we must not look to man for love, but let God's love flow through us to man and then claim no reward for it because it is of God and not of us.

The Way is secrecy and silence. Within us is a deep well of contentment, a vast, all-embracing silence into which we relax and through which all good appears to us. Seek the atmosphere of God's presence and rest; seek the consciousness of His presence. In quietness and in confidence shall be our strength." He leadeth us beside the still waters and into green pastures that we may rest from strife, from struggle, and

from effort, and behold the glory of God risen round about us. This is the inner meaning of The Infinite Way. In this understanding, we have entered that sanctuary where the noises of the world never reach, and where the troubles of the world never penetrate. Where is this? It is in the very depths of our own consciousness, in the very depths of our own Soul, when we have refrained from strife, from struggle, and from taking thought.

End of Chapter IV